







Thomas Michael Loome





# TRACTS FOR THE TIMES.

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BY

MEMBERS OF THE UNIVERSITY OF OXFORD.

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VOL. II.

FOR

1834-5.

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“ If the trumpet give an uncertain sound, who shall prepare himself to the battle?”

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THE GREAT HERTH HALL

TO THE HONORABLE

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## TRACTS FOR THE TIMES.

## THE VISIBLE CHURCH.

## LETTER IV.

MY DEAR —

I AM sorry my delay has been so considerable in answering your remarks on my Letters on the Church. Indeed it has been ungrateful in me, for you have given me an attention unusual with the multitude of religious persons ; who, instead of receiving the arguments of others in simplicity and candour, seem to have a certain number of types, or measures of professing Christians, set up in their minds, to one or other of which they consider every one they meet with belongs, and who, accordingly, directly they hear an opinion advanced, begin to consider whether the speaker be a No. 1, 2, or 3, and having rapidly determined this, treat his views with consideration or disregard, as it may be. I am far from saying our knowledge of a person's character and principles should not influence our judgment of his arguments ; certainly it should have great weight. I consider the cry " measures not men," to be one of the many mistakes of the day. At the same time there is surely a contrary extreme, the fault of fancying we can easily look through men, and *understand* what each individual is ; an arbitrary classing of the whole Christian family under but two or three *countenances*, and mistaking one man's doctrine for another's. You at least have not called me an Arminian, or a high Churchman, or a Borderer, or one of this or that school, and so dismissed me.

To pass from this subject. You tell me that in my zeal in advocating the doctrine of the Church Catholic and Apostolic, I



“use expressions and make assumptions which imply that the Dissenters are without the pale of salvation.” So let me explain myself on these points.

You say that my doctrine of the one Catholic Church in effect excludes Dissenters, nay, Presbyterians, from salvation. Far from it. Do not think of me as of one who makes theories for himself in his closet, who governs himself by book-maxims, and who, as being secluded from the world, has no temptation to let his sympathies for individuals rise against his abstract positions, and can afford to be hard-hearted, and to condemn by wholesale the multitudes in various sects and parties whom he never saw. I have known those among Presbyterians whose piety, resignation, cheerfulness, and affection, under trying circumstances, have been such, as to make me say to myself, on the thoughts of my own higher privileges, “Woe unto thee Chorazin, woe unto thee Bethsaida!” Where little is given, little will be required; and that return, though little, has its own peculiar loveliness, as an acceptable sacrifice to Him who singled out for praise the widow’s two mites. Was not Israel apostate from the days of Jeroboam; yet were there not even in the reign of Ahab, seven thousand souls who were “reserved,” an elect remnant? Does any Churchman wish to place the Presbyterians, where, as in Scotland, their form of Christianity is in occupation, in a worse condition under the Gospel than Ephraim held under the Law? Had not the ten tribes the schools of the Prophets, and has not Scotland at least the word of God? Yet what would be thought of the Jew who had maintained that Jeroboam and his kingdom were in no guilt? and shall we from a false charity, from a fear of condemning the elect seven thousand, scruple to say that Presbyterianism has severed itself from our temple privileges, and undervalue the line of Levi and the house of Aaron? Consider our Saviour’s discourse with the woman of Samaria. While by conversing with her he tacitly condemned the Jews’ conduct in refusing to hold intercourse with the Samaritans, yet He plainly declared that “salvation was of the Jews.” “Ye worship ye know not what;” He says, “we know what we worship.” Can we conceive His making light of the differences between Jew and Samaritan?



Further, if to whom much is given, of him much will be required, how is it safe for us to make light of our privileges, if we have them? is not this to reject the birth-right? to hide our talent under a napkin? When we say that God has done more for us than for the Presbyterians, this indeed *may* be connected with feelings of spiritual pride; but it need not. We may, by so saying, provoke ourselves to jealousy; for we dare not deny that, in spite of our peculiar privileges of communion with Christ, yet even higher saints *may* lie hid (to our great shame) among those who have not themselves the certainty of our especial approaches to His glorious majesty. Was not Elijah sent to a widow of Sarepta? did not Elisha cure Naaman? and are not these instances set forward by our Lord Himself as warnings to us “not to be high-minded but to fear;” and, again, as a gracious consolation when we think of our less favoured brethren? Where is the narrowness of view and feeling which you impute to me? Why may I not speak out, in order at once to admonish myself, and to attempt to reclaim to a more excellent way those who are at present severed from the true Church?

And what has here been said of an established Presbyterianism, is true (in its degree) of dissent, when it has become hereditary, and embodied in institutions.

Further, it is surely parallel with the order of Divine Providence that there should be a variety, a sort of graduated scale, in His method of dispensing His favour in Christ. So far from its being a strange thing that Protestant sects are not “in Christ,” in the same fulness that we are, it is more accordant to the scheme of the world that they should lie between us and heathenism. It would be strange if there were but two states, one absolutely of favour, one of disfavour. Take the world at large, one form of paganism is better than another. The North American Indians are theists, and as such more privileged than polytheists. Mahometanism is a better religion than Hindooism. Judaism is better than Mahometanism. One may believe that long established dissent affords to such as are born and bred in it a sort of pretext, and is attended with a portion of blessing, (where there is no means of knowing better,) which does not attach to those who *cause* divisions, found sects, or wantonly wander from the Church

to the Meeting House ;—that what is called an orthodox sect has a share of Divine favour, which is utterly withheld from heresy. I am not speaking of the next world, where we shall all find ourselves as individuals, and where there will be but two states, but of existing bodies or societies. On the other hand, why should the corruptions of Rome lead us to deny her Divine privileges, when even the idolatry of Judah did not forfeit hers, annul her temple-sacrifice, or level her to Israel?

I say all this, merely for the purpose of suggesting to those who are “weak” some idea of possible modes in which Eternal Wisdom may reconcile the exuberance of His mercy in Christ to the whole race of man, with the placing of it in its fulness in a certain ordained society and ministry. For myself I prefer to rely upon the simple word of truth, of which Scripture is the depository, and since Christ has told me to preach the *whole* counsel of God, to do so fearlessly and without doubting; not being careful to find ways of smoothing strange appearances in His counsels, and of obviating difficulties, being aware on the one hand that His thoughts are not our thoughts, nor our ways His ways, and on the other, that He is ever justified in His sayings, and overcomes when He is judged.

Ever yours, &c.

OXFORD,  
*The Feast of All Saints.*

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## TRACTS FOR THE TIMES.

## BISHOP WILSON'S MEDITATIONS ON HIS SACRED OFFICE.

## No. 4.—WEDNESDAY.

*Question from the Office of Consecration.*—WILL YOU DENY ALL UNGODLINESS AND WORLDLY LUSTS, AND LIVE SOBERLY, RIGHTE-  
OUSLY, AND GODLY, IN THIS PRESENT WORLD, THAT YOU MAY SHOW  
YOURSELF IN ALL THINGS AN EXAMPLE OF GOOD WORKS UNTO  
OTHERS, THAT THE ADVERSARY MAY BE ASHAMED, HAVING NO-  
THING TO SAY AGAINST YOU?—*Ans.* I WILL SO DO, THE LORD  
BEING MY HELPER.

1 Cor. ix. 27. "I keep under my body, and bring it into  
subjection, lest, by any means, when I have preached to others, I  
myself should be a castaway." And if Paul, what shall be said  
of us?

Gal. v. 24. "They, that are Christ's, have crucified the flesh  
with the affections and lusts." Nature is content with a little,  
grace with less.

Tit. ii. 15. "Let no man despise thee;" that is, demean thy-  
self agreeable to the authority which thou hast received from Jesus  
Christ, not making thy office contemptible by any mean action;  
but act with the dignity of one who stands in the place of God.

Lev. iv. 3. "If the priest that is anointed do sin according  
to the sin of the people, then let him bring a sin-offering."  
N.B. That the same sin, in a single priest, is to have as great a  
sacrifice as a sin of the whole people of Israel. The flesh never  
thrives but at the cost of the soul. Let us ever remember, that  
mortification must go further than the body. Self-love, pride,  
envy, jealousy, hatred, malice, avarice, ambition, must all be  
mortified, by avoiding and ceasing from the occasions of them.



The sobriety of the soul consists in humility, and in being content with necessities.

Matt. vii. 14. "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." But, if the difficulties of an holy life affright us, let us consider, "who can dwell with everlasting burnings?" All mankind being under the sentence of death, certain to be executed, and at an hour we know not of, a state of penance and self-denial, of being dead and crucified to the world, is certainly the most suitable, the most becoming temper that we can be found in, when that sentence comes to be executed, that is, when we come to die.

The more we deny ourselves, the freer we shall be from sin, and the more dear to God. God appoints us to sufferings, that we may keep close to Him, and that we may value the sufferings of His Son, which we should have but a low notion of, did not our own experience teach us what it is to suffer. Had there been any better, any easier way to heaven, Jesus Christ would have chosen it for Himself and for His followers.

### *Take up the Cross.*

This is designed as a peculiar favor to Christians, as indeed are all Christ's commands. Miseries are the unavoidable portion of fallen man. All the difference is, Christians suffering in obedience to the will of God, it makes them easy; unbelievers suffer the same things, but with an uneasy will and mind. . . . Self-denial is absolutely necessary to prepare us to receive the grace of God; it was therefore necessary that John the Baptist should prepare the way, by preaching repentance and self-denial. Men need not be at pains to go to hell; if they will not deny themselves, if they make no resistance, they will go there of course. One does not begin to fall, when the fall becomes sensible. "They that are Christ's, have crucified the flesh, with the affections and lusts." This is the only true test of being truly Christians. . . . Every day deny yourself some satisfaction; your *eyes*, objects of mere curiosity; your *tongue*, every thing that may feed vanity, or vent enmity; the *palate*, dainties; the *ears*, flattery, and whatever corrupts the heart; the *body*, ease and luxury; bearing all the inconveniences of life, (for the love of God,) cold, hunger, restless



nights, ill health, unwelcome news, the faults of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirits, the struggle in overcoming our corruptions; bearing all these with patience and resignation to the will of God. Do all this as unto God, with the greatest privacy. . . . . It being much more easy to prevent than to mortify a lust, a prudent Christian will set a guard upon his senses. One unguarded look betrayed David. Job made a covenant with his eyes. Evil communications corrupt good manners. Sensuality unfits us for the joys of heaven. If that concupiscence which opposes virtue be lessened, a less degree of grace will secure innocence. . . . .

Self-love would wish to be made perfect at once; but self-love is what God would destroy by a course of wholesome trials. Our disorder is an excessive love for ourselves, and for this world. God orders or permits a train of events to cure us of this self-love. The cure is painful, but it is necessary. We suffer from His love. He is a Father, and cannot take pleasure in our misery. . . . . All ways are indifferent to one who has heaven in his eye. He that does not practise the duty of self-denial, does not put himself into the way to receive the grace of God. . . . .

### *Virtues of a Holy Life.*

Fervency in devotion; frequency in prayer; aspiring after the love of God continually; striving to get above the world and the body; loving silence and solitude, as far as one's condition will permit; humble and affable to all; patient in suffering affronts and contradictions; glad of occasions of doing good even to enemies; doing the will of God, and promoting His honor to the utmost of one's power; resolving never to offend Him willingly, for any temporal pleasure, profit, or loss. These are virtues highly pleasing to God. There is no pleasure comparable to the not being captivated to any external thing whatever. . . . . Always suspect yourself, when your inclinations are strong and importunate. It is necessary that we deny ourselves in little and indifferent things, when reason and conscience, which is the voice of God, suggests it to us, as ever we hope to get the rule over our own will. Say not, it is a trifle, and not fit to make a sacri-

fice of to God. He that will not sacrifice a little affection, will hardly offer a greater. It is not the thing, but the reason and manner of doing it, viz. for God's sake, and that I may accustom myself to obey His voice, that God regards, and rewards with greater degrees of grace. (*Life of Mr. Bonnell, p. 122.*)

Rom. xv. 3. "Even Jesus Christ pleased not Himself;" as appears in the meanness of His birth, relations, form of a servant, the company He kept, His life, death, &c. . . . They who imagine that self-denial intrenches upon our liberty, do not know that it is this only that can make us free indeed, giving us the victory over ourselves, setting us free from the bondage of our corruption, enabling us to bear afflictions, (which will come one time or other), to foresee them without amazement, enlightening the mind, sanctifying the will, and making us to slight those baubles, which others so eagerly contend for.

Mortification consists in such a sparing use of the creatures, as may deaden our love for them, and make us even indifferent in the enjoyment of them. This lessens the weight of concupiscence, which carries us to evil, and so makes the grace of God more effectual to turn the balance of the will. (*Norris's Christian Prudence, p. 300.*)

(*To be continued.*)

OXFORD,  
*The Feast of St. Andrew.*

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## TRACTS FOR THE TIMES.

## THE KINGDOM OF HEAVEN.

IN referring to Scripture for the proof of points relating to the doctrine of the Church, we sometimes find the force of our arguments evaded by the objection that, although the texts and passages we refer to seem to prove the points for which they are cited, we still appear to be giving them an undue prominence in our system. It is admitted, for instance, that the Epistles to Timothy and Titus prove an Episcopal form of Church government: that certain passages in the First Epistle to the Corinthians indicate the existence of a certain order of Church service, &c.; but then these passages are thought to occupy a subordinate place in the records of the New Testament, while our doctrine of the Church would put them prominently forward. This is, doubtless, a point to be well considered; for the apostolic rules of Scripture teaching and interpretation, must be faithfully observed: "If any man speak, let him speak as the oracles of God," or "prophesy," let him prophesy "according to the proportion (or analogy) of faith."

Now, to meet this difficulty, let it be considered that the restoration of a doctrine so evidently important in its bearings as that of the Church, must necessarily produce a great change upon a system out of which it has been lost. We have been accustomed to a Ptolemaic theory of our spiritual system; we have made our own little world the centre, and have ranged the doctrines of Scripture around it, according to the relation they seem severally to bear to our own individual profit. We find ourselves called upon to adopt an opposite theory; to take for the centre of our



system a body which we had been used to regard as a mere satellite attending upon our own orb. No wonder if we feel our notions deranged; if every thing seems put into a new place; that which before was primary, now made subordinate; and *vice versâ*. This is no more than we might naturally expect: the only question for us to settle is this; does the theory which is proposed for our acceptance bring facts to support it? The main-tainer of the Copernican theory, perhaps, directs our attention principally, or even exclusively, to objects which we had else comparatively neglected, or entirely overlooked. But this is no fatal objection to his views. The satellites of Jupiter might seem to hold a subordinate place in the solar system, and their eclipses to be comparatively uninteresting phenomena: and yet the examination of them led, we know, to great and important discoveries. Just so, some apparently insignificant text, lying in the depth of Scripture, far removed, as we think, from the centre light of Christian doctrine, may be the means of suggesting to us most important considerations,—of impressing upon us the conviction that we have been going upon a false theory, and leading us to a truer notion of the system in which we are placed. We do well, indeed, to weigh carefully the meaning of the texts which are brought before us, and to examine the deductions which are founded upon them, whether they follow naturally from the premises. But we do not well if we allow ourselves to be prejudiced against the evidence which is brought from Scripture, merely because it is contrary to our pre-conceived notions; because it seems to put us in a strange country, exalting the valleys, and making low the mountains and hills, turning Lebanon into a fruitful field, and causing the fruitful field to be counted, in comparison, as a forest. This is not to inquire after truth in the spirit of true philosophers, or, which is the same thing, of little children. And for such only is knowledge in store; “of such” only “is the kingdom of heaven.”

For illustration of these remarks I would refer to the passages in St. Matthew’s Gospel, which are first pressed upon our notice, when our attention is turned to the evidence of Scripture respecting the nature and office of the Christian Church. First and foremost, of course, is the well known promise to St. Peter,



(chap. xvi. 18.) "Upon this rock will I build my Church." It is argued by the Churchman, that the obvious sense of the word Ἐκκλησία (*Assembly*), as it would strike an unprejudiced reader, is that of a visible body; and that this sense is confirmed by the use of the term in chap. xviii. 17. Again, we are referred to the remarkable passage, (chap. xxiv. 45—51.) "Who then is that faithful and wise servant, whom his Lord shall make ruler over his household, to give them their portion of meat in due season. Blessed is that servant whom his Lord, when He cometh, shall find so doing," &c. It is asked, whether we do not find traces here of a line of ministry to continue in Christ's "Church" and "household" until His coming again. And we are bidden to compare with this passage that final promise of our Lord to his Apostles, with which the Gospel concludes, (chap. xxviii. 20.) "Lo, I am with you always, even unto the end of the world," as confirming the proof of an uninterrupted succession of the Apostolical ministry. From these passages, then, put together, we seem to derive some idea of the Church as a Visible Spiritual Society, formed by Christ himself; a household over which He has appointed his servants to be stewards and rulers to the end. But then this view is drawn from what might seem a few insulated passages, occurring in a Gospel which we have been accustomed to look to for what we think more practical truths. And how do they affect us? We do not like to have our minds called off to such *external* relations. The interpretation offered us of these passages, seems, indeed, correct, and the argument grounded on them legitimate: but after all they are but a few scattered passages, referring to points which we consider of inferior importance, and not entitled to have so much stress laid upon them, or to be made foundations of a system.

But now, discarding prejudice and theory, let us calmly and teachably take up the Gospel of St. Matthew, in the hope, by diligently comparing of spiritual things with spiritual, to obtain an insight into its true meaning. Let us take the passage first referred to. The promise is made to St. *Peter*: it may be well, therefore to look through the Gospel, and collect the scattered notices of this Apostle. We shall thus ascertain whether the promise would seem to have been made to St. Peter individually,

as the Romanist would argue, or whether, as Churchmen in England would say, it was made to him as the representative of the Apostolic body, and so the type of the Christian ministry. Or, on the other hand, we shall see whether the mention of St. Peter in this passage, and the prominent place which seems in it to be given him, stand so completely alone that it cannot be wrought into any thing like a regular system.

Now if we look carefully into St. Matthew's Gospel, we seem to find, throughout, a peculiar place occupied by St. Peter. In chap. xiv. we have the narrative of the strength and weakness of his faith, in walking on the water to go to Jesus; a circumstance not related by any other of the Evangelists. In the next chapter we find Peter asking for an explanation of our Saviour's "parable" respecting the things which defile a man, and the "blind leaders of the blind," who had been offended at the saying (xv. 15.). In chap. xvi. is the promise under our consideration, and the offence which so soon followed, and called down upon him his Master's displeasure. In chap. xvii. we have the story of the tribute money, and that discourse of our Lord with St. Peter which seems to have given rise to the disciples' question, "Who is the greatest in the kingdom of heaven?" Again, in chap. xviii. when our Lord has been explaining to his disciples how the offending brother is to be dealt with by "the Church," (ver. 17.) and has confirmed to *them* the solemn declaration before made to St. Peter, (which shows in what sense it was made in the first instance to St. Peter,) "Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven," &c., we read, "Then came *Peter* to him, and said, Lord, how often shall my brother sin against me, and I forgive him?" In chap. xix. we find him anxiously inquiring of his Lord, what reward should be given to himself and his fellow-apostles, who had forsaken all and followed Him. The answer is the remarkable and solemn promise to the Twelve, which this Evangelist alone records in this place: "Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Throughout St. Matthew's Gospel, St. Peter seems to be put forward in a very peculiar manner, of which,

however, we are scarcely aware, until we compare the other Evangelists, and observe the difference between them in their selection and arrangement of the events they record. This is, however, too extensive a subject to enter upon at present. Our only object is to suggest the inquiry, whether there is not something more than casual in the prominent place which St. Peter occupies in St. Matthew's Gospel, and whether this peculiarity does not imply the existence of some deeper meaning than we should at first sight attach to several apparently insulated passages, in the centre of which stands the noble confession in the sixteenth chapter, and the gracious and glorious promise which was founded upon it.

In that promise, made by our Lord to St. Peter, it is said, "I will give unto thee the keys of the kingdom of heaven." Here we find an expression which is of very common occurrence in St. Matthew, and peculiar to his Gospel: no other Evangelist employs the phrase, "the kingdom of heaven." Here again we shall do well to collect together the various passages in which the expression is used; and then we shall see that the doctrine of the Church and its Ministers, unfolded in the promise to St. Peter, is no insulated and subordinate point in St. Matthew's Gospel. In the beginning of the Gospel we find the Baptist preaching and saying, "Repent ye, for *the kingdom of heaven* is at hand;" and the ministry of our blessed Lord, taking up the Baptist's message, opens with the same announcement. "From that time (the time that John was cast into prison) Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." (iv. 17.) We read of his going about all the synagogues of Galilee, "preaching the Gospel of the kingdom" (iv. 23.); and in His Sermon on the Mount we hear Him declaring who they are to whom that kingdom belongs, (v. 3, &c.) "The kingdom of heaven" was to be the fulfilment of the earlier dispensation, the law and the prophets; "whosoever therefore shall break one of these least commandments," says our blessed Lord, "and shall *teach* men so, the same shall be called the least in *the kingdom of heaven*; but whosoever shall do and *teach* them, the same shall be called great in *the kingdom of heaven*. For I say unto you, that except your righteousness shall exceed the righteous



ness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (v. 17—19.) This, with other parallel passages, seems to give us a clue to the view of the Gospel dispensation as unfolded by St. Matthew. Our Lord appears in the character of a prophet, like Moses, raised up to be the Giver of a new law, and the founder of a new Kingdom or Polity. The Scribes and Pharisees were corrupt expounders of the Divine law, they were unfaithful stewards of the mysteries of the kingdom : other servants were therefore to be chosen into their place, who should be the true "light of the world;" faithful rulers over God's household, giving to every one their portion of meat in due season. The Scribes and Pharisees were to be deposed from Moses' seat ; St. Peter and his fellow apostles were to be exalted in their room. They had "the keys of knowledge" committed to them, to open the kingdom of heaven unto men ; but they had abused their trust, and they were to be deprived of their sacred office. Thus does our Lord pass sentence upon them : "Woe unto you, Scribes and Pharisees, hypocrites : for ye *shut up the kingdom of heaven against men* : for ye neither go in yourselves, neither suffer ye them that are entering to go in." And thus, in terms strictly corresponding, as it would appear, is their bishopric given for another to take : "Blessed art thou, Simon Bar-jona ; and I say unto thee, that thou art Peter ; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven." The kingdom of heaven, of which the keys were thus taken away from the Scribes and Pharisees, and given to St. Peter and his brethren, was that everlasting kingdom prepared from the foundation of the world, which had been committed to the Son by the Almighty Father. To Him of proper right it belongs ; of Him alone it is properly said, that "He openeth, and no man shutteth ; and shutteth, and no man openeth." "The law and the prophets were until John," He himself declares ; since that time the kingdom of God is preached, and every man presseth into it. "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Luke xvi. 16. Matt. xi. 12.) For the baptism of repentance for



the remission of sins was then first preached to sinners. The Son of Man had power upon earth to forgive sins (ix. 6.); and He had also power to retain them : He was empowered to gather the wheat into his garner, and to burn up the chaff with unquenchable fire (iii. 12.). But when, as the Messenger of the Covenant, He came, in fulfilment of prophecy, to visit His temple, and to punish the priests who had corrupted the covenant, and been partial in the law, He came, at the same time, to “purify the sons of Levi, and purge them as gold and silver,” that they might “offer unto the Lord an offering in righteousness.” Let us bear this prophecy in mind when we turn to St. Matthew’s Gospel, and let us see whether the long vista of God’s dispensations in reference to his elder “church” and household, the covenant made with its ministers, the promises given to them, their unfaithfulness and corruption, will not throw a new light upon many passages of the Gospel, which seemed before dark and uninteresting. We might, for instance, put side by side the discourses of our blessed Lord with the Pharisees, and those which He held with His own disciples ; we might see the one cavilling against the truth, and laying snares for Him who came to try and prove them, until at length He gave them over to their blindness, and denounced a fearful catalogue of woes upon their heads : we might watch the other, gradually weaned from prejudice and carnal-mindedness, instructed in “the mysteries of the kingdom of heaven,” as they were able to learn them, until they were fit to be left alone in the world, with the Spirit of their departed Master to be with them to the end of their ministry, while they made disciples of all nations, and taught them to observe the things which He had commanded them. We should then trace, with no careless feeling, in the sixteenth chapter, the lines of the Christian Church. When we see the faithless Pharisees, leagued with their bitterest enemies, to tempt the Great Prophet of the Church ; when we hear Him affectionately reproving His own disciples for their want of faith, and warning them to beware of the leaven of the Pharisees and Sadducees ; when we then hear the solemn question put to the twelve, and the bold and undoubting answer of St. Peter, we shall see a depth and fulness of meaning in our Saviour’s blessing, which perhaps we never saw before, and feel that “blessed” indeed are

we too, unto whom, through the covenant made with Simon, the son of Jonah, the blessed Chieftain of a blessed company, it has been revealed of the Father which is in heaven, that Jesus is "the Christ, the Son of the living God."

Or, let us turn to the passage in the eighteenth chapter, in which the name of "the Church" occurs again, and the promise made to St. Peter is incidentally confirmed to the whole Apostolic body. Our blessed Lord is there teaching His disciples how we are to deal with our brethren when they offend us, and how oft to forgive them. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee two or three more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and as a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." In this passage, taken by itself, we must understand by the term ἐκκλησία, as has been observed, a *visible* body: but let us look at it again in its connexion with the series of passages in which we have seemed to trace the idea of "the kingdom of heaven" as the fulfilment of that elder visible church, which was established by the ministry of Moses. The repetition of the promise before made to St. Peter connects this passage closely with that in chap. xvi.: *there* the power of the keys was promised by our Lord; *here* the principles and rules are given for its exercise. For these our blessed Lord refers to the spirit of the Mosaic law. The first step to be taken towards an offending brother breathes the general spirit of the Mosaic law, and closely agrees with the injunction specially given, "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy brother, and not suffer sin upon him" (Lev. xix. 17.). The next step is in exact fulfilment of the command in Deut. xvii. 6. "At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." And the final rejection of the brother that "will not

hear the church," is in no less strict accordance with the spirit of the Mosaic denunciation: "And the man that will do presumptuously, and will not hearken unto the priest (that standeth to minister there before the Lord thy God), or unto the judge, even that man shall die: and thou shalt put away the evil from Israel" (Deut. xvii. 12.). The Christian "Church" seems thus to come into the place of the congregation of Israel; the Apostles, into the office of the Levitical priest and judge; and since their Master came to fulfil the law, they were to "do and teach" that law in his spiritual meaning. Now "the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved," says the Apostle, "have turned aside unto vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm." (1 Tim. i. 5—7.) This description of false apostles, the rivals of the true apostles of Christ, is equally applicable to those whom they were appointed to supersede. If we look to our Lord's Sermon on the Mount, we find how the Scribes "swerved" from the commandment in its true "end" and object; their explanations of the sixth and seventh commandments show how little they understood the spirit of the law of *love*. In that Sermon Christ's disciples are instructed how they are to fulfil the commandments: they are now directed how, as faithful ministers of God's word, they are to "do and teach" them, viz. by governing the Church of God according to the spirit of true brotherly love. Why had Levi been so grievously rebuked by the ministry of the last of the prophets? (Mal. ii. 1—9.) Why was not "the offering of Judah and Jerusalem pleasant unto the Lord, as in the days of old, and as in former years?" (Mal. iii. 4. comp. ii. 13.) They had forgotten the brotherly covenant which bound Israel together as children of one earthly parent, and one Father in heaven, who had a care for his "little ones," and would not that one of them should perish. "Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, covering the altar of God with tears, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your



hand" (Mal. ii. 10—13.). But when the sons of Levi had been duly purified, that they might offer unto the Lord an offering in righteousness—the true righteousness of the law, perfect brotherly love—then would the Lord again return to his temple, renew with Levi this "covenant of life and peace," and bless the sacred service of his holy congregation. "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven," &c. Again, I say unto you, that if two of you shall agree as touching any thing that they shall ask on earth, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Can we doubt of the meaning of this solemn promise? and is it not full of comfort to faithful members of Christ's holy catholic and apostolic church? Does it not teach us, that upon us truly "the ends of the world are come:" that we are the children of a long line of spiritual ancestry, the heirs, highly blessed and favoured indeed, of a rich and glorious inheritance?

It would be easy to follow out, to an almost indefinite extent, the line of illustration, of which a few points have been traced. Other similar lines might also be drawn, throwing much light upon separate passages of the same Gospel; as, for instance, the comparison of "the kingdom of heaven" to a householder, which might be traced through many parables, &c. throwing light upon the remarkable passage already referred to in the twenty-fourth chapter. Or again, in illustration of the fearful outline, which is there set before us, of the misconduct and punishment of the "wicked servant," we might draw out the intimations, which our Lord's words, on several occasions, give us, of unfaithful ministers and stewards, who were in after days to abuse the power committed to them, to lord it over their fellow servants, to eat and drink and to be drunken: or, still further, we might borrow from the condemnation of the Scribes and Pharisees a fearful light on the character of the "hypocrites," with whom his portion is assigned.

But enough, perhaps, has been said for our present purpose, which has been, not to urge for exclusive adoption a particular interpretation of certain passages, nor even to recommend any particular idea as supplying the only clue to their meaning; but simply to meet an objection, which, it is believed, indisposes the



minds of many thoughtful readers of Holy Scripture to receiving the evidence which is drawn from its records, in support of the doctrine of "the Church." To such persons it is here suggested, that their difficulty arises from prejudice in favour of a particular theory. Scripture may be viewed from other points than that which they have chosen: and the theory which a different view suggests may perhaps be found to explain more phenomena, and unfold deeper mysteries, than theirs. The expression, or incident, or argument, which they overlook, and cast aside, may, to another, serve as a clue to a mysterious volume, and give "thoughts which do often lie too deep for tears." Only let not persons be startled and offended at finding truths of Scripture which they had entirely overlooked, or thought practically unimportant, assuming a prominent place in the system which is recommended to their consideration. This must be the case at first. If the interpretation given of a passage of Scripture seems agreeable to the natural sense of the words, to the context, or to other parts of Scripture; if it seem to give more meaning to passages or portions, than they had in our eyes before; let this be enough for us for the present; let us thankfully admit it, not lightly or hastily starting objections, or caring for its effect upon our pre-conceived opinions. "Every word of God is pure" (Prov. xxx. 5.); and if we are bidden not to "add to His words," lest He reprove us, and we be found liars (v. 6.); we are also warned, in the most mysterious, and, to many readers, apparently unpractical, book of the New Testament, "If any man shall take away from the words of the prophecy of this book, God shall take away his part out of the holy city, and from the things which are written in this book" (Rev. xxii. 19.). Surely we may incur the risk of thus taking away from the words of prophecy, without literally mangling its sacred page. We may settle with ourselves, that it is an external matter, and not important to our individual interests. Rather let us humbly receive the very crumbs which fall from the Master's table, "laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, if so be we have tasted that the Lord is gracious." (1 Pet. ii. 1. 3.) The scattered limbs of sacred truth, which are presented to our view, may seem to us at first sight like the dry bones, which the prophet saw in the

valley of vision : but the word of prophecy may yet bring them together, may cover them with sinew, and flesh, and skin, and fill them with a living spirit ; the breath from the four winds may breathe upon the slain, and they may “ stand up ” upon their feet, before our eyes, “ an exceeding great army.” “ And when this cometh to pass, then shall they know that there hath been a prophet among them : ” “ for I have poured out my Spirit upon the house of Israel, saith the Lord God.” Wherefore, “ now be strong, O Zerubabel, saith the Lord : and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, and work, for I am with you, saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you : fear ye not.” (Haggai ii. 4, 5.) “ Go ye therefore, and *make disciples* of all nations, teaching them to observe *all things whatsoever I have commanded you* ; and lo, I am with you always, even unto the end of the world.”

OXFORD,

*The Feast of the Nativity.*

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## TRACTS FOR THE TIMES.

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BISHOP WILSON'S MEDITATIONS ON HIS SACRED OFFICE.No. 4.—WEDNESDAY—(*continued.*)

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Luke xvi. 19. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." For a man, then, to be rich, to be clothed magnificently, and to take no care of the poor, is sufficient to send him to hell, because he cannot lead a Christian life. Repentance, mortification, and the cross, are utterly inconsistent with a soft, sensual, voluptuous life; the desire of happiness, with the love of this present life. It is, therefore, a most miserable state, for a man to have every thing according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.

*Fasting,*

Necessary, to bring our hearts to a penitent, holy, and devout temper. Our Church requires this, and appoints days and times, &c.; and it has been the honour of this Church, that she hath kept up to her rules, where others have shamefully neglected them. Fasting necessary, to perform the vows that are upon us all. By fasting, by alms, and by prayers, we dedicate our bodies, goods, and souls to God in a particular manner.

*Meditations proper for a Clergyman during Lent.*

The primitive Bishops had places of retirement near their cities, that they might separate themselves from the world, lest teaching



others they should forget themselves; lest they should lose the spirit of piety themselves, while they were endeavouring to fix it in others.

Prosper, O God, the good thoughts, the good purposes, which Thou Thyself shalt inspire. I acknowledge Thy goodness, which has raised me above my brethren, and appointed me a Successor to Thy Apostles. O may I ever act agreeably to this character. May I never profane a character so holy and so divine, lest God should pour down his vengeance upon my ungrateful heart. Pardon me whereinsoever I have been wanting in the several duties of my calling; and give me grace to be more careful for the time to come. Amen.

How am I bound to adore Thy goodness, my great Master! Thou hast set me in office amongst the chief of Thy servants; but I will, for Thy sake, make myself the servant of the meanest of Thy servants. By me Thou communicatest Thy grace in the Sacrament; by me Thou teachest Thy people the truth; by my hands Thou adoptest them Thy children in baptism, feedest them with Thy body, comfortest them in affliction, arimest them against the fear of death, and fittest them for a blessed eternity.....

Give me such holy dispositions of soul, whenever I approach Thine altar, as may in some measure be proportionable to the holiness of the work I am about, of presenting the prayers of the faithful, of offering a spiritual sacrifice to God, in order to convey the body and blood of Jesus Christ, the true bread of life to all His members. Give me, when I commemorate the same sacrifice that Jesus Christ once offered, give me the same intentions that He had, to satisfy the justice of God, to acknowledge His mercies, and to pay all that debt which a creature owes to his Creator. None can do this effectually but Jesus Christ; Him, therefore, we present to God, in this Holy Sacrament.....

I am a sinner, and yet I am appointed to offer up prayers for others. It is to the great God to whom I offer these prayers. To me the Church, the spouse of Christ, intrusts her desires, her interests, her necessities, and her thanks. What a trust is this! O may I never betray it! may I never obstruct Thy mercies to Thy Church by a formal service. Let me ever speak to God,



and from God, with attention, with love, with respect, with fear, with purity of heart, and with unpolluted lips. Amen.....

Reflect seriously what a dreadful account you have to give, if you say, "Peace, peace, when there is no peace;" or if you give the children's bread to dogs, that is, admit to the Lord's Table those that are unworthy of such a favour.....

Endeavour to leave some impression of piety upon the minds of those with whom you converse. Jesus Christ did so always. Make no distinction betwixt the rich and poor, as to converse with one, and not with the other.....

As to the disposal of the Church's revenues, the suggestions of avarice, of vanity, of pleasure, and of the world, ought not to govern me. I am only a steward, not a proprietor, and should be as criminal as those laymen that invade them, if I convert them to lay and secular uses; which side of sacrilege, very probably, took its rise from others observing the Church's revenues put to secular uses.....

He, and especially that Minister, "that hath not the spirit of Christ, is none of His." He ought to perform all his duties in Christ's name, by His authority and power; and offer all to God through Him. Adore Jesus Christ as preaching, praying, absolving, and comforting, by you His Minister.....

"The Priest's lips should keep knowledge." Whence this knowledge, but from the Holy Scriptures, which alone makes us sound in doctrine, and able to convince gainsayers. . . . Men read the Gospel rather as judges than as disciples, which is the rise of all errors both in life and doctrine.....

Purity of soul and body is a most necessary qualification in a Minister of Jesus Christ. To offer the prayers of the faithful to God with polluted lips, to break the bread of life with unclean hands, to receive that bread into a soul defiled with unchaste thoughts, how dreadfully provoking must it needs be.

A blindness of spirit, an alienation from divine things, an incapacity to receive them, are the necessary effects of impurity.....

Blessed are the pure in heart, for they shall see God.

A Priest, who, in the exercise of his function, has an eye to the grandeur, repute, esteem of great men, presumptuous autho-

rity over the consciences of others, worldly advantages, &c. perverts the design of the Ministry.

Grant, O Lord, that I may regard nothing but Thy glory, that I may act and live for Thee alone, that my zeal for Thy glory, and the good of souls, may be the chief motive of all my actions. Amen.

OXFORD,

*The Feast of St. Stephen.*

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## TRACTS FOR THE TIMES.

## ON DISSENT WITHOUT REASON IN CONSCIENCE.

“As one mass doth contain the good ore and base alloy ; as one floor the corn and the chaff ; as one field the wheat and the tares ; as one net the choice fish and the refuse ; as one fold the sheep and the goats ; as one tree the living and dry branches ; so doth the *Visible* Church enfold the true universal Church, called the Church mystical and *invisible*. And for this reason, and because presumptively every member of the Visible Church doth pass for a member of the invisible, (the time of distinction and separation being not yet come,) because this Visible Church, in its profession of truth, in its sacrifices of devotion, in its practice of service and duty of God, doth communicate with the invisible, therefore commonly the titles and attributes of one are imparted to the other.”—*Altered from Barrow on the Unity of the Church*, vol. vii. p. 631.

It is often asked, “Why should not a man attend both the Church and Meeting, if he derives benefit from both ?” And again, “Why should not a man be a Dissenter, though he have nothing particular to object against the Church, if he is not violent in his opposition to the Church ?” The following remarks, in answer to these questions, were written by a clergyman for the use of his parishioners.

Many of you have made remarks to me on the subject of Dissent, when I have been visiting you in your cottages ; and the substance of these remarks has apparently been, that it was of very little importance, whether a man belonged to the Church or dissented from it, because the difference is after all but small between Churchmen and Dissenters. You have thus spoken (as it would seem) sometimes with a view of drawing out my opinions, sometimes as a sort of defence or apology for your own, sometimes in

order to invite an argument. I have purposely in my answers abstained from entering into the question, and confined myself to saying simply that I did not think as you did upon the matter. It would by no means have fallen in with the purpose for which I visited you on first coming to the parish, to have entered into any lengthened reasonings. My object in calling was to express my good-will towards you, and therefore to seek our points of agreement, and not our points of difference.

At the same time you are not to suppose that I at all wish to conceal my sentiments, and it is because some of you may perhaps have an erroneous impression of what my opinion is on this subject that I now write this. My observations will be as short as I can well make them. I shall avoid as much as possible any thing like controversy, or any expressions of opinion as to the relative merits of this or that form of dissent, or any discussion of the particular Articles of Faith (so far as there may be said to be such at all) among the several persuasions around us.—Bear in mind, my object is to show you that Dissent is a sin.

But before I proceed further I must make two observations, which I wish you to keep in mind, while you read these remarks, because they will remove some difficulty, which you might otherwise feel in what follows.

1. I allow there may be *conscientious* Dissenters, nay, I hope in charity, there are many;—but by a conscientious Dissenter I mean a man who separates himself from the Church, because he thinks he finds something in her doctrines or discipline so far contrary to scriptural truth, and the precepts of the Gospel, that by adhering to her, he would be putting an obstacle in the way of his own salvation. Other persons may think themselves conscientious Dissenters who do not go nearly so far in their condemnation of the doctrines or practice of the Church: nay, so far from it, that they would defend their Dissent upon the ground that there is no material difference between the system and teaching in the one, and the system and teaching in the other. But such men I do not call conscientious Dissenters, but careless or weak-minded persons, who cannot have thought much or seriously upon the subject, and who can hardly have read with attention what is to be found in the New Testament respecting the sin of



schism, or on the authority of the Church, and the duty of obedience to it. Indeed a man ought to consider very seriously what account he can give of his faith, who is so far both Churchman and Dissenter, and so far disposed towards both, as to attend indiscriminately one or other place of worship; who also could give very little better explanation of the difference between one and the other, than a statement of the difference in the public services of each, and other particular matters of form, and of external observance. Such a person can be neither a true Churchman nor a conscientious Dissenter. He cannot be a true Churchman, for if he was he would not attend a Dissenting place of worship. For Dissent from the Church must imply a condemnation of something or other, be it of more or less importance, in the doctrines or discipline of the Established Church. And whoever attends service in a Meeting-house, *when he has the opportunity* of going to the Parish Church, does, by so doing, give his silent approbation to the principle of Dissent, and shows that at least he does not disapprove the opinions of the particular body to whose Meeting he goes. He cannot be, on the other hand, a conscientious Dissenter, or he would not frequent the Church, *i. e.* a place of worship, which is supported by a system, which he considers one of injustice, and which excludes and condemns<sup>1</sup> that to which he himself belongs; to say nothing about the probability of his hearing something, which, though not directly levelled against Dissent, still is in spirit a reproof and protest against it.

2. When I say that Dissent is a *sin*, I by no means thereby imply, that for that reason every Dissenter is at once and necessarily a sinner. To say that a particular thing is a sin, is a very different thing from saying that every one who does it is a sinner. It will be as well to make this quite clear to you, and therefore I will give you some cases in which you would, without hesitation, make the same remark that I have done.—To kill a fellow-creature is undoubtedly a crime; but you would not say that the person who killed another by accident, or in defence of his

<sup>1</sup> *E. g.* by the sentences in the Litany against “false doctrine, heresy, and schism,” and that God may “bring into the way of truth all such as have erred and are deceived,” and by the prayers for the unity of the Church.

country, or of his own life, or by command of lawful authorities, was a criminal. There are, indeed, few deeds which are in a general way sins, which may not be committed under such circumstances as to rescue the person who did them from being on that account a sinner. There was once a nation which did not think thieving wrong: there is a nation which does not consider a parent's destroying a child, when too poor to maintain it, as a sin: and there is a class or sect in another nation who hold the same opinion as to the lives of their parents, when too old to be serviceable to themselves. You see from these illustrations that the *degree* of criminality attaching to a person for his actions, depends very much on the extent of knowledge he has of the nature of the act, his education, and various other circumstances. It is very difficult to weigh these exactly in estimating *how far* any particular person himself does wrong while he is committing a wrong act; God alone can see the heart; and, therefore, it is better to speak without immediate reference to persons, and only as to the character of the opinion or action under consideration.

With these explanations, first, on the score of *conscience* causing it; next, of *circumstances* varying the degree of criminality in different persons, I repeat Dissent is a *sin*, which I now go on to prove to you.

Persons dissent from the Church on account of some difference or other, this is plain; and, from what I have already said, it is also plain that I do not intend to say any thing in what follows concerning the *greater* differences which cause Dissent, *i. e.* differences which are founded upon a different interpretation of Scripture. For when a man thinks the Church unscriptural, he has a good reason for leaving it, and is (what I have called above) a *conscientious* Dissenter; though at the same time I am bound to say, I think his conscience a very erroneous one, which leads him to consider the Church unscriptural; and while I allow him to be *conscientious* in one sense of the word, yet I also think him *heretical*,—just as those men who (as our LORD foretold) thought, when they persecuted the Apostles, “they did God service,” were wrong, not in that they obeyed their conscience, but because they had not a more enlightened conscience. “The light that is in” a merely *conscientious* Dissenter is (what CHRIST has called)

“darkness.” I say this before passing on to consider (as I mean to do) the other kind of Dissenters, those, *viz.* who dissent for some *lesser* difference, merely lest you should suppose that I consider a person absolved from all guilt, *on the ground* of his being conscientious; for as a good conscience is a great treasure, so a dark conscience is like the blind leading the blind. Now then let me address myself to that larger number of persons who have no material objection against the Church as to its doctrines or discipline, and who do not think that a Dissenter will be saved a bit more than a Churchman; who, indeed, are so far from condemning the Church, that they always feel rather disposed, when acknowledging their Dissent, to make a sort of apology or explanation for their leaving the Church, as, *e. g.* that “it was so far to go to Church,” or that “their health was weak,” or “no good sittings were to be had,” or that “they had an objection to the clergyman of the parish,” or that “they were more edified by the service at Meeting, as more spiritual,” or such reasons. I shall begin by placing before you some arguments, which indirectly support my assertion concerning the sinfulness of Dissent.

(1.) Christians are required to unite in serving God in mutual charity and hearty concord. Hence such directions as these from the Apostles to different Churches, *viz.* that they should endeavour to keep “the unity of the Spirit in the bond of peace,” that they should be “like-minded, having the same love,” being “of one accord, of one mind, standing fast in one Spirit with one mind,” that they should “walk by the same rule, and mind the same thing,” that “with one mind and one mouth they should glorify God, the Father of our LORD JESUS CHRIST,” that they should “all speak the same thing,” that there should be “no divisions among them,” but that they be “perfectly joined together in the same mind and in the same judgment<sup>1</sup>.”

As to the construction which some persons put on such passages, *viz.* by making them to refer to an unity in the spiritual sense, to a mystical union of the faithful all over the world, in

<sup>1</sup> Phil. ii. 2.; i. 27.; iii. 16. 1 Pet. iii. 8. Eph. iv. 3. Rom. xv. 5, 6. xii. 16. 2 Cor. xiii. 11. 1 Cor. i. 10.



the invisible Church of CHRIST, it is clearly inadmissible. For as a matter of *reason*, what can be the use of such strong and repeated exhortations to an union, whose only external sign is a profession of charitable indifference to all diversities of religious opinion, and whose principal bond of union, is a secret internal feeling, as to which no one can exactly judge his neighbour. And yet in the New Testament, directions are given concerning such divisions, as respecting a thing, of which every Christian can judge. And further, as a matter of *fact*, the Church or body, in which unity is preserved, is spoken of as a *visible* body. *Vid.* Matth. xvi. 18; xviii. 17. 1 Tim. iii. 15. 1 Cor. xii. Eph. iv. 4—12.

(2.) Obedience to superiors is enjoined. This command seems to me, to give a double sanction to the legitimately appointed authorities of the Church. First, An authority *indirectly*, in as much as duty to the State requires of us obedience to all those who have the sanction of its authority for their dignities, provided always, obedience to them does not involve some sacrifice of principle, so as to be against our consciences<sup>1</sup>. Hence, since the time that Church and State have been united, it becomes the duty of a good subject to pay reverence and obedience to the appointed ministers of religion, upon civil as well as upon religious grounds. Secondly, An authority *directly*, because obedience to *spiritual* superiors is *separately* enjoined. *E. g.* “Likewise ye younger, submit yourselves to the elder,” 1 Pet. v. 5:—(you will see from the first and second verses, that the elders mean spiritual superiors, who are set over you.) And again, “Submit yourselves unto such, and to every one, that helpeth with us, and laboureth.” 1 Cor. xvi. 16. “Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account.” (Heb. xiii. 17.)

<sup>1</sup> *E. g.* If the State religion became Roman Catholic, it could not be our duty to conform to that, because we should thereby compromise some of the fundamental articles of our faith, and admit others to be fundamental, some of which are not so—and others, which not only are not so, but are moreover in themselves false. On the other hand, if the State ordered the observance of Saints' days, or a day of national humiliation, it is the duty of a good subject to observe them.



Again, "We beseech you, brethren, to know them which labour among you, and are over you in the LORD, and admonish you, and to esteem them very highly in love for their works sake." (1 Thess. v. 12, 13.)

(3.) It is also a command to Christians, not to give a brother cause of sorrow and offence. Now any separation must do that. The question therefore is, whether the grounds for it are such as to compel us, from regard to our own souls, and even out of Christian charity to him, to separate from communion with the body to which he belongs, that we may thereby make him acquainted with the danger there is to his eternal salvation in remaining in a body, from which we feel obliged, for conscience sake, to come out. If we do not think we endanger our salvation by continuing in the Church, we are not justified for mere matters of opinion, and things, which we do not hold to be essentials of religion, to cast a reproach upon the body, from which we remove as from a thing unclean<sup>1</sup>, and to give pain, doubts, and cause of dissensions, by thus withdrawing.

I proceed next to some direct arguments in support of the assertion, that separation, as such, and when not on account of some fundamental doctrine, is a *sin*.

1st. Hear what Scripture tells us should be our conduct towards those who cause divisions, and then consider, whether such persons are brought before us as exercising a proper liberty of choice.

"We command you in the name of our LORD JESUS CHRIST, that ye withdraw yourselves from every brother, that walketh disorderly and not after the tradition which ye have received of us." (2 Thess. iii. 6.)

"If there come any unto you, and bring not this doctrine,

<sup>1</sup> "Nevertheless, I do not hesitate to express a persuasion, that our own case happily is such, in the Established Church of England, that we may rightly, and are bound to, receive the faith of our forefathers, as delivered to us in its authorized form, by the same measure of acceptance, *in kind*, as we receive Scripture itself: not hastily taking part against it (as so many do), on account of incidental or subordinate objections; but accepting it in Christian duty, *as it is*, and abiding by it, until, after *experiment of holy living*, it shall be proved perilous, or at least inadequate, to the soul's welfare, according to the very terms of Scripture."—*Miller's Bamp. Lec.* p. 15. note.

receive him not into your house, nor bid him God speed." (2 John x.)

"These are they who separate themselves, sensual<sup>1</sup>, having not the Spirit." (Jude 19.)

"I beseech you, brethen, mark them which cause divisions and offences<sup>2</sup>, contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.)

"If any man teach otherwise, and consent not to wholesome words, even to the words of our LORD JESUS CHRIST, and to the doctrine which is according to godliness: he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil-surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness, from such withdraw thyself." (1 Tim. vi. 3—5.)

2ndly. Consider the manner they are represented in, who cause disunion in the Church. The terms are, indeed, so harsh to modern (so called) liberal notions, that one feels sure of incurring the reproach of being a bigot for venturing thus to apply what we read in Scripture; and the general view respecting these passages probably is, that the time of their application is quite gone by, and that they have long since become a dead letter. And yet, reflect these terms are not used of persons, who were infidels, or heathens, or of those who corrupted the main doctrines of Christianity. St. Paul blames the Corinthians, because they expressed a preference for one teacher above another, and though they all taught the same thing, still he says of such a difference, "that there are contentions among you," and speaks of it as an evidence of their "carnal mind." (1 Cor. iii. 3.)

3rdly. There are many passages in the Epistles, in which the

<sup>1</sup> *Sensual*:—The Greek word, which is so translated, does not at all imply a person who lives a vicious and voluptuous life, given up to the lusts of the flesh, but a person who rules himself, and walks according to the visible course of things in the world around him, trusting entirely to human reasonings in religion, and to what is called "fleshly wisdom," and having no part in that wisdom, which is from above.

<sup>2</sup> "Which cause offences," *i. e.* causes of perplexity or pain to others, stumbling-blocks, obstacles, snares, &c.

ways, dispositions, and practices of false teachers are described, concerning which the learned differ much, and determine differently the sort of opinions condemned in them. Allowing, however, what weight is fair to this circumstance, yet after all look at them attentively with a view of finding whether they will give you any light for the guidance of your conduct in this matter ; and, while you consider them, bear the following remarks in mind :—

1. That which is condemned in these persons is either their professing false doctrine, or their making disorder, disturbance, and disunion in the Church. If you think any of them apply to the second, then such passages apply to my argument here, because they go to prove, that making a separation and disputes in the Church is wrong.

2. You will learn from some of them that a person may *think* himself quite sincere in leaving the Church, and, yet his own heart may have deceived him, though it cannot deceive God, who will call him to account hereafter. 2 Tim. iii. 13. 2 Thess. ii. 11.

3. You will see that heresy and schism are placed along with bad passions, and bad actions, and vicious dispositions, as if in some way connected with them, and as if we may therefore be called to give account for these *opinions*, just as much as for those actions, and passions, and dispositions of mind. 1 Tim. vi. 3. 20. ; i. 3, 4. 2 Tim. iv. 3. ; iii. 13. Gal. i. 9. 2 Pet. ii. 18. 10. ; iii. 16. Tit. i. 10. ; iii. 10, 11. 2 Cor. xi. 13. 15. Acts xx. 29. Matt. vii. 15. 2 Thess. iii. 6. 11. 2 John ix. Eph. iv. 14. Jude 16. Phil. i. 15, 16.

4thly. Consider the case of Korah in the Old Testament. He was a priest of the second order, and, with other Levites, withdrew his obedience from the High Priest. There was no matter of doctrine or worship in dispute between them and Aaron, nor any other dispute than that of Church government. And yet how terrible was his punishment. In his case we cannot evade the application to the Gospel times, because St. Jude makes it for us, speaking of those who “perish in the gainsaying of Core.” Jude 11.



5thly. When the Jews fell into wickedness and idolatry, priests as well as people, and God sent prophets to reprove them, yet none of these holy prophets did separate from communion with the wicked priests, and set up another priesthood in opposition to them. They did not think it lawful, how holy soever they were, to intrude themselves into the priesthood, as they had not been lawfully called and appointed.

These two cases go very strongly to prove that there is a *duty* to submit ourselves, for conscience sake, to the established order and manner in the Church, so long as the Church enjoins nothing which plainly contradicts the revealed will of God, and to perform which would therefore do violence to our sense of right.

6thly. Consider, further, the ground upon which our SAVIOUR ordered the authority of the Scribes and Pharisees to be respected, *viz.* because they sat in Moses' seat, (Matt. xxiii. 2. ;) *i. e.* because they were the lawfully appointed and regularly ordained ministers of the established religion. Moreover, throughout the Acts of the Apostles, where we are to look for the use and gradual formation of a system of Church government, in proportion as the converts become more numerous, and more widely scattered in different countries, we may trace a principle of union and of subordination throughout the various Churches and Assemblies of believers. Care too was taken for the continuance of this union and this subordination, both in the manner of appointing teachers *then*, and in providing for their similar appointment *for the time to come* : and this manner of providing a due supply of fit persons for the ministry has been observed not only during the age of the Apostles, and their immediate successors, but it may be said through the first fifteen centuries after the establishment of Christianity.

7thly. Turn to the solemn prayers of our SAVIOUR in the 17th chapter of St. John. "Holy Father, keep through thine own name, those whom thou hast given to me, that they may be *one*"<sup>1</sup>

<sup>1</sup> These words of our SAVIOUR I take as more than an *indirect* argument. They speak so clearly of all future believers in the Gospel, for whose unity He prays ; the closeness of which proper unity, He illustrates by comparing it



*as we are ;*" and, again, in the same prayer, "neither pray I for these alone, but for them also, which shall believe on Me through their word, that they all may be one, as thou, Father, art in Me and I in Thee, that they also may be one in Us." . . . Would it not be in direct opposition to the spirit and letter of this prayer to justify every individual Christian in claiming the right of withdrawing himself from communion with the Church upon every slight difference of opinion? As if Christianity required of us no surrender whatever of the private judgment, and as if it were never right for a Christian silently to acquiesce in existing usages, or new ordinances, in things indifferent, when commanded by lawful authority, unless he was convinced of the benefit and propriety of them, which would, in fact, be to make every individual Christian a law unto himself in all things; or, to adapt our language to the day, as if it were never required to assent in religious matters in the same way as in civil matters, *i. e.* without being convinced of the advisableness or benefit of the thing enjoined, but merely because, on the one hand, lawful authority orders it, and, on the other, we see no danger to our souls in obeying it.

8thly. CHRIST hath given an authority to the Church, and therefore there is but one thing which can justify us in going against its authority, and that is, a firm conviction, that by doing what the Church orders, we should transgress some still more evident and higher command of GOD; as, *e. g.* when the Church of Rome pronounced it lawful to take away the lives of excommunicated princes. And is not separating from the Church transgressing its authority?

If any one ask, where is this authority spoken of in Scripture, let him consider the following texts.

"He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me." (Luke x. 16.)

"If he neglect to hear the Church, let him be unto thee as an heathen man and a publican." (Matt. xviii. 17.)

with the union between His Father and Himself, *i. e.* between the two first Persons of the blessed Trinity, in which *Three* are *One*. Can there be said to be such an union in the Christian Church if every one "hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation?"

“Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.” (Matt. xviii. 18.)

“Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” (John xx. 23.)

“Lo, I am with you always, even unto the end of the world.” (Matt. xxviii. 20.)

9thly. CHRIST hath appointed the Church as the only way unto eternal life. We read at the first, that the LORD added daily to the Church such as should be saved; and what was then done daily, hath been done since continually. CHRIST never appointed two ways to heaven; nor did He build a Church to save some, and make another institution for other men’s salvation. “There is no other name under heaven given unto men, whereby we must be saved, but the name of JESUS,” and that is no otherwise given under heaven, than in the Church<sup>1</sup>.

Here, then, I finish my series of arguments. Not that there are not many others, which might be brought forward, to show that Dissent is wrong; but I prefer confining my remarks to those which have something in common with one another. The principles upon which all the reasonings here given are in some sort founded, are, 1. the Christian duty of obedience; 2. of preserving unity; 3. of avoiding, in all cases where we can with a safe conscience, any giving occasion of offence, or pain, or perplexity, to our Christian brethren:—in other words, the duty of having an eye always to CHRISTIAN CHARITY, *i. e.* brotherly love, in our way of performing our duties, especially those about the limits of which we are not *quite sure*.

<sup>1</sup> How is it we speak of the external unity of the visible Church, when there are many different Churches in different nations? All the Church of GOD are united into one by the unity of discipline and government, by virtue whereof the same CHRIST ruleth in them all. For they have all the same pastoral guides, appointed, authorized, sanctified, and set apart by the appointment of GOD, by the direction of the SPIRIT, to direct and lead the people of GOD in the same way of eternal salvation: as therefore there is no Church, where there is no order, no ministry; so, where the same order and ministry is, there is the same Church.”—*Pearson*.

The sum of the matter as here set before you is this. If a man's separation from the Church be upon grounds which he really believes to be of vital importance, I have nothing to do with him. He acts from conscientious motives, and cannot remain in communion with a Church, which teaches what he holds to be false doctrines. "To his own master he standeth or falleth ;" and it is not for me to judge how he has come to this conclusion. I can, however, fully understand, that so long as he holds such an opinion about our Church, he cannot have any thing to do with it, but must come out from it. But if I see a man attending the Church occasionally, as if he thought there was no *positive harm* in what is taught there, then I say, that man has not done rightly in becoming a Dissenter, because I gather from Scripture that it is a duty to submit to established authorities in religious matters, just as in political and civil matters, so long as there is no vital and essential difference between his own articles of faith, and those which the established Church maintains. He ought to submit in all things indifferent for conscience' sake. And his only sound and sufficient defence for separating from the Church, is a belief, that he cannot be saved in it on account of its holding false doctrine. If he cannot say this, he has no sufficient reason for thus "rending CHRIST's body," by removing himself out of the Church, and for giving an example to others to set up some new sect for themselves upon any trifling ground of difference.

I will add only one more remark in conclusion, which is this. You read in the New Testament of great and important promises made to the Church, whatever that Church be : you read also of many very strong and sharp rebukes given to those, who caused dissensions and disputes in the Church, during the time of the Apostles : you read also of the heavy condemnation, which will come upon those who have been partakers in these sins ; and also you know the warnings of our SAVIOUR and of the apostles, that in the latter days, the danger and subtilty of these errors and heresies would increase, so as to deceive (if it were possible) even the elect ; and, lastly, you know, that even though persons think they are conscientiously obliged to make a schism, still they may be condemned for this very false conviction of their



deceitful hearts. Now, since all this is the case, would it not be *prudent* for a single man, who thinks of becoming a Dissenter, to consider seriously where he is most likely to come within the terms of these promises, and where he is least likely to be liable to the threats and denunciations above alluded to? Would it not be well to reason with himself somewhat on this wise: "The Church may not mean the Church, as some people understand it, who suppose that Dissenters are left out of it; but still as I never heard any one say, that the Dissenters were the only true Church, and that the Established Church was shut out of the promises, because she was no part of the true Church, surely I am more safe, more likely to come in for a share of these blessings, if, while in other things I strive to do my duty without troubling myself to decide things, which in truth are too hard for me, I continue a member of the Established Church. By so doing, I follow the example of my forefathers, of my country, of holy martyrs before me, and rest my faith on the authority of those, who are, by virtue of their office, successors of the Apostles; whereas, in the other case, I must, on my own judgment, set aside all this weight of authority, and do that, which is as much as to say, that till within the last three hundred years the whole world has been in darkness, and that I can see clearer than all those great, and good, and pious, and learned persons, who have lived and died before me in the faith." Surely it is the safer course to remain steadfastly in the Church, without halting between two opinions; there is more chance of your being right there.

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#### NOTE.

P. S. In order that you may know whom you ought to look upon as your proper spiritual guides and governors, I lay before you the description given of them by the famous Dr. Isaac Barrow. "Those, I say, then, who constantly do profess and teach that sound and wholesome doctrine, which was delivered by our LORD and his Apostles in word and writing, was received by their disciples in the primitive Churches, was transmitted and



confirmed by general tradition, was sealed by the blood of the blessed martyrs, and propagated by the labours of the holy fathers ; the which also manifestly recommendeth and promoteth true reverence and piety towards God, justice and charity towards men, order and quiet in human societies, purity and sobriety in each man's private conversation.

“ Those who celebrate the true worship of God, and administer the holy mysteries of our religion, in a serious, grave, and decent manner, purely and without any notorious corruption, either by hurtful error, or superstitious foppery, or irreverent rudeness, to the advancement of God's honour, and edification of the participants in virtue and piety.

“ Those who derive their authority by a continued succession from the Apostles, who are called unto and constituted in their office in a regular and peaceable way, agreeable to the institution of God, and the constant practice of His Church, according to rules approved in the best and purest ages ; who are prepared to the exercise of their functions by the best education, that ordinarily can be provided under sober discipline, in the schools of the prophets ; who thence, by competent endowments of mind and useful furniture of good learning, acquired by painful study, become qualified to guide and instruct the people ; who, after previous examination of their abilities, and probable testimonies concerning their manners (with regard to the qualifications of incorrupt doctrine and sober conversation, prescribed by the apostles), are adjudged fit for the office ; who, also, in a pious, grave, solemn manner, with invocation of God's blessing, by laying on of the hands of the presbytery, are admitted thereunto.

“ Those whose practice in guiding and governing the people of God, is not managed by arbitrary, uncertain, fickle, private fancies or humours, but regulated by standing laws ; framed (according to general directions extant in holy Scripture) by pious and wise persons, with mature advice, in accommodation to the seasons and circumstances of things, for common edification, order, and peace.

“ Those, who, by virtue of their good principles, in their dispositions and demeanour appear sober, orderly, peaceable, yielding meek submission to government, tendering the Church's peace,

upholding the communion of the saints, abstaining from all schismatical, turbulent, and factious practices.

“Those, also, who are acknowledged by the laws of our country, an obligation to obey whom is part of that human constitution unto which we are in all things (not evidently repugnant to God’s law) indispensably bound to submit; whom our Sovereign, God’s vicegerent, and the nursing father of His Church among us, (unto whom in all things high respect, in all lawful things entire obedience, is due) doth command and encourage us to obey.

“Those, I say, to whom this character plainly doth agree, we may reasonably be assured, that they are our true guides and governors whom we are obliged to follow and obey; for what better assurance can we in reason desire? what more proper marks can be assigned to discern them by? what methods of constituting such needful officers can be settled more answerable to their design and use? how can it be evil or unsafe to follow guides authorized by such warrants, conformed to such patterns, endowed with such dispositions, acting by such principles and rules? Can we mistake or miscarry, by complying with the great body of God’s Church through all ages, and particularly with those great lights of the primitive Church, who, by the excellency of their knowledge, and the integrity of their virtue, have so illustrated our holy religion?”

(*Barrow*, Sermon LVI. p. 284—287. vol. iii.)

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*The Feast of the Epiphany.*

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## TRACTS FOR THE TIMES.

## SERMONS FOR SAINTS' DAYS AND HOLIDAYS.

(No. 1. ST. MATTHIAS.)

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*"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."*—St. John xv. 16.

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THE service of this day invites us to consider the nature and commission of that ministry, by which Christians all over the world are made partakers of heavenly and spiritual blessings.

On this point, as on most others, it is obvious that the New Testament does no where furnish a regular and orderly course of instruction, such as on many great subjects we find in our Creeds, Articles, and Catechism. But the mind and will of our Divine Master may be gathered plainly enough, at least by those who are willing to show a reasonable respect to the witness of the early Church.

St. Luke, in the beginning of the Acts of the Apostles, informs us, that our LORD was not taken up, until "after that He, through the Holy Ghost, had given commandments unto the Apostles whom He had chosen;—being seen of them" at various times during as much as "forty days," and "speaking of the things pertaining to the kingdom of God." Then, doubtless, He gave them instruction in what method and order to proceed, what kind of ministry to settle in His Church. Who would not wish to know what was the tenor of those conversations? But the Holy Ghost, in His unsearchable wisdom, has not seen fit directly to put them on record: an omission which appears very significant, when compared with the minute register which the Gospels supply of many former discourses. So it is, that on the occasion, which would seem to promise most information concerning the nature of CHRIST's kingdom, instead of finding any report of *what our blessed SAVIOUR said*, we find a report of *what His Apostles did*. Their Acts and Letters take place of the desired memorial



of His parting instructions. Is not this a hint to us all, on authority which cannot safely be despised, that we must look to *the actual conduct and system of the early Church* for a true notion of the things pertaining to “the kingdom of God,” of which our LORD then spake to His Apostles. However early, on minute points, partial errors may have crept in, is it not evident to common sense, that the system which we trace back in the Church to the very generation next following the Apostles, must be in all great points the very system enjoined by our LORD, and partially disclosed in the subsequent history of His servants?

It follows, that in order to make out our SAVIOUR’S will on any point relating to the discipline and proceedings of His Church, the first portion of Scripture to which our attention is directed is the Acts of the holy Apostles.

Now, the very first Act of the Apostles, after CHRIST was gone out of their sight, was that commemorated this day ;—the ordination of Matthias in the room of the traitor Judas. That ordination is related very minutely. Every particular of it is full of instruction ; but at present I wish to draw attention to one circumstance more especially : namely, the time when it occurred. It was contrived (if one may say so) exactly to fall within the very short interval which elapsed between the departure of our LORD and the arrival of the Comforter in His place : on that “little while,” during which the Church was comparatively left alone in the world. Then it was that St. Peter rose and declared with authority that the time was come for supplying the vacancy which Judas had made. “One,” said he, “must be ordained ;” and without delay they proceeded to the ordination. Of course, St. Peter must have had from our LORD express authority for this step. Otherwise it would seem most natural to defer a transaction so important until the unerring Guide, the Holy Ghost, should have come among them, as they knew he would in a few days. On the other hand, since the Apostles were eminently Apostles of our Incarnate LORD, since their very being, *as Apostles*, depended entirely on their personal mission from Him (which is the reason why catalogues are given of them, with such scrupulous care, in so many of the holy books) :—in that regard one should naturally have expected that He Himself before His departure would have supplied the vacancy by personal designation.



But we see it was not His pleasure to do so. As the Apostles afterwards brought on the ordination sooner, so He had deferred it longer than might have been expected. Both ways it should seem as if there were a purpose of bringing the event within those ten days, during which, as I said, the Church was left to herself; left to exercise her faith and hope, much as Christians are left now, without any *miraculous* aid or extraordinary illumination from above. Then, at that moment of the New Testament history, in which the circumstances of believers corresponded most nearly to what they have been since miracles and inspiration ceased—just at that time it pleased our LORD that a fresh Apostle should be consecrated, with authority and commission as ample as the former enjoyed. In a word, it was His will that the eleven Disciples alone, not Himself personally, should name the successor of Judas; and that they chose the right person, He gave testimony very soon after, by sending His Holy Spirit on St. Matthias, as richly as on St. John, St. James, or St. Peter.

Thus the simple consideration of the *time* when Matthias was ordained, confirms two points of no small importance to the well-being of CHRIST's kingdom on earth. First, it shews that whoever are regularly commissioned by the Apostles, our LORD will consider those persons as commissioned and ordained by Himself. Secondly, it proves that such power to ordain is independent of those apostolical functions, which may be properly called extraordinary and miraculous. It existed before those functions began; why then may it not still continue, however entirely they have passed away?

We must not pretend to be wise above what is written; but there is, I trust, nothing presumptuous or unscriptural in supposing that JESUS CHRIST, the great Shepherd and Bishop of our souls, purposely abstained from nominating St. Matthias in His life-time, in order that Christians in all times might understand that the ordained successors of the Apostles are as truly Bishops under Him, as ever the Apostles were themselves.

For this is the constant doctrine of the ancient Church, delivered in express terms by our LORD in the text, "*Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain.*"

It may seem strange that our LORD should deem it necessary to guard His Disciples against such a notion as that they had chosen Him, rather than He them: called as they had been, when they least expected it, from their daily employments of fishermen, publicans, and the like. But "for our sakes, no doubt, this is written;" to check an error which CHRIST foresaw would too generally prevail in His Church, especially in these latter days, which pride themselves so much on light and liberty. The error I mean is, that of imagining that Church communion is a voluntary thing, which people may adopt or no, (I will not say *at their own pleasure*, though too many go as far as that, but) *as they seem to find it for the time most edifying*. Another kindred notion is, that the Christian ministry is also a voluntary thing; that there is no real difference between clergy and laity, any more than is enacted by the law of the land for mere decency and order's sake; but that otherwise a man who can and will do good as a clergyman is to all intents and purposes clergyman enough.

These are not very uncommon notions. But take them at their best, and are they in effect any better than as if St. Paul and the other Apostles had considered themselves as choosing CHRIST instead of being chosen by CHRIST? He who reasons so, is he not chargeable with setting up his own calculation against the declared will and system of our LORD?

Hear now on the other hand the very doctrine of the Church Apostolical. JESUS CHRIST, the chief Shepherd and Bishop, commits the pastoral office to whom He pleases; in the first place, to His Apostles, and after them, to all whom they, by the help of His ordinary grace, shall appoint; which latter proposition you have just heard clearly made out from the ordination of St. Matthias. Therefore, although there be many Bishops, yet the Episcopal office is but one. The lines of the true Catholic Church are drawn out, as the Psalmist says, to the ends of the world, over all lands; but trace them back, and they all meet in the same centre, JESUS CHRIST. Therefore it is *all one Church*, and not a thousand independent churches, as they would make it, who boast of choosing CHRIST, instead of humbly and thankfully acknowledging the choice which He has made of them, in that He has cast their lot within reach of His ministers and sacraments.

This view, so clearly deducible from the promise of our LORD, and the conduct of His Apostles, is most unanswerably confirmed by the whole history of the Primitive Church. Every where the Bishops were the chief pastors, and the government and order of the Church was vested in them. To separate from them, except they were proved grossly heretical, was accounted schism. Why? Because it was universally understood, that the Bishops were the connecting chain which bound the successive generations of Christians to the first generation, the holy Apostles; nay, and to our LORD JESUS CHRIST himself. For the believers of those days were too well instructed not to know that our SAVIOUR'S promises were made to the Church *through the Apostles*: so that if they broke off their connection with the Apostles, they broke off their connection with CHRIST.

Would you hear some of the very words of those holy men of old? Take the following, which are part of a letter written by St. Ignatius, the friend of the chiefest Apostles, when he was on the verge of martyrdom. They are some of his last words, written to warn the friends for whom he was most anxious, against the heresies which were springing up in the Church.

“By submitting yourself to your Bishop as to JESUS CHRIST, you convince me that you guide your lives by no rule of man's invention, but by the rule of JESUS CHRIST, who died for us, that ye, believing in His death, might escape altogether from death. It follows, of course, that in no part of your conduct ye separate yourselves from your Bishop: which thing also ye now practise.”

No test could be shorter or more simple. “You are in communion with your Bishop, humbly receiving from him, or those by him deputed, the genuine word and Sacraments of JESUS CHRIST: therefore, I make no question but you are also in communion with our LORD JESUS CHRIST himself; at least, as far as Church Privileges go; as far as I or man can judge.”

Surely the holy martyr, St. Ignatius, was as good a judge of what Christian communion depends on, as any person can be supposed in our days. And we see that he judges of it, not by those tests which we now hear most insisted on; not by convictions, and emotions, and highly-wrought feelings; but by the simple fact of adherence to that system, which our LORD himself



had established for our salvation. Now, we know from every page of St. Ignatius, what his view of that system was. It was the system of Christian Ordinances, administered by Bishops, with Priests and Deacons under them. That, in the mind of St. Ignatius, was the sure mark of the Church of God.

Nor was this a mere private opinion of his : it was rather the constant tradition of the Church Universal. What is very remarkable, it was the tradition not only of the sound part of the Church, but of the heretics also. In those early days, even those who corrupted the doctrine of the Church seldom or never dared to breathe any thing against the Apostolical Succession of her Bishops. To do so, if they possibly could, would have been greatly to their purpose ; because one very plain argument by which their misrepresentations of doctrine used to be confuted, was by appealing to the traditional account of the same doctrines, preserved in many of the most famous Churches, by means of the regular succession of the Bishops. Some of the Fathers thus reckon up the Bishops of Rome, Alexandria, and Antioch, for more than three hundred years, from the time of the Apostles, and are thereby enabled to trace back as far the true interpretation of certain hard places of Scripture, relating to the great truths of the Gospel. The heretics who disputed those truths, no doubt, would have been too happy, could they have proved that the chain of tradition wanted a link ; that the succession from the Apostles was not clearly made out, or that being made out, it signified nothing. But the ground they used to take was quite different. They never dreamed of denying the *past* succession : it was too certainly known to be denied ; but they took very great care to secure a *future* succession for themselves. They hardly ever broke off from the Church, until they had got some Bishop to patronize their heresy : through whom they might continue the Apostolical commission in a line of pastors of their own.

Thus as well the enemies of the Church as her friends bore witness in those early days to a truth which too many of both seem now agreed on forgetting : That Episcopal Authority is the very bond which unites Christians to each other and to CHRIST : so that it was apparently a kind of proverb with them, *Without the Bishop do nothing in the Church.*

What is more, the teaching of the Primitive Church brought

this matter home to every man's own soul, not only on the general ground of submission to all our LORD's ordinances, but because the bread and wine in the Eucharist was not accounted the true Sacrament of CHRIST, without CHRIST's warrant given to the person administering: which warrant, the Fathers well knew, could only be had through His Apostles and their successors.

Hear again the same St. Ignatius. "Let that LORD's Supper be counted a LORD's Supper indeed, which is ministered by the Bishop, or by one having his commission." Observe, Ignatius, the friend of the Apostles, reckons the Sacrament no Sacrament, if the consecrating minister want the Bishop's commission. Could St. Ignatius possibly mistake the mind of the Apostles on that point, he who had conversed familiarly with them at the time when the Church was used to "continue *daily* in breaking of bread?"

And with him agreed the whole Church of GOD for the first fifteen hundred years: knowing that when our LORD said, "Do this in remembrance of Me," His Apostles only were present; therefore none but they and their deputies could be said to have His warrant for blessing that bread and cup. And this is a matter pertaining to each man's salvation. For that bread and cup are the appointed mean, whereby the faithful are to partake of CHRIST's Body and Blood offered for their sins.

Can any devout man, considering this, reckon it a matter of small moment, whether the minister with whom he communicates be a minister by apostolical succession or no? In the judgment of the Church it makes no less difference than this: Whether the bread and cup which he partakes of shall be to him CHRIST's Body and Blood or no. I repeat it: in the judgment of the Church, the Eucharist administered without apostolical commission, may to pious minds be a very edifying ceremony, but it is not that blessed thing which our SAVIOUR graciously meant it to be: it is not "verily and in deed taking and receiving" the Body and Blood of Him, our Incarnate LORD.

Even as St. Paul seems to intimate, when he so pointedly asks the Corinthians, "The cup of blessing *which we bless*, is it not the Communion of the Blood of CHRIST? The bread *which we break*, is it not the Communion of the Body of CHRIST?" Why such a stress on the words, "*which we bless*," "*which we break*;"

except because the Corinthians knew (and they could only know by Apostolical teaching), that *the agency of the Apostles* in blessing and breaking was needful to assure us that the holy signs really convey the thing signified.

Thus you see every thing concurs; the ordination of St. Matthias, the promise of our LORD, the hints found elsewhere in holy Scripture, the express laws of the Universal Church, the constant doctrine of the friends of the Apostles;—all agree to show that Communion with God incarnate, such Communion as He offers in His holy Supper, cannot be depended on without an Apostolical Ministry.

To think otherwise is the error of those, who, mixing up human inventions with the everlasting Gospel, take upon them to “choose CHRIST,” instead of humbly owning themselves “chosen by Him,” and labouring to bear fruit accordingly.

But still more fatal will be *our* error, if having this high privilege, we cause it to be reproached by our abuse or negligent using. We, by God’s blessing, are among those, who through an Apostolical Ministry, have constant access to the Body and Blood of our REDEEMER. What if we be found no more exemplary, no humbler, no more consistent in our piety, than those whose possession of the means of grace is so much more questionable than ours? There is a prophetic warning against such: “You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.” There is also a yet more awful warning from Him who will come to be our Judge: “Thou, Capernaum, which art exalted unto Heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

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## TRACTS FOR THE TIMES.

## BISHOP WILSON'S MEDITATIONS ON HIS SACRED OFFICE.

## No. V.—THURSDAY.

## CHURCH DISCIPLINE.

*Question from the Office of Consecration.*—WILL YOU MAINTAIN AND SET FORWARD, AS MUCH AS IN YOU LIETH, QUIETNESS, LOVE AND PEACE, AMONG ALL MEN; AND SUCH AS BE UNQUIET, DISOBEDIENT, AND CRIMINOUS WITHIN YOUR DIOCESE, CORRECT AND PUNISH, ACCORDING TO SUCH AUTHORITY AS YOU HAVE BY GOD'S WORD, AND AS TO YOU SHALL BE COMMITTED BY THE ORDINANCES OF THIS REALM<sup>1</sup>?—*Ans.* I WILL SO DO, BY THE HELP OF GOD.

O GOD of peace and love, make me, thy minister, a messenger and instrument of peace to this people to whom I am sent; that by thy gracious assistance I may root out all *strife* and *variance*, *hatred* and *malice*, and that this Church and Nation may enjoy a blessed tranquillity. Bless the discipline of this Church in my hands, and make it effectual for the conviction of wicked men and gainsayers. Assist me, by thy good Spirit, that I may apply a proper cure to every disorder; that I may reprove with *mildness*, censure with *equity*, and punish with *compassion*.

O merciful God, who wouldest not the death of a sinner, but that he should be converted and live, bring into the right way all such as are gone astray from thy commandments. Vouchsafe unto all penitents, (*and especially unto all such as are now under the censures of the Church,*) a true sense of their crimes, true

<sup>1</sup> This can never be looked upon as any limitation of the power received from Christ, but only as directing the exercise thereof, as to the manner, form, and circumstance.—BR. WILSON.

repentance for them, and thy gracious pardon, that their souls may be saved in the day of the LORD JESUS. Amen.

*Church Discipline.*

However the Church be in some respects incorporated with the commonwealth in a Christian state, yet its fundamental rights remain distinct from it; of which this is one of the chief—to receive into, and to exclude out of the Church, such persons which, according to the laws of the Christian society, are fit to be taken in, or shut out.

And when temporal laws interpose, it is temporal punishment only, which they design to inflict or set aside. *Bishop Stillingfleet.*

Ezek. ii. 6. “And thou, son of man, be not afraid of them, neither be afraid of their words; thou shalt speak my words unto them, whether they will hear, or whether they will forbear.”

2 Cor. xiii. 10. “Lest I should use sharpness, according to the power,” (*namely, of binding and loosing,*) “which God hath given me to edification, and not to destruction.”

1 Tim. i. 20. “Whom I have delivered unto Satan, that they may not blaspheme.” O admirable use and command of Satan! He is God’s enemy, and yet does Him service; and an adversary to man, and yet helps to save him. He is the author of blasphemy, and yet teacheth not to blaspheme. That is, One that is stronger than he directs his malice to ends which he did not intend. Satan is set on work to take him down by terror and despair whom before he had tempted to sin. But while Satan thinks to drive him to destruction by despair, God stops his course, when the sinner is sufficiently humbled; and then, as it was with CHRIST, Satan is dismissed, and Angels come and minister unto him.—*Rouse.*

What great man shall we now find, who will not take it ill to be reprov’d? and yet David, a prince and favourite of God, when he was reprov’d, even by a subject, did not turn away in a rage, but confessed his fault, and repented truly of his sin.—*St. Ambros. ap. David.*

The very office of Consecration, so often confirmed by Acts of Parliament, does warrant every Bishop, in the clearest and most

express terms, to claim authority, by the Word of God, to exercise all manner of spiritual discipline within his own diocese.—*Codex Jur. Eccl. Angl.* p. 118.

Men should be *persuaded*, not *forced*, to forsake their sins; because God rewards not those who, through necessity, forsake their sins; but such as do so voluntarily.—*Chrysost.*

Be steady and fearless in the discharge of your duty, without failing in that respect which is due to higher powers.

Grant, O God, that I may have an eye to duty only, that I may fear no temporal evil, and be concerned only lest I should not in all respects please Thee my God.

Deut. i. 17. "The judgment is God's." As this should oblige all people to be afraid of a judgment or censure passed by men commissioned by God, so it should make us very careful that our judgment be such as is worthy of God, and agreeable to His will and Word.

1 Cor. xvi. 22. "If any man love not the LORD JESUS CHRIST, let him be Anathema Maranatha." Here is a positive direction to the Church to excommunicate all such as plainly discover that they have no love for JESUS CHRIST,—who are scandalous or profane.

Since we are to give an account of the souls committed to our charge, we cannot be debarred of making use of all the means enjoined us by the Gospel to reduce sinners.

We ought to be thankful for the favours which we have received from religious princes; but if our benefactors require of us what is inconsistent with our trust, we then know whom we are to obey.

2 John 10, 11. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed,—for he that biddeth him God speed, is partaker of his evil deeds." Not to show our abhorrence of sin, is to consent to it. Men do not sufficiently consider the guilt of this, when they converse with notorious offenders without scruple. They partake with them in their sins; they harden the sinner; they forget the fidelity they owe to God and to his laws, and greatly hazard their own salvation.

*Excommunication* was never pronounced except where the case



was desperate, by the obstinacy of the party, in refusing admonition, and to submit to discipline.—*Penit. Disc.* p. 41, 42, 75, 120.

Luke xv. 22. "The Scribes and the Pharisees murmured, saying, This man receiveth sinners, and eateth with them." On some occasions, we ought to avoid sinners, for fear of being corrupted,—or to put them to shame, in order to their conversion. But to converse with them, as our LORD did, in order to teach them their duty, to encourage them in the way of piety, &c. this is Godlike.

Mark viii. 33. "Get thee behind me, Satan.—Thou savourest not the things that be of God, but the things that be of man." How dangerous is tenderness in matters of salvation! To spare a penitent, is to ruin him by a fatal kindness.

How perilous is the government of the Church, wherein a man becomes guilty of those things which he does not hinder. Rev. ii. 20. "I have a few things against thee, because thou sufferedst that woman Jezebel to teach and to seduce my servants to commit fornication," &c. 2 Cor. x. 4. "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." We surely mistake the spirit of the Gospel, when we would establish and defend the Church by human policy, and carnal means, by friendship of great men, credit, reputation, splendour, riches, &c. God will have us to use other sort of arms, namely,—patience, humility, meekness, prayers, suffering, and spiritual censures, to which God will join His own Almighty power.

All mankind are agreed that human legislatures can only dispense and make laws in cases purely human.

(*To be continued.*)

OXFORD,

*The Feast of St. Matthias.*

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## TRACTS FOR THE TIMES.

## SERMONS FOR SAINTS' DAYS AND HOLIDAYS.

## (No. 2. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.)

*"Though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."*—Galatians i. 8.

THIS day, though named from the Blessed Virgin, is one of the greatest festivals of our Saviour. And, therefore, in former times the Church of England reckoned it the beginning of her year; thereby especially giving intimation, that she would have the whole year dedicated to JESUS CHRIST. For this day, with which she began it, marks the time of His gracious incarnation; upon which all that we have or hope, both in Heaven and in earth, entirely depends. For, as St. Paul argues concerning another link in the chain of God's mysterious mercy, If *Christ* were not truly made man, then He did not truly die for our sins: if He did not, then was He not raised again: and "if *Christ* be not raised, your faith is vain, ye are yet in your sins." Such was the adorable will of God Almighty, in His counsels for redeeming lost mankind. There was to be no communion between God and man, except through the everlasting SON, Himself both God and man. This is the foundation laid from the beginning, besides which no man can lay any other. Men may think little of it, but the evil spirits know it well; and accordingly, they have busied themselves from the beginning in nothing so much as in perplexing the minds of the unwary with regard to the incarnation of our LORD and SAVIOUR, and our communion with God through him. Church history is little else than a record on the

one hand, of their unceasing endeavours to corrupt the Faith on these two points; on the other, of His watchful Providence, meeting and baffling them, in every age, by ways of His own, prepared also from the beginning, for their confusion, and our trial.

One of the very chiefest of these precautions was His appointing persons in His Church to watch the treasure of Divine Truth, to try and assay, by comparison with it, whatever doctrines from time to time became current, and to give notice, with all authority, wherever they found God's mark wanting. To mention no other places; our Lord himself, in the text which I considered on St. Matthias' day, expresses himself in this manner. "*I ordained you, that you should go and bring forth fruit, and that your fruit should remain.*" The Apostles were to take precautions, not only that their ministry might be fruitful for the time, but also that it might flourish and abound for ever. Those who work duly under their commission, may in virtue of this promise expect more abiding results from their labours, than any, however zealous, who may venture to take this honour to themselves. Not to forfeit this privilege, the holy Apostles instituted a regular custom, according to which, in all future times the faithful might be warned against heretical doctrines. When any new point arose, regarding which the judgment of the Church was doubtful, reference was made to the chief pastors or Bishops, solemnly assembled to consider the subject; and they having thoroughly examined it, proclaimed an anathema, i. e. a sentence of excommunication, against the teachers and maintainers of dangerous error. For example; the very first controversy which arose in the Church related to the question whether the whole law of Moses ought to be observed as a condition of the Christian covenant. It was settled by the Apostles' meeting at Jerusalem, as you read in the fifteenth chapter of the Acts. And, being settled, whoever contradicted it, whoever added either Moses' law or any thing else to the terms of salvation by Christ, and thereby began to preach a new Gospel, other than that received at first, you hear in the text what St. Paul says of him. "Though we or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed:" let him be anathema, cut off from the communion of Christian people; not allowed to



pray, or receive the sacrament, in the assemblies of Christian men. Let him be, to those who obey CHRIST, as a heathen man and a Publican." Thus speaks the Apostle of those who should be so presumptuous as to teach the Jewish fable of the necessity of circumcision, after the decision of the Holy Spirit by Apostolical Church had been published. For it was published, with the utmost care, by letters and messengers sent to all the Churches; and being so, could not be disobeyed without wilful arrogance and irreverence. Thus St. Paul and the rest of the Apostles made known to the Church in all ages their right, and the right of the Bishops, their successors, to mark out such heretics as might arise from time to time, and put the faithful on their guard against them. And thus quite down from the time of our LORD, the Apostolical succession of pastors has continued, as a divinely-appointed guard, meant to secure the integrity of Apostolical doctrine.

Let us, as on this day we are bound, consider more especially what we owe to that holy succession, in respect of that on which, as Christians, *our all*, as we cannot but know, depends: I mean the true doctrine of the Incarnation of our LORD and SAVIOUR. It may be positively said, that under Providence we owe our inheritance of this saving doctrine to the chain of rightly-ordained Bishops, connecting our times with the time of its first promulgation. This will be more clearly seen, if the two following statements are considered; neither of which can be reasonably doubted by any one who has looked much into Church history.

1. In ancient times the system of Apostolical, i. e. of episcopal anathemas, was the Church's main safeguard against the misinterpretations of Scripture, which from time to time threatened to deprive her children of their faith in GOD the SON, made man for our salvation.

2. Wheresoever in modern times the Apostolical succession has been given up, there the true doctrine of our LORD's incarnation has been often corrupted, always in jeopardy.

These propositions are of course too large to be fully made out in the narrow limits of a sermon. But a few instances of each will show what is meant, and will serve to draw serious minds to reverential thought on the whole subject.

I. Even during the Apostolic age, there were many, who under pretence of purer doctrine, refused to confess "JESUS

CHRIST come in the flesh." This we know from the later books of the New Testament; especially from the writings of St. John. And by the records of the two next generations we learn that the corruptions were of two kinds, apparently opposite. Some, out of pretended reverence for our LORD's Divine nature, refused to own Him, made very man for us. They would have it, that His blessed body was no more than a dream or vision, and all that He did here, a scene as it were enacted by the will of the Almighty to make an impression on our minds. Others, on the contrary, denied His divine being, pretending, no doubt, extraordinary reverence towards God the Father Almighty, they would not hear the Gospel doctrine that He who is One with the FATHER, had vouchsafed to become one of us. They would have it that the crucified Jesus was either a mere human saint, or at best a sort of good angel. Against both these blasphemous errors St. John himself had given warning, pronouncing as it were the Church's anathema beforehand. "There are many deceivers entered into the world, who confess not JESUS CHRIST come in the flesh. This is a deceiver and an anti-Christ. . . . Whosoever transgresseth, and abideth not in the doctrine of CHRIST, hath not God. He that abideth in the doctrine of CHRIST, he hath both the FATHER and the SON. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." However, in the next generation after St. John, this evil leaven was still found working in the Church, and the false teachers of both sorts still had the boldness to plead Scripture, which somehow they contrived to wrest and pervert in their own way. How were they to be answered? How was it to be made manifest that their interpretation of Scripture was wrong? It was done by appealing to that interpretation, which had the warrant of the Apostles themselves. How was that interpretation known? By its preservation in the several Churches which had been founded by the Apostles,—Rome, Corinth, Jerusalem, and the rest. How had the right interpretation of Scripture been preserved in each of those places? By the succession of Bishops, each in turn handing over to the Bishop that followed him what he had himself learned of his predecessors. The defenders of Evangelical truth reasoned as follows:—

“The tradition of the Apostles, made known in all the world, may be clearly discerned in every Church, by those who are willing to behold things as they are; nay, and we are able to enumerate those whom the Apostles ordained to be Bishops in the several Churches, along with their successors, even down to our time, none of whom ever taught or imagined any such doctrine as the heretics, in their frenzy, maintain. If such interpretations had been known to the Apostles, in the manner of hidden mysteries, reserved to be taught apart to the most perfect, surely, of all others, they to whom the Churches themselves were committed would have had these mysteries committed to them also. For it was the Apostles’ wish to have their successors, and those entrusted to bear sway in their stead, complete and unblameable in every thing; whose correct demeanour was sure to be the Church’s blessing; their fall, her extreme calamity. It were too long, however, at present to enumerate the chains of Bishops in all the Churches. Look at one of the greatest and ancientest, well known to all, the Church founded and established at Rome, by two most glorious Apostles, Peter and Paul. What tradition she received from the Apostles, and what faith, to be preached to all men, we are able to ascertain; the same having come down to us by the unbroken series and succession of her Bishops. And thus we confound all those who in any way draw wrong conclusions, through self-complacency, or vain glory, or blindness of heart and evil prejudice. For to this Church of Rome, because of the eminent dignity” (of that city), “it cannot be but that other Churches resort, I mean believers, from every quarter; and in the same Church, among those so resorting, the tradition of the Apostles has been preserved entire.” Thus speaks the holy Bishop and martyr Irenæus, who lived within twenty years of St. John himself; and, to make good his words, he proceeds to reckon up the Bishops of Rome, from the first, appointed by the two great Apostles, to the time of his writings—twelve in number. “By this order and succession,” says Irenæus, “the tradition inherited by the Church from the Apostles, and the substance of their preaching, has come down safe to our times.”

Thus wrote Irenæus, living in Gaul. And in like manner, not long after him, Tertullian, writing against the same heretics in Africa, and defending that doctrine of our LORD’s true Incar-



nation, which is the very life of the world :—"The heretics," says he, "themselves plead Scripture. How are we to know whether their's is the true sense or our's? The natural way is to look and see whether either of the two can be traced back to the time of the Apostles. What CHRIST revealed to them they preached ; what they preached, must be known by the testimony of those Churches which they themselves founded. If there be any heresies claiming Apostolical antiquity, let them give account of the first beginning of their Churches ; let them unfold the roll of their Bishops, so continued by succession from the beginning, as that their first Bishop shall have received ordination from some Apostle or disciple of the Apostles ; such a disciple, I mean, as went out from them. For thus do the Churches which are truly Apostolical make out, as it were, their genealogical tables : the Church of Smyrna vouching as her first Prelate Polycarp, there established by St. John ; the Church of Rome, Clement, in like manner, ordained by St. Peter ; and the other Churches no less have each some person to name, fixed by the Apostles, as Bishops, in each respectively ; through whom each derives the seed of Apostolical communion." Now, as Tertullian goes on to argue, "this unbroken connexion with the Apostles was a strong pledge of their inheriting sound Apostolical doctrine too, except it could be proved that their doctrine had varied at any time. For, as the Apostles must have agreed with each other in their teaching, so neither could Apostolical men have put forth doctrines contrary to the Apostles ; except they were such as had revolted from the Apostles, and might be detected by the diversity of their doctrine." And this would hold in each following age, till some actual variation took place. And if it held in respect of any one Church, how much more in respect of the combined evidence of the independent Churches in all parts of the world, each producing their several lines of succession, terminating in several Apostles or Apostolical men, and each agreeing (for all material points) in the same traditional doctrine and interpretation of the Scriptures ! For instance, when on some occasion, as the same Tertullian relates, the Churches of Rome and Africa "interchanged the watch-word," or, as we might say, "compared notes ;" what an encouragement and confirmation must it not have proved to both, to

find themselves mutually agreed, without previous concert, in their views of Scripture truth, and of the system established by the Apostles.

By such arguments in the first age were the enemies of Christ's Incarnation put to silence. It is plain, so far, how well the Episcopal succession answered the purpose assigned to it by our LORD, of providing that the fruit of Apostolical teaching should remain; and how vigorously the Church's anathema, first pronounced by St. John, was followed up, to the confusion of those who "abode not in the doctrine of CHRIST."

Still more remarkable to the same purpose are the examples of the following age. There, too, we find the Apostolical succession the main out-work of Apostolical doctrine; the truth of CHRIST's Incarnation defended, not as in the former age by single writers appealing to the long lines of Bishops who had taught it, but by the Bishops of the Church themselves, synodically met to pass sentence on the questionable teaching of some of their colleagues. Being so met, they represented not simply the judgment of the contemporary Churches, but also that of each former generation of Christians, on the great mystery in dispute. Each Bishop taking part in a synodical decision on those cardinal points of the faith, was understood as avouching, besides his own opinion, the traditionary interpretation likewise which his Church had inherited from her first founder. A very little thought will show how greatly this adds to the support furnished by such meetings to orthodox and saving truth. A convention of learned theologians agreeing in their views of Scripture, would, no doubt, carry great authority. A council of Bishops, in the third century, was such a convention, and a great deal more: it was a collection of harmonious *independent* testimonies to the way in which the writers of Scripture had originally intended their writings to be understood.

The advantage of so meeting and comparing their respective traditions, was particularly evident in those cases in which any member of their own sacred order had countenanced, or seemed to countenance, heretical opinions. For instances of the kind occur in the age now under consideration; the one displaying in a peculiar way the scrupulous watchfulness of the early Church: the other, her uncompromising firmness;—both in vindication of the pure Gospel of God manifest in the flesh.

The first is the case of Dionysius, Bishop of Alexandria, one of the most famous Prelates of his time. The heresy of Sabellius had sprung up in his province, which, under pretence of magnifying our blessed LORD, confounded His Person with that of the Almighty FATHER, and so in fact denied the whole economy of Salvation: maintaining that the FATHER himself was incarnate; that He appeared on earth as the SON, and suffered on the cross for us. Refuting these, the holy Bishop had argued from those expressions of Scripture which represent our LORD in his human nature, as the work or creature of GOD the FATHER. "The Incarnate SON," said he, "is not the same with the FATHER, as the tree is not the same with the husbandman, nor the ship with the builder." Expressions surely justifiable enough, since what they affirm is found almost word for word in our LORD's own discourses. "I am the true *Vine*, and my Father is the *Husbandman*." However, the expressions were misunderstood, although from St. Dionysius' own report it should seem that he had carefully guarded them by the context; it was generally reported that he had used language derogatory to the Divine honour of our LORD. A synod met at Rome to examine the matter, on behalf of which the then Bishop of Rome, also named Dionysius, wrote to the Bishop of Alexandria, requesting an explanation; which he gave to the full satisfaction of the whole Church; summing up his doctrine in these remarkable words: "Of the names used by me to express the Divine Persons, there is none which can be separated or divided from the other to which it is related. Thus, suppose I speak of the FATHER; before I add the term 'SON,' I have implied His existence, by using the term 'FATHER.' I add the term SON; though I had not mentioned the FATHER, assuredly the idea of Him would have been comprised in that of the SON: I join to these the 'HOLY GHOST,' but at the same time I annex the thought of the fountain *from* whom and the channel *by* whom He proceeds;" calling him, as it seems, the SPIRIT of the FATHER and the SON. "Thus, on the one hand, we do as it were expand the UNITY, without division, into a TRINITY of Persons; on the other hand, we gather the TRINITY, without diminution, into an UNITY of substance." This noble confession of a perfect faith we owe to the friendly remonstrance of the assembled Bishops; and surely the advantage is great, of such a standing guard, in enabling the Church not only to recog-



nise and repel her enemies, but also to know for certain those friends about whom otherwise she might stand in doubt. If, when the excellent Bishop Taylor published his 'Liberty of Prophecy,' there had been a council of primitive Bishops at hand, to warn him authoritatively of the evil consequences which heretics would afterwards draw from some of his positions, the Church would, in all probability, have been a gainer in two ways : first, what he had there put incautiously would have been corrected, and the sting taken out : and next, we might so much the more unreservedly use his authority on other points.

But to proceed with the third century :—Very soon after this friendly debate with Dionysius, both he, and the Bishops who had remonstrated with him, and indeed the great body of the Orthodox Prelacy, were called on to maintain the truth of our LORD's incarnation in another case, in which all remonstrance had failed. This was the case of Paul of Samosata, himself also Bishop and Pastor of one of the most renowned sees, Antioch ; the only Church which at that time could compare in dignity with Rome and Alexandria. To expose the errors of so high a functionary, to call him to account, and finally, he continuing obstinate, to depose him, was the work of no mean authority ; especially as he had the support of a strong political party, and used many arts which in all times have been found popular and effective. It appears by the report of the synod of Bishops assembled to inquire into his cause, that he delighted to resemble men of much secular business ; to have people pressing on him ; to be reading letters and dictating answers as he went along the public street. Again, in his preaching, he constantly aimed at making a show of ingenuity, and producing a splendid effect for the time. His action was violent and showy, and he encouraged in the very Church, the rude expressions of applause, shaking of handkerchiefs, and the like, which were practised in the theatres. The fathers, and their interpretations of Scripture, he took all opportunities of disparaging, praising himself at their expense, more like one lecturing, or telling fortunes for hire, than like a genuine Christian Bishop. It is clear at once, what view such a person would be likely to take of the high and mysterious doctrines of our religion. It is no matter of surprise to find him maintaining, in opposition to our LORD's own words, that CHRIST was from beneath, and not from above ; that he was merely a human Pro-

phet, not the SON of GOD come down from Heaven ; that the wisdom of the Almighty dwelt in Him as it had dwelt in former Prophets, only in more abundant measure. In short, he held the same doctrine as those who now call themselves Unitarians. And there is good reason to think, that he was favoured and protected by the ruling power in the state. Zenobia, who at that time exercised imperial sway in Syria with the title of Queen of the East, was strongly addicted to a kind of deistical Judaism, the same in substance with his Unitarian opinions. These few particulars may give some idea of the peril in which the orthodox faith and the true Church lay then at Antioch. But even under the most untoward circumstances, the Bishops of the neighbouring sees assembled ; and their interference, by the blessing of God, was effectual in preserving their charge from apostasy. It is worth observing how well their proceedings answer to the line marked out in such cases by our LORD himself, in His charter of Church censures. First, they send Paul a brotherly expostulation, telling him his fault between them and him alone. The first sentence of this letter is much to be noticed, not only for its calm and gentle tone, but also, for its very distinct reference to the succession of doctrine from the Apostles as a test of truth. “ Health in CHRIST :—We have just now, by discourse with each other, satisfied ourselves of our mutual faith. Now that every one’s mind may be clearly disclosed, and all disputed questions more completely set at rest, we have thought good hereby to set forth in writing the faith which we have received from the beginning, and hold fast, handed down as it is and safely guarded in the Catholic and holy Church, preached even to this day, through succession by the blessed Apostles, those who were even eye-witnesses and ministers of the word ; this faith we have decreed to set forth out of the Law and the Prophets, and the New Testament.” Then having gone through a large body of Scripture evidence for the most High Godhead of our LORD and SAVIOUR, they conclude :—“ These things, a few out of very many, we have set down, desiring to know whether you think and teach as we do, and requesting you to signify to us your approbation or disapprobation of what we have written.” This epistle was followed up by various conferences : but Paul yet refusing to be reclaimed, the Bishops of Syria went on to act upon the remaining part of our SAVIOUR’s enactment in such cases : they assembled, to the num-

ber of seventy or eighty, and called on him to "hear the Church:" which, when he refused, they formally deposed him, and separated him from the body of Christian people, pronouncing on him the following sentence:—"Him, thus setting himself against God, and refusing to give way, we have been compelled to excommunicate, and in his room to set another as Bishop over this Catholic Church; by the providence of God, as we believe." This they made known to the Bishops of Rome and Alexandria, and all the world over, that they, acquiescing in the sentence pronounced, might lose no time in writing to the new Bishop of Antioch letters of communion and acknowledgment, as the manner of the churches then was; directing their letter, "To the Bishops of Rome and Alexandria, and all our fellow servants throughout the world, whether Bishops, Priests, or Deacons, and to the whole Catholic Church under Heaven." By the co-operation of those distant Bishops, the sentence was finally and effectually confirmed: the Church of Antioch delivered from her unfaithful shepherd, and the verity of our LORD's Divine Nature passed on, as a precious deposit, to other councils and other times.

These few brief examples,—not, it will be observed, standing apart, but taken as what they truly are, specimens of a great and general system, continually in action throughout the Christian world;—these few examples may serve to show how close a connexion naturally subsists between sound doctrine and apostolical succession in the ministry. We have seen that the one, in those primitive ages, was constantly appealed to as no slight guarantee for the other. It could not well be otherwise, as long as the successors of the Apostles did their duty, originally in ordaining none but orthodox men, and afterwards in watching and censuring (if need were) the most exalted even of their own colleagues, on sufficient proof of defection on their part.

Two facts are quite indisputable: *the first*, that in those ages the Bishops and Pastors were considered as the chosen apostolical guardians of the true faith; *the other*, that they really acted as such. Does not the conclusion irresistibly follow, that such Providence intended them to be? And can any one, knowing these circumstances, read the peculiarly significant promises at sundry times addressed by our LORD to His Apostles, and not perceive in the Episcopal succession the appropriate fulfilment of those promises? For instance, "I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit



should remain." "I am with you always, even unto the end of the world." "Upon this Rock I will build my Church, and the gates of hell shall not prevail against it."

We have then from Scripture, the consolation of believing, that as long as we reverence and uphold the Apostolical ministry, we are in our line and measure "labouring together" with God himself. We are so far doing our humble part in that system which the all-wise Redeemer has ordained to be the human, visible, secondary instrument of guarding and propagating those truths, on which our communion with Him depends.

This will be seen yet more clearly, on proceeding to examine the *doctrinal* results, such as they appear on the whole in those Churches, which from error or necessity have parted with the Apostolical succession. This must be attempted on some future occasion.

For the present, reverting to that ineffable mystery, from which on this day especially all our devout thoughts should begin, and in which they should end, I would only ask one question. *What will be the feelings of a Christian, particularly of a Christian pastor, should he find hereafter that in slighting or discouraging Apostolical claims and views, (be the temptation what it may) he has really been helping the evil spirit to unsettle men's faith in the INCARNATION OF THE SON OF GOD?*

OXFORD,

*The Feast of the Purification.*

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## TRACTS FOR THE TIMES.

## BISHOP WILSON'S MEDITATIONS ON HIS SACRED OFFICE.

No. V.—THURSDAY.

## CHURCH DISCIPLINE.

*(Continued.)*

There is a public absolution, which is no more than a relaxation of a censure. There is no relation betwixt that and the absolution of sins.

God ratifies in heaven the judgments of His ministers on earth, when they judge by the rules prescribed by His Word.

Whenever Church discipline meets with discountenance, impieties of all kinds are sure to get head and abound. And impieties, unpunished, do always draw down judgments.

The same JESUS CHRIST who appointed baptism, for the receiving men into His Church and family, has appointed excommunication to shut such out as are judged unworthy to continue in it.

Matt. xviii. 15, &c. “If thy brother shall trespass against thee, go tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.” So

that if baptism be a blessing, excommunication is a real punishment: there being the same authority for excommunication as for baptism. And if men ridicule it, they do it at the peril of their souls.

In short, this authority is necessary, if it is necessary to preserve the honour of religion. It is appointed by JESUS CHRIST. The ends proposed by it are, to reform wicked men, and to remove scandals. If the sentence is duly executed, the offender is really deprived of the ordinary means of salvation. It is indeed a sentence passed by men, but by men commissioned by GOD Himself; that is, by the HOLY GHOST.

The authority of CHRIST is to be respected in the meanest of His ministers.

*Excommunication*, the most dreadful punishment which a Christian can suffer, becomes less feared than it ought to be, through the countenance which excommunicated persons meet with, contrary to the express command of God, "With such a one, no not to eat."

A true penitent will be willing to bear the shame of his sins (where he has given offence) before men, that he may escape the confusion of them hereafter. But then he ought to know, that to submit to the outward part of penance, is not to submit to God, unless it proceed from the fear and love of God.

A man may see his sin, confess it, abhor it, and yet be a false penitent. Judas did all this. What he wanted was the grace of God, to see the mercy of God as well as His justice.

Those who are the first to lead men into sinful courses, seldom trouble themselves to recover them out of them. The ministers of CHRIST must do it, or they must die in their sin.

Mark v. 4. "And they laughed him to scorn." O, my Lord and Master! let me not be driven from my duty, by the infidelity and scoffs of the world.

How desperate soever the condition of a sinner may appear, we must neither insult over it, nor despair of his conversion.

A person who has offended and scandalized others by his sins, ought, before he be admitted to the peace of the Church, and to receive the Sacrament, to give some good ground of assurance, by a sober life, that he is a true penitent.



Mark vi. 1. "Shake off the dust under your feet, for a testimony against them." JESUS CHRIST permits not His Apostles to avenge themselves by their Apostolical power, nor even to desire that He should do it; but to leave their cause to God, with full confidence in Him.

Luke xix. 8. "And if I have taken any thing from any man by false accusation, I restore him fourfold." The judgment, which, of his own accord, this penitent passes upon himself, will condemn those who reject all the remedies offered, and all methods made use of, for their conversion, and who will not make the least atonement for their crimes. Men show very plainly that they love sin, when they will not suffer any one to put a stop to it, to remove the occasions thereof; and to shame, to reprove, and to punish the sinner. This is a sin which draws after it great judgments.

If a pastor hopes to do his duty without reproofing the world, (without testifying that the works thereof are evil; John vii. 7.) or to reprove it without being hated by it, he will deceive himself; he may carry it fair with men, but will be condemned by JESUS CHRIST.

John viii. 7. "He that is without sin among you, let him cast the first stone." They whose duty it is to punish offenders, should take great care not to be influenced by pride, hypocrisy, passion, false zeal, or malice; but to punish with reluctance; with compassion, as having a sense of their own misery and weakness, which, perhaps, render them more guilty in the sight of God. Let Ecclesiastical Judges always remember, that the HOLY GHOST, to whom it belongs to bind and loose, never makes Himself the minister of the passions of men.

John xii. 43. "They loved the praise of men more than the glory of God." And this is the cause that men count it more shameful to acknowledge their crimes than it was to be guilty of them.

We must never insult a sinner; but, without extenuating his sin, we must comfort him, by showing him the good which God may bring out of it.

Acts viii. 3. "As for Saul, he made havock of the Church." The designs of God toward Saul should teach us not to despair

of any man's conversion, but to pray for it, and to use our best endeavours, instead of being angry, and using them ill.

Acts ix. 9. "And Saul was three days without sight, and neither did eat nor drink." JESUS CHRIST himself, in this instance, teaches His ministers not to be too hasty in receiving penitents, but to let them fast and pray, and bear the sense of their sin, and of their bad condition, before they be reconciled. It teaches penitents to fast and pray, and to bear with patience the fruit of their own doings.

Acts xix. 18. "Many that believed, came and confessed their deeds," &c. The Spirit of Grace always inclines men to *confess* their evil deeds, and humble themselves for their sins. There could not be a more shameful one than dealing with the devil, &c. yet this did not hinder them,—or from sacrificing the most valuable things that had been instruments in their wickedness. This is a proof of a true conversion, &c.

The fall of others, is for us a great instruction, and a lesson which we ought to study, not in order to insult our neighbour, but to fear for, and amend, ourselves.

Let us not despise any sinner. God has sometimes very great designs in relation to those who are at present most opposite to Him.

To reprove, when persons are not in a proper disposition for amendment, would be to give both them and ourselves trouble without any prospect of advantage.

To make reproof beneficial, they to whom it is given should see that it does not proceed from humour, or from a design to vex them, but from a true zeal and love for their souls.

A true charity will never insult those that are gone astray, but will use the greatest sinners mildly, lest they should be driven to despair by too great severity.

The Church forgives sins "in the person of CHRIST," (2 Cor. ii. 10.) She remits the temporal punishment of them also, because CHRIST is the Sovereign High Priest, and because it belongs to GOD alone to recede from the strictness of His justice, in what manner He thinks fit. An ecclesiastical governor should endeavour to preserve discipline, and the esteem of his people, at the same time, by acts of tenderness, &c.

2 Cor. x. 8. "For though I should boast of my authority, (which the LORD hath given us for edification, and not for destruction,) I should not be ashamed." It is necessary, sometimes, to extol the dignity of our office. N. B. Pastors are appointed by CHRIST to edify the Church; they must, therefore, be honoured and obeyed.

The disorders which a good pastor observes in his flock, will always be matter of humiliation to him, because he will always impute them to himself. A pastor, a priest, who does not, with tears and supplications, bewail the sins of his people, cannot call himself their mediator with God.

It is the greatest comfort of a good pastor, to feel himself obliged to use nothing but good advice, and the mild part only of his authority; but when that will not do, he must "use sharpness;" but still, with this view, that it be for their edification, not for their destruction.

It seldom happens that great men, whether clergy or laity, reform their lives, because they seldom meet with persons of courage to oppose them, or to tell them of their faults. A Bishop, who is not restrained by any earthly engagements, will not spare any man whose conduct is prejudicial to the faith.

Gal. v. 12. "I would they were even cut off which trouble you." To wish shame, or some temporal evil, for the salvation of my neighbour's soul, is not contrary to charity. It seems, matters were come to a great height of evil, when St. Paul was forced to wish that to be done, which he did not, in prudence, think fit to do.

Ecclus. viii. 5. "Reproach not a man that turneth from sin, but remember that we are all worthy of punishment."

2 Thess. iii. 6. "Now we command you," (*and the same authority subsists still in the governors of the Church,*) "in the name of our LORD JESUS CHRIST, that ye withdraw yourselves from every brother that walketh disorderly," &c. Nothing is there which the faithful ought more carefully to avoid, than disorderly livers,—nothing which pastors ought more earnestly to warn their flocks of.

May I ever observe the rules of an holy and charitable severity.



2 Thess. iii. 14. "And if any man obey not our word, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." Excommunication is only for the contumacious,—not to *insult*, but to *cure*.

1 Tim. v. 19. "Against an elder receive not an accusation, but before two or three witnesses." A pastor ought not lightly to be exposed to the revenge of those, whom it is probable he has, or shall have, occasion to reprove.

1 Tim. v. 20. "Them that sin rebuke before all, that others also may fear." That is, who sin grievously and are convinced before two or three witnesses—let such be censured, before, or by the consent of, all the congregation.

2 Tim. ii. 25. "In meekness instructing," (reproving) "those that oppose themselves,—if God peradventure will give them repentance," &c. When we consider that repentance is the gift of God—that the wiles of the devil are many, and corruption of nature very strong, we shall compassionate instead of insulting a sinner. We shall adore the mercy of God towards ourselves, and hope for it for others. We shall fear for ourselves, and pray for them. They may recover, and be saved. We may fall, and be lost for ever.

When men will not take care of their own salvation, the Church owes this care to her children, to hinder them as much as possible from ruining others.

If excommunication is perpetual, it is caused by the obstinacy of the offender, not by the laws of CHRIST, or His Church, which only deprives wicked men of the benefit of communion for a time, to bring them to a sense of their duty. Church discipline is for the honour of God, for the safety of religion, the good of sinners, and for the public weal,—that Christians may not run headlong to ruin without being made sensible of their danger,—that others may see, and fear, and not go on presumptuously in their evil ways,—that the house of God may not become a den of thieves,—and that judgments may not be poured down upon the whole community. Josh. xxii. 20. "Did not Achan commit a trespass, and wrath fell on all the congregation?"

The most effectual way of answering these ends is, to exercise

a strict impartial discipline. First, to withhold from Christians the benefit of the Holy Sacrament, till they behave themselves so as to be worthy of so great a blessing. And, secondly, if they continue obstinate, (all proper methods being used to reclaim them,) to excommunicate them; and to oblige all sober Christians not to hold familiar conversation with them. But first of all, Christians should be made sensible of what blessings they are deprived, when they are debarred the communion,—even the greatest on earth; without which they can have no hopes of salvation, but must perish eternally, John vi. 53.

He that understands and believes this, will submit to any hardships, rather than incur, rather than continue under, a sentence so full of terror; and a sentence passed by one commissioned by God; and bound, at the peril of his soul, to pass it, it being the greatest indignity to CHRIST and the divine ordinance, to prostitute the body and blood of CHRIST, to notorious evil livers. God has therefore lodged a power in the pastors of His Church, to repel all such; and it is a mercy even to them to be hindered from increasing their guilt and their damnation.

Nor can any prince, governor, nor human law, hinder a Christian Bishop from exercising this power, because he is under an obligation to the KING of kings and LORD of lords to do his duty in this respect.

Nor must it be pretended, that the punishment which Christian Magistrates inflict may supersede this discipline. Those punishments only affect the body, and keep the outward man in order. These are designed to purify the soul, and to save that from destruction. Excommunication, as St. Paul tells us, (1 Cor. v. 5.) is “for the destruction of the flesh, that the soul may be saved;” that is, to mortify the corruptions of nature, lust, pride, intemperance, &c.; this being the only way to save the soul of the sinner, and to bring him to reason, that is, to repentance.

For upon a sinner’s repentance, (unless where he has incurred this sentence more than once,) the Church is ready to receive him into her bosom, with open arms. But then by repentance must be understood, *not* a bare change of mind; not an acknowledgment of the sin and scandal; not a serious behaviour for a few days;—all which may soon wear off; but, a course of public penance, a long trial of sincerity, such as may satisfy a man’s

self, and all sober Christians, that the sinner is a true penitent ; that he has forsaken all his evil ways, evil company, evil habits ; that he is grown habitually serious, devout and religious,—and that by fasting and prayer, he has, in some good measure, got the mastery of his corrupt nature, and has begun a repentance not to be repented of.

For want of this care and method, many Christians are ruined eternally. They sin, and repent, and sin again, and think all is safe, because they have repented, as they think, and are pardoned.

There are people who are in the same sad case with those that stand excommunicated, though no sentence has passed upon them, namely, such as live in a contempt of the public worship of God. They cannot properly be turned out of the Church, who never come into it, but they keep themselves out of the ark, and consequently must perish.

Excommunication, in the primitive times, was pronounced in the congregation to which the offender belonged. After which, they gave notice to all other Churches ; namely, ‘let no temple of God be open to him, let none converse with him,’ &c.

2 Sam. xii. 13, 14. “And David said unto Nathan, I have sinned against the LORD. And Nathan said, the Lord also hath put away thy sin, thou shalt not die. Howbeit, because by this deed thou hast given occasion to the enemies of the LORD to blaspheme, the child that is born unto thee shall surely die.” The divine justice punisheth every sin, either in this world or in the next. A sinner’s willingness to undergo any punishment which shall be appointed by the minister of God, in order to make proof of, and to establish his repentance, is a sure sign that God has not withdrawn his grace, notwithstanding his sin.

(*To be continued.*)

OXFORD,

*The Feast of the Annunciation.*

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## TRACTS FOR THE TIMES.

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### HOLY DAYS OBSERVED IN THE ENGLISH CHURCH.

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*The Holy days observed by the Church of England are of two kinds :—Festivals, or days of joy ; and Fasts, or days of sorrow.*

The FESTIVALS are :—

THE NATIVITY OF OUR LORD, commonly called Christmas-day ; on which we celebrate that great event, the birth, as man, of the everlasting and Almighty Son of God. (Dec. 25.)

THE CIRCUMCISION OF CHRIST. On this day we are taught to remember with joy the transaction which may be called the first act of our LORD's obedience to the law for our sakes ; the beginning of that unspotted career of purity and duty, which He mercifully submitted to accomplish for the redemption of sinful man. (Jan. 1.)

THE EPIPHANY, the manifestation, or making known of the new-born SAVIOUR to the Gentiles. The first individuals, from the nations who till then had walked in darkness, who bent the knee before Him, were the Wise Men of the East ; when led by a miraculous star, they brought gold, frankincense, and myrrh, as their offerings to Bethlehem. And this event we, in an island which has since, by God's mercy, also caught the bright rays of Christian truth, cannot too joyfully or too thankfully commemorate. (Jan. 6.)

THE PRESENTATION OF CHRIST in the temple, commonly called, the PURIFICATION of St. Mary the Virgin. The event commemorated on this day is the fulfilment of prophecy (Malachi iii. 1.) by our LORD's appearance in the Temple, whither He was brought that His mother might comply with the rite of purification, en-

joined by Moses. The examples of the holy Simeon and Anna (Luke ii.) are on this occasion held up for our imitation. Like them we should devoutly rejoice that our earthly career has been blessed by the knowledge of CHRIST's coming in the flesh ;—that we have been enabled to see that light which was destined to lighten the Gentiles, as well as to be the glory of God's people Israel. (Feb. 2.)

THE ANNUNCIATION, or announcement of the approaching birth of the SAVIOUR by the angel Gabriel, to the Virgin Mary, Luke i. 26. (March 25.)

EASTER DAY, and the days following. On this greatest of all festivals, we celebrate the consummation of our LORD's victory over the powers of darkness. His glorious and triumphant rising from the grave ; an event in which His true followers rejoice as being alike the great confirmation of their Master's truth, and the earnest and proof of their own blissful resurrection in the fulness of God's appointed time.

Easter is kept on different days of the months of March or April, in different years, the time of its celebration depending on that of a full moon, as did the Jewish Passover.

ASCENSION DAY, (forty days after Easter,) on which, as the name of the festival implies, we commemorate the ascension of our LORD into heaven, forty days after His resurrection.

WHITSUNDAY, or the Feast of Pentecost, (ten days after Ascension day.) On this day we celebrate the fulfilment of our LORD's parting promise in the descent of the HOLY GHOST, in fire, upon His Apostles, to abide with them, and with His Holy Church, even unto the end of the world.

TRINITY SUNDAY, (the Sunday following Whitsunday.) On this day, having commemorated severally the different leading events in our LORD's history, from the annunciation of His birth to the pouring forth of His Spirit, we are led by our Church to contemplate the mystery of our Redemption in one general view ; glorifying alike God the Father, who sent His dearly-beloved Son to save us ; God the SON, who graciously undertook our redemption ; and God the HOLY GHOST, who mercifully vouchsafes to sanctify us, and all the elect people of God.

THE CONVERSION OF ST. PAUL	Jan. 25.
ST. MATTHIAS	Feb. 24.
ST. MARK	Apr. 25.
ST. PHILIP AND ST. JAMES	May 1.
ST. BARNABAS	June 11.
ST. JOHN THE BAPTIST	June 24.
ST. PETER	June 29.
ST. JAMES	July 25.
ST. BARTHOLOMEW	Aug. 24.
ST. MATTHEW	Sep. 21.
ST. LUKE	Oct. 18.
ST. SIMON AND ST. JUDE	Oct. 28.
ST. ANDREW	Nov. 30.
ST. THOMAS	Dec. 21.
ST. STEPHEN	Dec. 26.
ST. JOHN	Dec. 27.

On these days we are instructed to seek encouragement in our Christian warfare, by remembering the triumphant issue of that warfare in the cases of those eminent followers of their Lord, the Apostles, the Evangelists, the Baptist, and the first martyr. In the graces bestowed upon them, we behold the most striking illustrations of God's merciful promises of support to His servants; and in striving to confirm our own faith by the example of theirs, we are following the advice of one of themselves—one "not a whit behind the chiefest of them,"—St. Paul. See his Epistle to the Hebrews, chap. xi.

THE HOLY INNOCENTS. On this day we commemorate the infants of Bethlehem, whose blood, shed by Herod, was the first spilt by the enemies of Christianity in opposition to its progress. Mourning this, and all similar events, the Church yet directs our praises to Him, who made infants to glorify Him by their deaths; and who, while receiving to His mercy these and millions of other infant souls, has declared for the instruction of those more advanced in years, that "of such" as little children "is the kingdom of heaven." (Dec. 28.)

ST. MICHAEL AND ALL ANGELS. Sept. 29.

ALL SAINTS. Nov. 1.



We should ever recollect that we, humblest members of Christ's Church militant <sup>1</sup> here on earth, form part and portion of a great society—of what St. Paul calls “the general assembly and church of the first-born,” Heb. xii. 23. And to this belong alike those glorious spirits who have never known either sin or sorrow, and those glorified saints, who, having come out of the great tribulations of earth, have washed their robes, and made them white in the blood of the Lamb, Rev. vii. 14. These two days are therefore set apart, that we may comfort ourselves, by thinking on the great privilege to which we are invited, of an union with that blessed society; and that the thought may inspire us with additional ardour to run, while yet on earth, the race that is set before us.

The FASTS of the Church of England are,—

In the first place, the vigils, or days before the following festivals.

THE NATIVITY OF OUR LORD	ST. PETER
THE PURIFICATION	ST. JAMES
THE ANNUNCIATION	ST. BARTHOLOMEW
EASTER DAY	ST. MATTHEW
ASCENSION DAY	ST. SIMON AND ST. JUDE
WHITSUNDAY	ST. ANDREW
ST. MATTHIAS	ST. THOMAS
ST. JOHN BAPTIST	ALL SAINTS.

These the Church has prescribed to be observed as seasons of fasting, that we may bring our minds into a fitter state for celebrating the more joyful solemnities which succeed them. Those festivals which are not preceded by such fasts either follow immediately other festivals, or occur, for the most part, in what the Church considers seasons of joy; as, for instance, the Circumcision, at Christmas time, and St. Mark's day, between Easter and Whitsuntide, while we are commemorating the glorious events which followed the resurrection. With regard to the feasts of Saints and Apostles, the observation of these fasts tends to revive in our minds the recollection of the troubles and sufferings which

<sup>1</sup> That is, “in a state of warfare.”

these Christian heroes underwent on their way to the possession of that happiness and glory which we are, on their festivals invited to contemplate. And upon this principle, probably, it is, that no fast is appointed before the feast of St. Michael and all Angels. We have no previous struggles with sin or evil to commemorate in the history of those exalted beings who have never partaken of mortality or of its troubles; but have, from the beginning, been happy, pure, and holy, in Heaven.

**LENT**,—Or the season of forty days, excluding Sundays, which precedes Easter. The earlier part of this solemn season is intended to prepare us for the great week of our LORD's passion, with which it concludes. And the space of forty days seems marked out as a proper period for fasting and humiliation by the instances, not only of Moses and Elias, but of One far greater than they, who prepared Himself for the commencement of His ministry by a fast of forty days in the wilderness.

**ASH-WEDNESDAY**.—The first day of these forty has ever been observed by the Church with peculiar solemnity. On that day, in early times, her ministers maintained the custom, which the Apostles had introduced and enjoined, of putting to open penance and shame notorious offenders against her laws or her authority; thus, according to the direction of Scripture, punishing them in this world, that they might be led to repentance, and that their souls might consequently be saved in the world which is to come.

But those happier, because purer, days of the Church's history have past away. God in His own good time will renew them; and that He will speedily do so, we are bound to pray. In the meanwhile, the Church calls upon us, upon this day, collectively to humble ourselves before Him whom our sins and our abandonment of this godly discipline have deeply offended; and to implore His pardon for those transgressions, committed among us, without meeting such rebuke, for which we affirm with our own mouths, His vengeance and curse to be due. In making this acknowledgment, we continue, in the Christian Church, a ceremony which God Himself ordained for the Jews. See Deut. xxvii. 13—26.

The different days of Passion week : of the week, that is, between the Sunday before Easter and Easter-day—are considered by the Church fasts of such importance as to have Epistles and Gospels appointed to each. The same reasons which should incline us to a reverential observance of Lent in general, apply of course, still more strongly to the week which represents the season of our Saviour's sufferings ; and, most strongly of all, to that solemn day which commemorates His death ; and which, in memory of the benefits which we derive from that mysterious event, we call Good Friday.

That we may, indeed, keep in continual remembrance the exceeding love of our Master and only Saviour, thus dying for us, the Church reckons among her other fasts,—

All FRIDAYS in the year, excepting, of course, Christmas-day, should that festival fall on a Friday.

The following days in the year are called EMBER-DAYS.

The Wednesday, Friday,  
and Saturday after

{ The first Sunday in Lent.  
{ The Feast of Pentecost.  
{ Sept. 14.  
{ Dec. 13.

These days are ordained to be kept as fasts, because the four Sundays which respectively follow them are the appointed seasons for the ordination by our Bishops of priests and deacons to their sacred offices. St. Paul clearly declares the duty of all Christians to pray for those set in ministerial authority over them. And that fasting was practised by the early Church at the season when such ministers were ordained, we learn from Acts xiii. 3.

The above, with the three days immediately before Ascension-day,—days which, under the name of Rogation days, the Church has from the very earliest times employed in special supplication and prayer,—complete the number of the fasts of our English Calendar.



A holy season which, though it is observed by some branches of the Church as a strict fast, is not comprised among the fasts of the Church of England, is that of ADVENT; the season of preparation for celebrating the festival of the Nativity. It begins on the fourth Sunday before Christmas, and continues till Christmas Eve.

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## TRACTS FOR THE TIMES.

## SERMONS ON SAINTS' DAYS.

## (No. 3. ST. MARK'S DAY.)

*"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."*—Ephes. iv. 14.

THE Church in her Collect for this day, directs us how to pray for stability in sound doctrine, as a sign, and indispensable requisite, of something better than mere childhood in religion. She would not have Christians to content themselves with a consciousness of faith, however devout, or with a feeling of love, however fervent, but she wishes every man to *prove* his faith and love; *i. e.* to see to it, that he believe the genuine Gospel, and love and adore the true and only Saviour. Daily experience shows that it is very possible for men, and serious men too, forgetting this caution, to think all is right, if only certain pious impressions are produced, sufficient, apparently, to lead the mind upwards, and, at the same time, to enforce the relative duties of life. If that be done, say they, all is done. Why go on to perplex good people with questions of mere doctrinal accuracy? This is a very common way of speaking and thinking just at present: and it finds ready acceptance, especially among the many who dislike trouble. For in Christian doctrine, as in other things, it is some trouble to be accurate. Common, however, and acceptable as the notion is, that the *temper* of faith in the heart is every thing, and the *substance* of faith in the creed comparatively nothing; it is a notion at once proved unscriptural and wrong, were it only by this simple consideration;



that so much care has been taken in Scripture, and by God's Providence guiding His Church in all ages, to guard the doctrines once for all delivered to the Saints, and keep men steady and uniform in them. If this were not a principal object in the eye of Divine Wisdom, is it conceivable that the great Apostle should have introduced it as he has done when speaking to the Ephesians as one main result of the coming of the HOLY GHOST, the very bond between heaven and earth? It is one of the passages, in which he writes like one soaring majestically upward, flight after flight beyond what he had at first intended:—"Unto every one of us is given grace according to the measure of the gift of CHRIST;" i. e., according to that portion of special infused grace which God sees needful for our several callings in His Church. "Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts to men." What gifts? Surely, to those who think slightly of Apostolical order in the Church, the answer must appear very surprising. "He gave some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers." I do not of course press this text as proving by itself the Apostolical authority of our three orders. But thus much, undoubtedly, it proves, that some kind of order was instituted in the beginning, of so important and beneficial tendency, as to deserve a very high place in the enumeration of those royal gifts, by which the Holy Comforter solemnized the inauguration of the Son of God. We may, or we may not, enjoy that order still. We *may* have irrecoverably lost it by God's Providence justly visiting human abuse of it: in which case it might not strike us as a practical topic of inquiry: but to suppose that it still exists, or may be recovered, and yet to speak of it as an idle dream, a worn out theory, or (still worse) a profane superstition—this is not what one should expect from those who reverence the Divine Inspirer of this and similar passages in St. Paul. But to proceed: the Apostle goes on to mention *unity of doctrine*, as one main final cause of the institution of this Apostolical system. The Apostles, Prophets, and the rest, were given to the Church by the Holy Ghost, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, by cunning craftiness,

according to the wily system of deceit: but speaking the truth in love, may grow up unto Him in all things, which is the Head, even Christ:" *i. e.* may daily go on unto perfection in serving and copying our adorable Saviour, and in nearer and nearer communion with Him.

It is clear that if the Apostolical ministry does guard effectually the foundations of our faith, it so far gives room and opportunity for all to go on to perfection. It puts men on a vantage ground, disencumbers them of cares and anxieties about that which is behind, and enables them with undivided energy to press forward to that which is before. As a mere witness, the Apostolical system, supposing it really such, must have this effect: and we must not forget, that on the same supposition, especial helps from Divine Grace may be looked for as likely to be vouchsafed to those who humbly endeavour to go on by its aid.

Now, that the great Head of the Church has hitherto made use of the succession of Bishops as a singular mean for guarding the doctrine of His Incarnation in particular, was shown on a former occasion, by reference to the ancient Church: where it was proved, that both as indisputable witnesses, and as commissioned and responsible guardians, the Bishops of the three first centuries effectually maintained the truth for us. The same conclusion is now to be deduced from a more painful set of experiments, in which modern times, unfortunately, have too much abounded. We are to consider what has been the doctrinal result in those Churches which have been so bold as to dispense with primitive discipline and government. If we find them marked, in the great majority of cases, by great unsteadiness and vacillation of doctrinal views, even on those points which contain the very essence of our faith: will not this be an additional lesson to us, that by forsaking the Apostolical ministry we are but giving ourselves up to be "tossed to and fro, and carried about with every wind of doctrine?"

Now, first, although, as I said before, the heretics of the first ages dared not openly dispense with Apostolical succession, the times, as they well knew, not enduring it: yet they showed in some remarkable instances, how little they really cared for it. The following is the complaint of Tertullian in the second cen-

tury :—" It may be right here to add some account of the practical system of the heretics, how futile it is, how altogether earthly and human ; destitute of weight, of authority, of discipline : as well agreeing with their system of doctrine. First, who among them is a Catechumen, who a complete Christian, is a thing uncertain : they come to Church : hear the sermon, join in the prayers, indiscriminately : even should heathens chance to come in, they will throw their holy things to the dogs, and their pearls (which, indeed, are but counterfeits,) before swine. They hold the overthrow of discipline to be [Christian] simplicity ; and our reverence for the same, meretricious art. Every where, and with all kinds of persons, they affect to be on good terms. For it makes no difference to them how they disagree in their own expositions, provided they can but unite for the overthrow of one thing, viz. TRUTH. All are puffed up : all profess knowledge. Their Catechumens become complete Christians before they have quite learned their lessons. The very women among the heretics, how forward are they ! daring to teach, to dispute, to exorcise, to make show of gifts of healing : perhaps, even to baptize. *Their ordinations are off-hand, light, variable ;* sometimes mere novices are raised by them to Church office, sometimes men engaged in worldly business, sometimes deserters from our ranks ; whom they hope to make sure of by the compliment, having no reality" [of spiritual power] " to offer. In fact, promotion is nowhere so easy as in the camp of rebels ; since the very act of being there is rewardable service. Accordingly, one man shall be their Bishop to-day, another to-morrow : to-day a Deacon, to-morrow a reader : to-day a Presbyter, to-morrow a mere layman. *For in laymen also they will vest the powers and functions of the Priesthood.*"

As an instance of what is thus generally stated by Tertullian, take the behaviour of Novatian, Presbyter in the Church of Rome, who, about the year 252, was the founder of a sect which professed especial strictness of moral discipline. The testimony concerning him, of his own Bishop, Cornelius, a prelate of the highest character in the Church, is as follows :—" Never in so short a time was so great a change seen, as we witnessed in Novatian. He was continually pledging himself by certain fear-



ful oaths, that the Bishoprick was no object to him: and now, on a sudden, as it were by some stage trick, he comes forward in public a Bishop! Reformer as he is of doctrine, and champion of pure Church principles, having entered on a scheme for making himself a Bishop, without Divine sanction, by underhand means, he selects two, as desperate as himself, and sends them into certain small and insignificant dioceses of Italy: where, lighting on three Bishops, (the requisite number for consecration,) "men rustic, and very simple, he persuades them to come with all speed to Rome, as though by their mediation some present dispute in that Church might be composed. Being there come, he surrounds them with men like himself, provided for the purpose; and at a late hour, after a full meal, when they were off their guard, compels them to make him Bishop, by I know not what imaginary and vain ordination."

Is it not plain that this person would have rejected the episcopal succession at once, if he could have compassed his ends without it? So far, therefore, he is an instance of the fact, that disrespect to that succession is a part of the heretical character. And although it is not exactly to the present purpose, I cannot refrain from adding also a circumstance which betrays his mind regarding the sacraments of CHRIST. Having set himself up as a schismatical rival to Cornelius, the true Bishop of Rome, this was his method of securing to himself partisans: in the act of solemnizing the holy Eucharist, "when he had made the offerings, and was distributing to each communicant his portion, and conveying it to him, he compels the unfortunate men, instead of giving thanks, to utter the following oath: he holding both their hands, and not letting them go until they repeated the words of asseveration after him: and these are his very words:—'Swear to me by the body and blood of our LORD JESUS CHRIST, that thou wilt never forsake me and return to Cornelius.' Nor is the poor man allowed to taste, before he shall have thus pronounced an imprecation on himself. And when he receives that bread, instead of saying, Amen, he is made to say, I will never return to Cornelius."

It is frightful, but surely it is very instructive to see how one kind of profaneness thus draws on another. Contempt of Apos-

tological authority was joined, we see, in this case, with contempt of the Sacraments of CHRIST. In the worse case which followed, that of Arius, the same evil temper led, as every one knows, to a direct assault on the holiest truths of Christianity. The immediate occasion of Arius' promulgating his blasphemy is said to have been his vexation at failing to succeed to the episcopal throne of Alexandria. This exasperated him so, that he laid in wait for an opportunity of disturbing the person preferred to him, Alexander, a man of true primitive energy. And he took occasion from certain expositions of Scripture, in which, as he, Arius, pretended to think, the Bishop had too much magnified the SON of GOD. The first spring, therefore, of his heresy was a rebellious and envious feeling towards his Bishop. And although for the same reason, probably, as Novatian, his followers never renounced the Apostolical succession; their proceedings were marked all along by a thorough disdain of Apostolical privileges. Witness their unscrupulous use of the civil power, or even of the fury of the populace, wherever it suited their purposes to carry an episcopal election, or control a synod, by such means: witness again the licence they encouraged of profane and libellous scoffing, both in prose and verse: by which, added to their improper appointments, they gradually depreciated the character of the most sacred office; so that it is quite melancholy to read the accounts given of what Bishops were at Constantinople in 381, as compared with what they had been at Nicæa, about sixty years before. All was no more than might be expected from a party, whose first overt proceeding are thus related by an eye-witness. "They could not endure any longer to remain in submission to the Church; but having builded for themselves dens of thieves, there they hold their meetings continually, by day and by night exercising themselves in calumnies against CHRIST and us. . . . They try to pervert those Scriptures which affirm our LORD's eternal Godhead and unspeakable glory with His FATHER. Thus encouraging the impious opinions of Jews and Heathens concerning CHRIST, they lay themselves out to the uttermost to be praised by them: making the most of those points, which the unbelievers are most apt to ridicule; and daily exciting tumults and factions against us. One of their methods

is, to get up actions at law against us, on the complaint of simple women, disorderly persons, whom they have perverted. Another, to expose the Christian profession to scorn, by permitting the younger persons among them to run irreverently about all the streets:" *i. e.*, as it should seem, from one conventicle to another. . . . "And while they thus set themselves against the Divinity of the SON of GOD, of course they shrink not from uttering unseemly rudenesses against us. Nay, they disdain to compare themselves even with any of the ancients, or to be put on a level with those, whom we from children have revered as our guides. As to their fellow-servants of this time, in whatever country or Church, they do not consider a single one to have attained any measure of true wisdom: calling themselves the only wise, the only disdainers of worldly wealth, the only discoverers of doctrinal truth; to themselves, they say, alone are revealed things which in their nature never could have come into the mind of any other under the sun."

Such were the original Arians, the first powerful impugnors of the Divinity of JESUS CHRIST; such their conduct towards their Bishops, and their reverence for Apostolical authority. The list of examples might be greatly enlarged; but it is time to go on to more modern times, and see what the result has been, where that was done, (I do not say from motives like theirs,) which Novatian and Arius clearly would have done if they had dared.

The largest experiments yet made in the world on the doctrinal result of dispensing with episcopal succession, are the Lutheran Churches of North Germany, the Presbyterian or Reformed Churches of Switzerland, Holland and Scotland, with their offshoots in France, Germany, England and Ireland, and the Congregational or Independent Churches, in this island, and in America. I am not now going to dispute the necessity of what was done at the Reformation, (although it would be wrong to allow such necessity, without proof quite overwhelming) but simply to state, as matter of fact, what has ensued in each instance in regard of the great doctrine of our LORD'S Incarnation.



First, in *North Germany*, whatever may be supposed the cause, it is notorious that a lamentable falling off from the simplicity of evangelical truth prevailed during a considerable part of the eighteenth century. Views prevailed, which are commonly called Rationalist: *i. e.* which pretend to give an account, on principles of mere human reason, of Christianity and every thing connected with it. Of course the Union of God and Man in the Person of JESUS CHRIST was an object of scorn to a nation so led away by "philosophy and vain deceit." But it is a point well worth remarking, that according to some who know much of German literature, the mischief was occasioned in good measure by the importation of Deistical books and opinions from England<sup>1</sup>: books and opinions which England herself had rejected. Why so great a difference in the reception of the same error by two kindred races of people, lying very much under the same temptations? Is it unreasonable to suppose that the Apostolical succession and safeguards arising out of it, which England enjoys, had something to do with her comparative exemption from that most alarming error?

The next which occurs is the case of the Church of *Geneva*: and it is, indeed, a most startling case. It appearing at the time morally impossible to get a sufficient number of episcopally ordained Pastors, Calvin was induced to neglect the Apostolical Commission in his plan for the reformation of Geneva; or rather to search holy Scripture for a new view of that commission, which might make him quite independent of Bishops. In so doing, he made out for himself the platform of Presbyterian Discipline. Having once established that as of exclusive divine right, he precluded himself from taking advantage of the avenue for returning to the true succession, which was soon after opened to him by his intercourse with the English Reformers. It should seem that he could not help feeling how irreconcilable this his new form of Church government was with the general witness of the Fathers: and hence, among other reasons, he contracted a kind of dislike of the ancient Church, and an impatience of being at all controlled by her decisions, which ultimately has proved of the worst

<sup>1</sup> Pusey on the Theology of Germany, part I. p. 124.

consequence to the Genevan Church in particular. For example, he feared not, in his prime work, the *Institutes*, to speak contemptuously of the Fathers of the Council of Nicæa, and to designate the capital article of their majestic creed as little better than “an affected and childish sing-song.” Another time he uttered a wish that the word “TRINITY” might be discontinued in the formularies of the Church. These and other symptoms of a desire to take liberties with antiquity were not unnoticed by a new sect, just then creeping out of the ground in Italy. Socinus and his partisans, one after another, betook themselves to Geneva, as the soil most congenial to them: and the later years of Calvin, and almost all those of his successor, Beza, were disturbed by that heresy and others akin to it, both at home and among their spiritual colonies abroad: especially those in Poland and Transylvania. It is well known how violently some of these false teachers were attacked by Calvin, even to the death: and his letters altogether betray a soreness and anxiety on the subject, as if he were aware that the system of his Church was incomplete, and did not feel quite sure that it was not his own fault. If such were Calvin’s misgivings, the experience of later times has furnished a sad verification of them. After a gradual declension of many years, the Church of Geneva has now, it appears, sunk down to the very lowest standard of doctrine consistent with nominal Christianity. The Trinity, the Atonement, the Incarnation of the SON of GOD, are, or were lately, absolutely proscribed by authority as topics of preaching in the congregations there considered orthodox. Could such a downfall so easily have taken place, had not the authority of the Primitive Church, as a witness and interpreter of holy writ, been intentionally disparaged from the beginning, and private, that is to say, popular and fashionable judgment, set up instead, for strictly Presbyterian purposes? Episcopal sway, appealing as it must to antiquity, was surely just the thing needed to watch and check that evil leaven before it had spread so far.

A like effect, proceeding as it may be thought very much from the same cause, may be seen in *Holland*, in the rise and growth of that school of divinity, commonly called Liberal or Latitudi-

narian: which began with Episcopius and others in the seventeenth century, and which has greatly tended to encourage a habit of explaining away the mysteries of the faith in almost all Protestant countries. The fact seems to be, that the extremes of the Predestinarian doctrine, violently pressed as they were at the Synod of Dort, produced their natural result, a violent reaction: and the minds of men not being prepossessed with the salutary antidote of reverence for primitive tradition (which antidote had been systematically withholden, lest Presbyterianism should lose influence through it) were ready to give up any thing else, when they had once given up the creeds and definitions of their own Churches. When these divines were pressed with the testimonies of the Fathers, the spirit of their answers was such as the following: "Never shall any advice drive me into the fruitless toil of studying the Fathers; which is more like grinding in a prison-house than any thing else. I envy no man the credit he may acquire in such a frivolous insignificant pursuit. Others, for me, may have all the glory of much reading and great memory, whoever they are, who can find pleasure in wandering and rocking about in that vast ocean of Fathers and Councils." And (let it be well observed) this founder of the liberal school goes on distinctly to avow, that "he takes no great pains," nor ever did, "to acquaint himself with the writings of the Fathers:" whom, indeed, he grudges to call "the Fathers," accounting it a name of too much reverence. On this, our learned Bishop Bull remarks, what is much to our present purpose, as showing how cheap thoughts of the Primitive Church might naturally lead some steps towards heresy. "Much, indeed, were it to be wished that Episcopius had excepted the Fathers and writers of the three first centuries, at least. Had he spent more time on them, it would never have been regretted either by himself or the Church. For it would have saved him from representing the Arian and Socinian doctrines, regarding the Person of our SAVIOUR, as having been, in the judgment of the early Churches, erroneous indeed, but not so bad as heretical<sup>1</sup>."

<sup>1</sup> Bull, *Jud. Eccl. Cath.* p. 3. ed. Grab.



Passing over to our own island, we are met, at once, by a fact, which appears at first, as far as it goes, to tell against the preceding conclusions. The Church of *Scotland*, ever since the Revolution, has been altogether Presbyterian; and yet, by God's blessing, her Ministers never have been accused of such a defection as took place at Geneva. Allowing the many good parts of her system (which, be it observed, are all in a primitive spirit) full credit for this, yet one may be permitted to observe that something naturally must be ascribed to the vicinity of our own Church diffusing a kind of wholesome contagion, the benefit of which has been acknowledged by some of the great lights of the Scottish establishment<sup>1</sup>. And it may be doubted whether many of the laity of that country, and especially whether the leading schools of education, have not been all along gradually verging towards something like Genevan profaneness. A little time will probably show—certainly there are symptoms in Scotland at this moment, which would make an orthodox Englishman more than ever unwilling to part with that outwork of Apostolic Faith, which England, under circumstances in many respects peculiarly untoward, has hitherto found in the Apostolical Commission of her Clergy.

In *England* itself, it is hardly necessary to do more than notice the acknowledged state of the Presbyterian Churches. Not being subjected to the control of so strict a discipline as those of their communion in Scotland, and being moreover thrown into more hostile contact with the principles of ancient episcopal order, they have subsided, one after one another, into a cold and proud Socinianism. Three years ago, it was stated on dissenting authority, that the whole number of Presbyterian chapels in England was 258, out of whom 235 were in reality Unitarian.

Among the Independent or Congregational Churches (in which denomination, when speaking of Church government, the Baptists are of course included) no such *avowed* defection prevails. But their systematical disparagement of the holy Sacraments, their horror (for it is more than disregard) of authority and antiquity,

<sup>1</sup> Dr. Chalmers on Establishments.

and the tendency of their instructions and devotions to make Faith a matter of *feeling* rather than a strict relative duty towards the persons of the HOLY TRINITY: these and other causes are, I suspect, not very gradually preparing the way for lamentable results among them also. And it is most evident that all such causes act more strongly for the want of that check which a controlling Episcopacy supplies; such an Episcopacy I mean as may confidently make a continual appeal to the very Apostolical age.

But we are not left quite to conjecture on the doctrinal tendency of Congregational views of Church government. The experiment has been tried on a large scale in America; and in one part of it (New England) with something of that advantage which endowments may be supposed to yield towards stability of Orthodox doctrine. The result may be given in the words of a Socinian writer. "In the United States, where there are no obstructions to the progress of knowledge and truth, the spread of liberal doctrines has exceeded our most sanguine expectations." An account which is confirmed by the testimony of all parties. Now, it is allowed, that in the same United States the Independents and Baptists put together greatly exceed all other denominations of Christians. The only country, therefore, of Christendom where congregational principles of *government* entirely prevail is likewise the only country which witnesses the rapid and unmitigated growth of Unitarian principles of *doctrine*. In other countries, generally speaking, the "God-denying apostacy" finds more or less acceptance, in proportion as less or more remains of primitive order and respect for the Apostolical commission.

"But," it will be said, "what then becomes of the opposite case of the Church of Rome? She, too, has her grave doctrinal errors, deeply trenching on scriptural truth, awfully dangerous to the souls of men; and yet she is generally considered as the great champion of the Apostolical commission." The answer to this lies in the fact, well-known, however little considered, that in the same degree as the Romish Church swerved *as a church* from Christian verity, she laboured also to induce her subject Bishops to part with their claim to a succession properly Apostolical.

Many and earnest were the debates on this point, at Trent, in the year 1562: the Papal Legates labouring, on the one hand, to enforce a declaration that Episcopal authority was not of divine right immediately, but mediately through the See of Rome, the Bishops of Spain more especially, insisting on the contrary tenet. The matter was quieted by a kind of compromise through the intervention of the French Bishops, and is accordingly left undecided in the decrees of that Council. The debates, however, remain on record, a remarkable proof that the spirit of Popery, as of all Anti-Christian corruptions, shrinks back, as it were instinctively, from the presence of Apostolical principles of order.

If any one ask, "Why should all this be so? What has the Episcopal succession to do with *doctrines*, with the doctrine of our Lord's Incarnation more especially, the answer has been partly given in the course of this brief sketch, especially in what related to Geneva. But, in general, the following considerations would appear to suffice.

First, as matter of direct *argument*, when once men have learned to think slightly of the testimony borne by the ancients to the primitive discipline, they will naturally lose some part of their respect for the testimony borne by the same ancients to the primitive interpretation of Scripture. Now the questions between us and Unitarians are, in a great measure, questions of Scripture interpretation. Is it not clear, then, in how great additional jeopardy we place the irreverent and the wavering, when, from whatever cause, we shake their confidence in the express testimony of the early Fathers?

Secondly, Looking at the whole subject as matter not of argument, but of *feeling* and *temper*: boldness and self-sufficiency in dealing with those who came next to the Apostles will prepare the mind to lay aside some portion of that deference with which we should approach the holy Apostles themselves. They and their writings will be treated more and more with a sort of hasty familiarity: inspiration will be less and less thought of; and then, should either heresy become fashionable, or the man be



naturally restless in discussion, and tormented with thoughts of his own ingenuity, the result is all but morally certain.

Thirdly : (the point must not be omitted, however, the majority may agree to scoff at it, and however gravely some may blame it as uncharitable) : if there be such a thing as a true Apostolical commission, truly connected with the efficacy of CHRIST's holy Sacraments ; then we must suppose, that where that commission is wanting, especially if the want be through men's presumption or neglect, then the gracious assistance of the HOLY GHOST cannot be so certainly depended on, as for other sanctifying purposes, so for the guiding of the mind to doctrinal truth. Of course, then, the evil spirit and the tempting sophistry of the world will have the more power over men : so that if for no other reason, yet through the want or imperfection of the ordinary channels of grace, schism might be expected to lead to false doctrine and heresy.

Can it be necessary to add the obvious remark, that if the Church system were needful heretofore, it is but rendered the more evidently necessary for every advance in intellectual light and liberty, which the present age, from day to day, prides itself on making? Alas! if the appetite for knowledge of good and evil be indeed the great snare of all, then all the supernatural means and aids which our Lord has provided in His Church, instead of having gone out of date, are more than ever necessary to us ; and those more heavily than ever responsible, who scorn any of those aids, or teach and encourage others to do so.

It is of God's great mercy, that to such a perversion of mind is generally annexed what makes it its own punishment here, and so far gives it a fairer chance of better and more humble thoughts in time for hereafter. We are plainly taught by St. Paul, that those who permit themselves to disparage the heavenly gifts, may conveyed to us by the SPIRIT of CHRIST through his Apostles, expect to be, if no worse, yet all their lives " children, tossed to and fro, and carried away by every wind of doctrine : " or, as he elsewhere expresses it, " ever learning, and never able to

come to the knowledge of the truth." Let us remember these things, when we hear, as we too often have heard, and must more and more expect to hear, of ingenious men letting go their hold, first, of Christian order, and then of Christian faith: and let us fear and pray both for them and for ourselves.

OXFORD,

*The Feast of the Annunciation.*

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## TRACTS FOR THE TIMES.

ON THE CHURCH AS VIEWED BY FAITH AND BY  
THE WORLD.

BY A LAYMAN.

Yet a little while, and the world seeth Me no more ; but ye see Me.

JOHN xiv. 19.

MOSES endured his trials, according to St. Paul in the 11th chapter of Hebrews, "as seeing Him who is invisible." And this blessed privilege it is, according to the Apostle's language throughout the same chapter, which has distinguished the true servants of God, in every age, from the unbelieving world around them. Even while pilgrims here on earth, "the pure in heart," in one sense at least, "see God." They trace, alike in the events which befall themselves, and in the varying scenes which succeed each other before their eyes on the great theatre of life, a Presence and an Agency of which mankind at large know nothing. Things visible and tangible they feel to be but the screen and vail of the things invisible and intangible behind them ; or, at most, to be the adjuncts and comparatively unimportant accompaniments of the great system in which their spirits really move. They view the things of earth as being, as in truth they are, necessarily connected with the things of heaven. They habitually look, not only "through nature up to nature's God," but through the wide expanse of the social and moral world around them,—through the habits, opinions, and institutions, of their time and country,—through the strife of politics, and the din of the unruly multitude,—to that eternal BEING who reigns above them all ; whose will and

whose counsels are in truth interwoven with them all,—and who works out His own great designs as surely by the operation of these jarring and unruly elements, as by the more tranquil and steady processes of the world of inanimate nature.

And this view of God in all things—this habitual contemplation of the ALMIGHTY, His word, and will, in connection, not only with our daily actions, but even with the daily scene before us, it is, of course, the object of the great enemy of the Church to obstruct and to prevent. His most ardent wish is, to thicken the screen before us—to persuade us to regard the tangible things which surround us as the exclusive objects of our moral vision,—to induce in us a belief that the adjuncts to the great scene really open to our ken, are to be identified with that scene itself. And even with regard to things which from their nature, are the most essentially (so to say) connected with Heaven, he would have us forget the connection, and imagine that the things of earth with which, in this world, they are necessarily involved, are the heavenly things themselves. He would have the objects of our contemplation, and by consequence our spirits themselves, of the earth, earthy; he would darken the prospect before us by excluding, if possible, every gleam of celestial light which might burst through the vail; every ray of spiritual brightness which might impart to us, amid the dimness and the haziness of our nearer prospect, a conception of the glories of a world unseen.

These great truths, for such they are, may be illustrated by examples varied as is the manner of Satan's warfare with the Church in each succeeding generation. But the most profitable illustration of them, as far as this generation is concerned, may be drawn from the mode in which he is especially labouring to deceive ourselves and our contemporaries by obscuring, as far as in him lies, from our view, the real nature of the Holy Church itself, to which we belong. That Church, we may presume, as contemplated by CHRIST's followers, by the light which His Holy Spirit sheds upon their minds, is seen to be His own Divine Institution; to be an institution gifted and blessed by Himself in the first instance, and still presided over by Ministers deriving their authority from those Apostles on whom he deigned to breathe, and with whom, in their Apostolic capacity, He pledged

Himself to be even unto the end of the world. They recognize in it a kingdom "not made with hands, not of this world," yet sent into this world, an illustrious guest, to bring to this world Salvation. They behold in it the glorious link which connects together, through every age and in every clime, the blessed company of all faithful people, the school in which the multitude whom no man can number, learn the song which they are hereafter, standing on the sea of glass, to sing before the Lamb which is in the midst of the throne on high. They reverence in it,—but on these subjects I dare not further enlarge,—the body of the Redeemer Himself, and His mystic Bride below.

Such is, we may imagine, some faint outline of the view which would be taken of the Church by its true and approved members. With what reverence, then, must that Church, whether considered collectively or with reference to any given national branches of it—while, at least, such branches continue in their first faith—be by them regarded! And what a triumph must it be for the dark spirit of evil, when he succeeds in blotting from the mind of a baptized member of that Church every vestige of these exalting themes of contemplation; when he induces one entitled to rejoice in the blessed fellowship of the sons of God, to turn his eyes from these glories of his inheritance, and to fix them, exclusively, on the earthly accompaniments by which the Church, while here militant below, maintains her connection with the external world.

But, alas! is he not doing this on every side around us? Is he not daily tempting ourselves to regard the Church, a true branch of the Church Catholic, established in these our islands, as a mere human institution? to consider the revenues with which the piety of holy men of old endowed its Ministers, as a provision set apart by the state for the purposes of education, with a view to the temporal advantage of society? and to imagine that those Ministers themselves are the servants of the government, appointed by its authority, primarily responsible to it for the discharge of their duties, and subject (like civil or military officers appointed by the executive), alike with respect to the extent and to the duration of their powers, to its general superintendence and control.

Such views are, in these days, notoriously too common; and a



clearer instance cannot well be imagined of that system of forgetting things invisible in things visible, which it must be the most strenuous wish of the Power of evil to maintain.

The Church, in itself, is a divine institution ; and as a visible community and body in the state, it is also, in one sense, a political institution. The worldly speculator—he who limits his views to the tangible objects of sense,—will, therefore, regard it as a political institution alone. Its Ministers have spiritual powers, those, for instance, of administering the Sacraments ; as possessors of property and privileges, they also, in this country, possess temporal powers. The worldly eye will therefore regard their temporal powers alone. As Ministers of CHRIST, they prepare man for a happy immortality in the next world, and in so doing, incidentally make him a better member of society and improve his condition in this.—The latter effect of their teaching is all which strikes the worldly eye. As dispensers of religious knowledge, they incidentally promote the general education of mankind ; and this latter comes to be considered by the world as their principal business. And lastly, while they derive their primary commission from the REDEEMER, and their secondary character—if I may so call it—from the constitution of the country, the eye of the world can see in them but the servants of the latter ; forgetful that their true Master, that He to whom alone they are responsible for the discharge of the most important functions entrusted to them, the functions of their ministerial stewardship, is the Almighty Head of the Church who ever watches over it in Heaven.

To entertain views like these, thus habitually to forget the connection which in truth exists between the ALMIGHTY and His own Holy Institution, is, in the most emphatic sense, to live without GOD in the world. And the line of conduct to which such views, if consistently acted upon, necessarily lead, cannot be contemplated by the serious mind without feelings of the most awful apprehension. The REDEEMER has told us that He is, in truth, ever about us ; that He, even while seated in glory, feels, as though He were Himself the object of them, alike each act of kindness done to, and each injury inflicted upon, the humblest of His disciples. And if this be so, if the interests of

individual members of His Church be in His view thus identified with His own, how intimately must He sympathize with the fortunes of that Church itself, of that Church which He deigned Himself to found, and especially to commend to our reverential care. Surely if we, blind to His gracious presence, presume to insult, despoil, or irreverently treat as a merely human thing His hallowed institution, we shall one day hear the voice once heard by Saul, "Why persecutest thou ME?" God grant that we may, like Saul, hear it while time yet lies before us; that we may hear it in the gentle accents of mercy, not in the trumpet-tone of judgment.

Let worldly politicians and legislators, then, do as they list. Let them, if they imagine it will further their ambitious views, fearfully insult the Church established in our islands. CHRIST's true servants, stedfastly refusing any countenance to their irreverent projects, will protest against them, if in no other way, by the quiet and consistent tenor of their lives. They will show the world by their actions that they behold the REDEEMER, as He has taught them to behold Him, in His Church. And if that Church, having long been an honoured guest in our islands, is to be cast down from her high estate, and, whether in England or in Ireland, to be trampled under the foot of power, and made to give place to any one of the unauthorized sects which would usurp her place, they will continue to cling in her adversity to her who had been in her prosperity their nursing mother and their guide. Beholding her built upon the rock of apostolical authority, and convinced that she has not forfeited, by apostatizing from the faith, her original commission, they will reverence her Ministers as much when become the objects of the world's contempt, as they had revered them when that world bowed before them with pretended homage.

The rulers of that world may suppose that the Church is in their hands; that they may deal with it according to their pleasure; and that its very existence is at their disposal. Thus thought the rulers of a former day, when the REDEEMER had given Himself into their hands, and when their agents exerted a last malice upon His lifeless remains. They knew it not that even then, in that dark hour, a limit was set to their presump-

tion ; the word of Heaven had passed that a bone of Him should not be broken, and the whole power of Heaven, could it have been necessary, would have interfered to prevent the violation of the decree. And thus, to our comfort let us remember, it must be with CHRIST's body, the Church, even now. A limit has been set to its enemies which they cannot pass ; the utmost extent of their successful malice has been fore-ordained, fore-registered, in Heaven ; nor can they, even in its weakest hour, wreak one insult upon its apparently lifeless frame, beyond those of which God, in His goodness, sees fit to permit the infliction.

The existence of such a limit it is impossible that they should believe, or even understand. Their views of the Church's fortunes and condition are necessarily as imperfect as their notions of the Church itself. Seeing nothing but its tangible frame, conscious of its political existence alone, they naturally deem that the overthrow of these externals is the essential overthrow of the Church ; which will, as they suppose, cease to exist at all when they shall have deprived it of all those symptoms of existence, which their faculties can perceive. They know not—the Church's enemies, till taught by fatal experience, never did know—that all which the utmost exertion of their violence can effect, will be but to bruise its heel. Its true, its inherent vitality, as it is beyond their ken, is also beyond their power ; and in that vitality it may, if God so please, grow and flourish the most, at the very moment of their fancied triumph in the supposed annihilation of its powers.

Even to the Church's true members, its real glories here on earth are for the most part the objects of Faith. "The kingdom of God cometh not with observation ;"—the workings of God's Spirit in the assembly of His chosen,—His constantly repeated triumphs in the overthrow of evil, and in the increase of spiritual life among the faithful, are noiseless and unperceived. Churchmen know not, in their generation, what is passing around them, or even in themselves. In silence and in mystery, God is working out, now and continually, the accomplishment of those prophecies, the realization of those inspired pictures which describe the earthly glories of the MESSIAH's kingdom. But the full comparison of those prophecies with their fulfilment, of



those pictures with the original events from which, by Divine anticipation, they were drawn, will never, perhaps be vouchsafed to mortal eyes. In a future state of being, when the ALMIGHTY's ways shall be all at length made plain, it may be one of the happy employments of the Blessed to contemplate the Church as it was on earth ; to see how fully all that was predicted of it by the voice of inspiration was, throughout the period of its duration on earth, fulfilled, and how amply God redeemed the promises which He had made to His Holy Institution ; manifesting in it, from generation to generation, His Glory ;—not indeed to sinners in the flesh,—but to the countless myriads who surround His throne,—to perfected Saints and unspotted angels,—and, in a word, to all the sinless and glorified Creation.

In that retrospective view it will undoubtedly be seen, that the world, in systematically afflicting the Church, is but doing its appointed part. May the part assigned to ourselves be the happier one of witnesses for God's truth and defenders of His Holy Institution. May we, seeing God in all things,—habitually contemplating the ALMIGHTY as now revealed to the eye of faith alike in His Church and in His world,—prepare ourselves, through His Grace, for that fuller and more perfect contemplation of Him, which shall hereafter be the privilege of the redeemed in Heaven.

OXFORD,

*The Feast of the Resurrection.*

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## TRACTS FOR THE TIMES.

THE POSITION OF THE CHURCH OF CHRIST IN  
ENGLAND, RELATIVELY TO THE STATE AND  
THE NATION.

WE are very naturally jealous of the attempts that are making to disunite, as it is called, Church and State; which in fact means neither more nor less, in the mouths of those who clamour for it, than a general confiscation of Church property, and a repeal of the few remaining laws which make the true Church the Church of England.

This is what Dissenters mean by disuniting Church and State; and we are all naturally anxious to avert a step at once so unjust towards men and sacrilegious towards God.

Let us not imagine, however, that every one who apparently joins with us in this anxiety must necessarily have the welfare of the Church at heart. Many people seem to join us at this crisis, and protest loudly in favour of the Union of Church and State, who nevertheless mean by this, something very different from what Dissenters mean, and from what we mean when we are opposing Dissenters. The "Union of Church and State," which many persons so call, and are so anxious to preserve, is in some points almost as great an evil, as it is confessedly, in other points, a good: and there are almost as many persons who support it for its bad points, as there are who hate it for its good.

To make this plain I shall endeavour to explain what it is that the Union of Church and State consists in, as now enforced by the law of the land.

It consists in two things, STATE PROTECTION and STATE INTERFERENCE; the former of which Dissenters wish to overthrow; and the latter of which governments, of whatever kind, are very anxious to retain: while Churchmen have hitherto been contented to accept both conjointly, without perhaps very ex-



actly calculating how little they gain on the one hand, and how much they sacrifice on the other. This subject is indeed one which, from the confidence hitherto placed by us in the integrity of government, has, perhaps, been much less investigated than any other of equal importance. But recent changes in the constitution have now so entirely altered the mutual relations of the Church and the Legislature, that what has in past times been a becoming, though perhaps misplaced reliance on authority, would at present be a disgraceful negligence about our most sacred interests. In the following pages, then, it will be my object to consider the *gains* and *losses* which we accept jointly, in the Union of Church and State, arranging them under the above-mentioned heads: STATE PROTECTION and STATE INTERFERENCE.

I. The PROTECTION which the Church receives from the State consists principally in four things.

1. In securing to us by Law some small portion of those ample endowments which the piety of our forefathers set apart for the maintenance of true religion in this country. Of these endowments far more than half are at this day in the hands of laymen, who may be of any religion or none, and do not consider themselves obliged to spend one farthing of it in the cause of God. But there is still a certain remnant in the hands of the clergy, who are thereby enabled to spread truth over the land, in the poorest and most remote districts; and to live in decency themselves, without being a burden to the poor people for whose good they are labouring. This remnant then the State has forborne to confiscate, as it has confiscated the rest; and in this consists the first kind of State Protection.

2. It further consists in enabling us to raise a tax on real property for the keeping our parish churches in tolerable and decent repair through the country,—which tax, as estimated by those who put it at the highest, amounts to about as many thousands a year as the other taxes amount to millions. This is the only existing law by which Englishmen, as such, are called on to assist in the maintenance of the Church of England.

3. It consists, farther, in allowing Thirty Bishops to sit and vote in the House of Lords, to which House all Bishops, and many

*hundred thousands*

other Church Dignitaries belonged, as a matter of right, at the signing of *Magna Charta*; and from which they never can be excluded without violating the very first article of *Magna Charta*, the basis of English liberty.

4. In the law *De excommunicato capiendo*, by which the State engages, that on receiving due notice of the excommunication of any given person, he shall be arrested, and put in prison until he is absolved.

Such are the four principal heads of STATE PROTECTION: on reading them over, it will occur to every one, that the first is nothing more than common justice, and no greater favour than every person in the country receives in being protected from thieves; that, as to the second, the most that one can infer from it is, that in the eye of the State the importance of the Church is to the importance of civil government as a thousand to a ~~million~~, or as one to a thousand; that, to counterbalance the third, which admits some Bishops to the House of Lords, all clergymen whatever are excluded from the House of Commons; and that the fourth is a bad useless law, which cannot be done away with too soon.

II. Such is STATE PROTECTION: now, on the other hand, let us consider the existing *set off* against it, which is demanded of us. This is STATE INTERFERENCE, which encumbers us in ways too numerous to be catalogued, but is especially grievous in regard to the two following particulars:—1. Church Patronage. 2. Church Discipline.

1. With regard to the first of these, it is obvious that the efficiency of the Church must ever mainly depend on the character of the Bishops and Clergy; and that any laws which facilitate the intrusion of unfit persons into such stations must be in the highest degree prejudicial. The appointment of our Bishops, and of those who are to undertake the cure of souls, is a trust on which so much depends, that it is difficult to be too cautious as to the hands in which it is placed, and as to the checks with which its due execution is guarded. The sole object which should be kept in view is the getting these offices well filled, and the fewer private interests which are allowed to inter-

fere in filling them the better. Yet what are the Laws which are forced on the acceptance of the Church for regulating this important matter? What is the care that has been taken to vest the appointment in proper hands? with what *checks* is its due execution guarded? what attention has been paid to any one point except the very last that should have been thought of, the private interests of patrons? We shall see.

The appointment of all our Bishops, and, in much the greater number of instances, of those who are to undertake the cure of souls, is vested in the hands of individuals irresponsible and unpledged to any opinions or any conduct; laymen, good or bad, as it may happen, orthodox or heretic, faithful or infidel. The Bishops, every one of them, are, as a matter of fact, appointed by the Prime Minister for the time being, who, since the repeal of the Test Act, may be an avowed Socinian, or even Atheist. A very large proportion of other Church benefices, carrying with them cure of souls, are likewise in the hands of the Prime Minister, or of the Lord Chancellor and other Lay Patrons, who, like him, may be of any or no religion. So much for the hands in which these appointments are vested: the checks by which they are guarded must be considered separately in case of Bishopricks and of inferior benefices.

At former periods of our history, even in the most arbitrary and tyrannical times, various precautions were adopted to prevent the intrusion of improper persons into Bishopricks. To exclude the great officers of state from a share in the nomination was indeed impossible—perhaps not desirable—but to prevent their usurping an undue and exclusive influence, their choice was subjected to the approbation of other bodies of men, with different interests, and sufficiently independent to make their approbation more than a form.

The Nomination of the King and his Ministers was to be followed by a real *bonâ fide* election on the part of the Collegiate Body attached to the vacant See. In the Church of Canterbury this body consisted of 140 men, with small incomes, and connected, in many instances, with the peasantry of the country, whose feelings and opinions they seem to have, in a great measure, represented. The courage and resolution with which



these men, frequently resisted state persecution, will be appreciated on reading Gervase's History of Canterbury, between the years 1160 and 1200. Indeed, it would be no difficult matter to make a catalogue of the atrocities perpetrated at different times on these collegiate bodies by kings and nobles, in the hope of extorting consent to improper nominations; such as would rival Fox's Book of Martyrs in number and cruelty. Here then was the first check on improper appointments.

Again, after Nomination and Election followed Confirmation, a process well calculated to elicit any sinister dealings which might have influenced the previous steps. On a day appointed by the Archbishop, all persons whatever that had any objection to urge against the Election or person elected, were cited to appear in the cathedral church of the vacant Diocese. The Archbishop was himself to be in attendance as judge, to confirm or annul what had passed, according to the evidence which should come before him. The publicity of this process, and the circumstance that it was conducted in a place of all others the most interested in the result, seemed calculated to preclude any very flagrant neglect of duty.

But, should no obstacle have interfered with the will of the State, either in Election or Confirmation, it still remained with the Archbishop to decide whether he was justified in consecrating: and in deciding this he was left to the dictates of his own conscience, exposed indeed to the vindictive tyranny of power, but uncontrolled by any law, and responsible to no earthly tribunal.

Thus it appears that in the most arbitrary and tyrannical times the constitution of England recognised three independent checks to the King's appointment, allowing a *veto* to be put upon it either at Election, Confirmation, or Consecration. These checks were, indeed, frequently overpowered by the capricious tyranny of the feudal system, or the still more capricious interference of the Bishop of Rome. Perhaps, also, though upon the whole well adapted to the times in which they were devised, they are unsuited to those in which we live. Yet it is evident, that whatever difference exists between those times and our own, it is a difference in our favour; whatever checks to abuse of power could exist then, might exist, and more effectually, now; nor

can any objection we may make against the particular checks adopted under the feudal system be an argument for abolishing them without finding a substitute.

The object of these remarks is not to raise impatience and complaint, or to suggest changes in present arrangements, which, except under certain contingencies, it might be wrong to contemplate, but merely to set before the Church its *position*. I have shown what it was in the middle ages, in order to assist our minds in the inquiry; let us, with the same object, now advance to the consideration of its present condition.

It cannot be denied that at present it is treated far more arbitrarily, and is more completely at the mercy of the chance government of the day, than ever our forefathers were under the worst tyranny of the worst times. Election, Confirmation, Consecration, instead of being rendered more efficient checks than formerly, are now so arranged as to offer the least possible hindrance to the most exceptionable appointments of a godless ministry. As to Election; the Dean and Chapter, with whom it still formally rests, have only twelve days given them to inquire into the character of the person nominated, who may be an entire stranger to every one of them, or known through report most unfavourably; if they fail to elect in this time, *election* becomes unnecessary, and the Crown *presents* without it. And now the Dean and Chapter have eight days given them, and the Archbishop twenty for reflection; if within these periods the former fails to go through the form of election, and the latter to consecrate, both parties subject themselves to the pains and penalties of a *Præmunire*, *i. e.* all their goods, ecclesiastical and personal, are liable to confiscation, and themselves to imprisonment till such time as they submit. Such is the legal urgency which has been substituted for the violence of former times: and thus, as the law now exists, we have actually no check on the appointments of a Socinian (if it so happen) or Infidel Minister, guided by the more violent influences of a legislative body, for which I feel too much respect as a political power, to express an opinion about certain portions of its members.

Again, with regard to the inferior patronage of the Church: a large proportion of our benefices are, as has been already noticed, in the hands of laymen, who may be of any religion

under heaven; and the laws of England (it must be confessed with sorrow) watch so jealously over the interests of these patrons, and so little over those of the Church, that they compel the Bishops, except in cases so outrageous that they can hardly ever occur, to accept at once of the person first *presented* to them, and to commit the cure of souls to him by the process of *institution*. It is worth observing what Judge Blackstone says upon this subject. "Upon the first delay," says he, "or refusal of the Bishop to admit the Clerk, the Patron usually brings his writ of *Quare impedit* against the Bishop for the temporal injury done to his property in disturbing him in his presentation. . . . The writ of *Quare impedit* commands the Bishop to permit the plaintiff to present; and unless he does so, then that he appear in Court to show his reason." What sort of reason the Court will be satisfied with the Judge informs us in another place. "With regard to faith and morals," says he, "if the Bishop alleges only in generals that he is *schismaticus inveteratus*, or objects a fault that is *malum prohibitum* merely, as haunting taverns, playing at unlawful games, or the like, it is not good cause of refusal." The Judge proceeds, "if the cause be some particular heresy alleged, the fact, if denied, shall be determined by a jury." The sum of the whole is, then, that unless the Bishop can prove to the satisfaction of a jury in a Court of Common Law, that the person *presented* to him for institution has been guilty of some particular immoral act above the grade of *malum prohibitum*, or has maintained some opinion such as shall come under the strict definition of heresy, he loses his cause, and then, if he persist in his refusal, is liable to an action for damages, in which the Judge informs us "the patron may recover ample satisfaction."

Now, if any one were to search among his own acquaintances for those whom he considers least fit for clergymen, he would certainly find that his reason for thinking so was of a kind which he could not make good before a court of justice. Those who wish to see this matter in its true light should read over 1 Tim. iii. to verse 10., and then reflect whether St. Paul would have been very likely to approve of the law of England as it now stands.

These are among the effects of STATE INTERFERENCE, as it



affects Church Patronage. As to Church Discipline, without entering into the reasons for restoring it, it may be sufficient to mention one fact, showing the practical effect of the law to suppress it.

Every Churchwarden in every parish in England is called on once a year to attend the visitation of his Archdeacon. At this time oaths are tendered to him respecting his different duties, and among other things he swears, that he will present to the Archdeacon the names of all such inhabitants of his parish as are leading notoriously immoral lives. This oath is regularly taken once a year by every Churchwarden in every parish in England; yet I believe such a thing as any single presentation for notoriously immoral conduct has scarcely been heard of for a century. So that it would certainly seem that, if within this last century any *notoriously* immoral man has been residing in any parish in England, the Churchwardens of that parish have been perjured: and this is the effect of certain laws, which we should call persecuting, did they not exist in our own free country, which interfere with the due discharge of their solemn engagement.

These remarks are offered to my brethren without immediate practical object. Circumstances, however, may occur any day which would make them immediately practical; and it is necessary to be *prepared* for these. Firmly as we may be resolved at present, from the dictates of a sober and contented spirit, not to commence changes; yet when changes are commenced, and seem likely to extend still more widely, it may obviously be the duty of Churchmen, in mere self-defence, to expose and protest against their destitute and oppressed condition.

OXFORD,  
*Feast of St. Mark.*

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## TRACTS FOR THE TIMES.

## SERMONS FOR SAINTS' DAYS AND HOLIDAYS.

(No. 4. ST. PHILIP AND ST. JAMES.)

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*"If any man love not the LORD JESUS CHRIST, let him be Anathema, Maranatha."*—1 Cor. xvi. 21.

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THE services appointed by the Church for this festival of St. Philip and St. James, turn our attention very particularly to the subject of personal love and devotion to our Lord. St. James was, in some sense, His brother. St. Philip seems, by what is related of him, to have had, in some respects, a more simple and uneducated mind than the other Apostles: and, accordingly, to have sought our Saviour with a faith not unlike that with which a pious untaught countryman may be supposed to seek Him now. Thus, when our Saviour had first called him, and he in his turn would persuade Nathanael to come to Him, and Nathanael made the objection, so obvious to a Jew, Can any good thing come out of Nazareth? Philip did not pretend at all to argue the matter with him, but simply said, as a plain man might, "Come and see."

And again, it was of St. Philip that our Saviour, with a kind of cheerful condescension, made as if He would ask advice, when He was about to feed the five thousand with a few loaves and fishes, and so to prefigure that Divine Feast, which He meant in due time to ordain for the spiritual food of the whole world. "Whence shall we buy bread that these may eat?" The Apostle answered in a homely, straightforward way, as one having no suspicion that our Lord meant more than He said, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." It would seem quite in unison with this sort of simple-mindedness, very sincere, but rather unreflecting, that St. Philip should take that part which the Gospel of the day records of him, in the farewell conversation between our Lord and His Apostles. When CHRIST had said, He was the way, the truth, and the life: when He had assured them, that if they had known Him, they had known the Father; when He pointed out

to them, as the chief fruit of His blessed Gospel made known to the world, that from henceforth they knew the Father, and had seen Him : St. Philip put up a request which shewed how possible it is, even for a thoroughly sincere person, to be very imperfect in his notions of Christian Truth : to be with CHRIST, and yet not to know Him. He said, " Lord, shew us the Father, and it sufficeth us." Bring us at once to the Beatific Vision—bring us into clear and evident communion with Him, whom, as yet, we know only by faith—and that indeed is enough for us. The answer of our Lord is a calm and grave rebuke, intimating, that even at that time, before the Holy Ghost had come, when the knowledge of the Apostles was necessarily obscure and imperfect, St. Philip's ignorance was hardly such as might be excused. " Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen Me, hath seen the Father : and how sayest thou then, Shew us the Father ?" Even before the Comforter came, the disciples of our Lord were to be blamed for their thoughtlessness, in not being aware of His divine nature and condescension, that He was the brightness of the FATHER's glory, and the express image of His Person, God of God, made manifest in the flesh. And if then, much more now : much more utterly without excuse are those who refuse to know Him as He is, now that the COMFORTER has been so long time with the Church : that SPIRIT of wisdom, a part of whose especial office was to make Christians rightly receive the three great Evangelical mysteries : the Trinity, the Incarnation, and the Communion of Saints : according to the promise of our Saviour, " At that day ye shall know that I am in my FATHER, and ye in Me, and I in you."

I say, the rebuke of our Saviour to St. Philip is a clear sign that when Scripture speaks so highly of personal love and devotion to our Lord as being " the one thing needful," it means love and devotion to Him, not such as we may rashly imagine Him to be without warrant of His holy Word, as interpreted by His Church, but such as He really is. There could be no question about St. Philip's attachment to Him, and yet we see he incurred rebuke, simply for being so imperfect in his notion of his Lord. How would he have fared if he had been really and positively erroneous ? if, while he trusted in the Holy JESUS, he had yet closed with rash speculations concerning Him : had made up his mind to consider Him as no more than a great Prophet,



especially gifted with the inspiration of the HOLY GHOST? Or, again, if he had chosen to regard Him as a created—though ever so glorious—angel? Doubtless, in that case, he would have been charged with something worse than mere thoughtless simplicity; his fault would then have been nearer to Pharasaical presumption, intruding men's opinions and fancies into the place of God's Truth. And yet he might have been really attached to our Lord's Person, and might have depended on Him, and no other, for health and salvation.

Now this point, that CHRIST is to be loved and served, not such as men choose to imagine Him, but such as He really and truly is—this point requires, if I mistake not, to be very seriously recalled to men's remembrance, at the present moment, in the Christian Church. For the form which human presumption seems now inclined to take is nearly such as this following: (and, what is very remarkable, it is found among various classes of religionists, who think themselves, and are in many respects, diametrically opposed to each other. But this is, as it were, a point to which, at sundry distances, their errors appear to converge :) namely, That in the matter of acceptance with God, sentiment, feeling, assurance, attachment, towards JESUS CHRIST, is all in all: that definite notions of His Person, Nature, and Office may very well be dispensed with, provided only the heart feel warm towards Him, and inclined to rely upon Him entirely for salvation: that the high mysteries of the orthodox Catholic Faith, the Trinity, the Incarnation, and Communion with our Lord through His Sacraments, are either unnecessary to be distinctly believed, or that such belief will come of itself, if only the above-mentioned feeling of dependence on CHRIST be sincere. Is not this the real tendency of a great deal that is said, thought, and written at the present moment, in what is called "the religious world?" Is not such the plain *fact*, whether for good or for evil? A few obvious remarks, then, on the tendency and probable result of these things, may, by God's blessing, have their use, coming, as we have seen they do, in strict accord with the Church Services of the day.

Now, it may be at once allowed, that nothing can be said too high, nothing higher than Scripture has a thousand times said, concerning the saving virtue and acceptableness of true love and faith in JESUS CHRIST OUR LORD; and that, consequently, those

who dwell on it exclusively, even in the wrong sense just mentioned, will always, of course, *appear* to have a great deal of Scripture to plead for themselves. But yet the same Scripture, with a very little humble attention, will show where the mistake lies. Take, for example, such a verse as this, the conclusion of St. Paul's First Epistle to the Corinthians: "If any man love not the LORD JESUS CHRIST, let him be Anathema, Maranatha:" let him be excluded from the communion of the Faithful, in the most awful form of any, by which the wilful sinner was pronounced accursed, when the Lord comes to judgment. What more easy than for a Commentator, so inclined, to fasten on such a verse as this, and assume that one only thing, by the laws of the Gospel, should exclude a man from Communion, and expose him to the highest of Church censures, viz. want of sincere zeal, want of love to our blessed SAVIOUR? How plausibly might it be contended, that where such zeal and love is, we are not nicely to inquire into a man's creed; that we may kneel by his side, and worship with him, though our notions directly contradict his concerning the nature of the CHRIST, the SAVIOUR whom we worship, if only both agree to own CHRIST as a Saviour. One might go on for ever applying the text, and others like it, in that way; but, as if on purpose to bar for ever all such bold speculations, see how St. Paul has enabled us to check, as it were, this verse, by comparison of others, which show in what sense its terms are really to be understood.

First, as to the love of our Lord JESUS CHRIST, the same phrase occurs again at the end of another Epistle, in a form of blessing, parallel, as it were, to the curse we are now considering. "Grace be with all those who love our Lord JESUS CHRIST in sincerity." What is the "sincerity," the qualification here introduced? In order to serve the purpose of that system which is now becoming so very prevalent, the word ought to mean, simply, "well-meaning;" "freedom from all guile and hypocrisy;" the same, in short, as "being in earnest." But the true import of the word is, in all probability, something very different from this. It occurs but once in the New Testament, at least at all in a kindred sense: viz. in Titus ii. 7. where St. Paul exhorts a newly ordained Bishop, first "to shew forth himself in all things a pattern of good works," and afterwards, "to shew forth in doctrine uncorruptness, gravity, *sincerity*, and sound speech, that

cannot be condemned." The sincerity, therefore, or soundness, or enduring purity, of which St. Paul is speaking, would so far appear, in all probability, to be a quality of the doctrine, not of the believer's mind; or rather, perhaps, of both together. "Grace be with all those who love our Lord JESUS CHRIST in *incorruption*; with that sound, enduring love, which, being grounded on the truth of His Nature, will be able to withstand all things, as uncorrupt and glorified bodies will withstand the fires of the last day; grace be with all those who love JESUS CHRIST as they will love Him in Heaven, *i. e.* as truly God or God, made Man for our salvation."

Next, observe that this anathema is not the only one pronounced by St. Paul in the New Testament. There is one passage more, in which he distinctly threatens the same penalty: and, in all reason, the two must be compared together. Let it be well considered, then, by such as imagine that sincerity of heart is every thing, and doctrine nothing, or very little, what they can make of the awful anathema at the beginning of the Epistle to the Galatians: "Though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

The two verses, compared with each other, lead inevitably to the following result, startling as it may sound to those imbued with the notions of the day: that part of the measure of a Christian teacher's sincerity in the love of JESUS CHRIST, is his agreement in the substance of his doctrine with the system first preached by the Apostles. It is not his amiable meaning towards those around him, no, nor yet what may seem his devout meaning towards God, which will shelter him from the Apostolic censure, if he swerve from the platform of Apostolical doctrine. And it is clear that the verse speaks of the whole Creed as a whole, which the Galatians had received of St. Paul. It does not leave them at liberty to choose out which articles they would consider as important according to their notion and experience of practical good, edifying effect, arising out of one more than another. But it supposes them to have received a certain "form of sound words," which no abstract reasoning or theory of their own—nay, more, no miracles or other marks of heavenly authority, would warrant their adding to, or diminishing.

Further, it is plain from the general tenor of the Epistle,



that one particular by which this anathema was at that time incurred by some, was affirming the necessity of the Jewish ceremonial law as part of the conditions of the Christian covenant. Now surely there is not *à priori* any shew of abstract impossibility in a person's holding that error, and yet seeming to himself and others to love our LORD JESUS CHRIST. Surely, all that in mistaken kindness is now said by way of extenuating false doctrine with regard to the *Person* of our LORD and SAVIOUR, might have been advanced *à fortiori*, in bar of the anathema against the seducers of the Galatians, whose mistake at first sight only touched His *office*. It might have been said, "What hinders, but these or any men may be full of dutiful regard to our blessed LORD, although they be not fully aware of the repeal of those laws of His, which he promulgated from Mount Sinai to be a ritual for His chosen people: and although in consequence they are still for enforcing those laws on Gentile Christians as necessary to salvation?" We see at once by St. Paul's peremptory sentence, how fallacious all such pleading would have been: how impossible to be tolerated within the true Church; and how dangerous to the souls of those who persisted in it after such authoritative warning. We see that the Preachers of Circumcision in those times, although they might feel and in many respects act, as if they loved our LORD JESUS CHRIST, were not to be accounted as "loving Him in sincerity" and uncorruptness. We see that sincerity, enduring purity of doctrine in certain great points, is a necessary test of that love for CHRIST which is required to secure human error from the anathema of the Church; a necessary qualification for receiving an Apostolical blessing.

This view receives no slight illustration from certain cases in the history of heresy; cases in which the false doctrine has recommended itself in the first instance to unguarded minds by the shew of extraordinary love and respect for our Divine Master, and has ended in direct treason and blasphemy against Him. A very remarkable one occurred in Asia Minor, in the earlier half of the third century. St. Paul himself had expressly warned the Pastors of that division of Christendom, that they might expect men to arise of their own selves who should speak perverse things to draw away disciples after them. This had begun to be accomplished in former generations by the swarming

of Gnosticks and Ebionites in those quarters: heresies which appear at first glance shocking to all lovers of CHRIST. But at the time now referred to, a more plausible misinterpretation arose; more plausible as a show of reverence to our Saviour's Person: the author of which was one Noetus, either of Smyrna or of Ephesus. We are told of him by St. Hippolytus, a writer almost contemporary with him, that "he was mightily lifted up by his vanity, and seduced by a fancy prompted by an alien spirit, affirmed that the CHRIST Himself was 'personally' the FATHER, and that the FATHER Himself was born, and suffered, and died. These things came to the knowledge of the holy Presbyters of that time; by whom he was summoned and interrogated before the Church. At first he disavowed his holding any such opinion: but afterwards he found some to lurk amongst, and having provided himself with associates in error, he tried to make his theory permanent, now reduced into a distinct form. Upon which the holy Presbyters again summoned and called him to account. But he withstood them, using these words: '*What evil then am I doing in that I give glory to CHRIST? What harm have I done? I glorify one God; I know one God, and no other beside Him; and that He was begotten and born into the world; that He suffered and died for us.*' Could any thing be more plausible, according to the notion that all is safe if only men are brought to put their trust in our Saviour's Person alone? Might it not as truly then have been urged, as any one now can urge it, that the distinction of Persons in the glorious Godhead is merely a mode of speech, a scholastic theory, and that all was right if men could agree to worship our Saviour? The elders, however, of happy memory, before whom Noetus was answering, were aware of no such defence. According to the simplicity of the Gospel which they had learned, probably with allusion to the very words of their creed, they reply,—"*We also have one only God, whom we know and acknowledge in truth; we know CHRIST; we know the SON, and acknowledge Him to have suffered as in truth He did suffer; to have died as in truth He did die; who rose again the third day, and is on the right hand of the Father, and is coming to judge quick and dead: AND WE AFFIRM THOSE THINGS WHICH WE HAVE BEEN TAUGHT.*" "Then having convicted him, they cast him out of the Church."

It really should seem as if, by especial Providence, this frag-

ment of early Church History had been preserved, in order to shew Christians how to deal with those heretics, who make their appeal with perverse ingenuity to the good feelings of believers at the expence of their orthodox conviction. If there come any man to you talking affectionately of JESUS CHRIST as our Redeemer, but scornfully of the need of acknowledging Him as Very God of Very God : if the words which have been put into our mouths by the Holy Fathers, Creeds, and Councils, are treated as the mere inventions of Platonists or Schoolmen : we have a clear precedent for the kind of answer we should give : we have no need to canvass objections, or to draw subtle distinctions, we have only to repeat our Creed with those blessed elders, and say, "The things which we have learned, those we affirm." If they say, "What harm do we, giving CHRIST all the glory?" we will tell them, "CHRIST has taught His Church by His Scriptures in what way He will be glorified; and it is not for us to tolerate other ways, however they may challenge our admiration for their ingenuity, or our kindness by the seeming sincerity of their inventors."

But such a course is too harsh ; too peremptory in its censure of persons, to whom we dare not deny a certain share of well-meaning. This is a natural feeling, as it is natural to shrink, in all cases, from inflicting pain. But if experience show that no apparent piety to our Saviour will secure persons from the deadliest errors, if they allow themselves to take liberties with the old standard of the Faith,—what shall we say ? will it not then appear, that the better we think of the motives of our erring brethren, the greater their apparent devoutness and sincerity, the more anxious must we be to speak out, and pull them back, if possible, as brands out of the burning ? Now, then, what says experience ? Take one instance out of a thousand : one of the most important that could have been mentioned ; an instance unquestionably and directly relevant, and probably most fatal in its effects on the Church.

Of all the heresies of the Lower Empire, there is none which, at first, appears more venial, more on the side of loyal Christian love, than that of the Monophysites, at least after they had renounced the error of their first founder, Eutyches, touching the reality of our Lord's crucified body. It would seem as if nothing but excessive reverence towards the glorified Son of Man, would lead men to deny the continuance of His human



Nature: as though of the two, very God and very Man, the weaker were now, as it were, lost and absorbed for ever in the more glorious. In such a sect, therefore, of all others, one would expect the most entire alienation from those who deny CHRIST's Godhead altogether. But what is the fact? When, about the year 640, the Saracens first invaded Egypt, this very party, the Monophysites, were the most numerous in that country, their priesthood being especially strong. Most unfortunately, a violent political as well as religious feud prevailed between them and the orthodox, or Greek party, commonly called Melchites, or Royalists, from their loyalty to the Constantinopolitan emperor,—so that not even intermarriages were allowed. For various reasons they considered themselves greatly oppressed: but, after all allowance made for considerations of that kind, it must be owned a lamentable indication of the tendency of their doctrine, that they actually received the Mussulmans with open arms. Their Patriarch of Alexandria, a man whose name long stood very high among them for sanctity, came to a regular treaty with the Caliph's lieutenant; in which it appears to have been stipulated that he, the Patriarch, should be restored to the episcopal throne of Alexandria, the whole sect for their part co-operating with the infidel invaders. An account has been preserved of the interchange of compliments between the Saracen leader and the Patriarch, on the return of the latter to the city, from which he had been long exiled. Amrou received him with the remark, that in all the countries which the Caliph had conquered, he had not met with any person of presence more august, and more worthy of a man of God. And he actually intreated, and, as it seems, obtained, his prayers for victory and safety in an expedition which he was just undertaking into West Africa and Pentapolis. The prayers of a Christian Archbishop, presiding over the sect which had separated from the Church on pretence of extraordinary reverence for CHRIST's Person, were asked, and granted, in behalf of the Mahometan Antichrist, just then on the point of wasting provinces which had been, from the beginning, the pride and glory of the Christian world.

There is, then, nothing extravagant in the supposition that heresy, even in its most attractive form of unusual loyalty to Christ, and jealousy of His honour, may prove but a step towards some God-denying apostasy. Whether or no any move-

ment of the kind be at the moment perceptible among us, it surely will be well to bear such examples in memory. It is well that those who, from amiable confidence in the right feeling of themselves and others towards Him who is our common hope, are apt to make light of differences in doctrine concerning Him : it is well, I say, that they should be aware to what point, before now, men have been led by such presumptuous differences. May we not imagine, even at that time, the scruples of some more considerate Copt overcome by such arguments as are now not rarely alleged, when any Churchman is seen to shrink from symbolizing with the corrupters of the Faith, and despisers of the Church ? May we not, without any violent improbability, represent to ourselves the venerable patriarch Benjamin reasoning as follows with such an unwilling disciple ? “ Why should you be so very loth to act with these our Arabian brethren, whom you cannot deny to be our political deliverers ? True, they deny that our Saviour is the SON OF GOD ; they do not even allow Him to be the greatest of Prophets : but remember what Holy Scripture says ; ‘ Grace be with all those who love our LORD JESUS CHRIST : ’ and surely it is possible for a Mussulman to love JESUS OF NAZARETH : nay, he cannot help doing so, if he be at all consistent : he must love one whom his own Scriptures acknowledge as one of the greatest and most beneficent of heavenly messengers. Be of good cheer then : we and these our new allies are in reality much more unanimous than we have been used to imagine, in what we fundamentally believe. In religion, properly so called, we do not really differ from them. We all acknowledge with one voice the great facts of the Bible. They add, indeed, those of the Koran : but that is not of so much consequence, it being still possible for us all, in one sense or other, to love JESUS CHRIST. Let us, then, leave off contending about scholastic subtleties, and let us rather unite all our energies against the one common enemy, the exclusive system of the old Church, that Church which so unphilosophically insists on our adoring the same LORD, confessing the same Faith, and holding by the same Baptism. In this way, we shall be left most sure to make our own high doctrines concerning our Lord and his sole uncompounded Nature thoroughly known to our people ; and we shall do incalculably more good than we need fear doing harm by this our partial and apparent compromise with what

may be erroneous in Mahometanism." If reasoning like this ought to have availed in reconciling sincere Eutychians to the Mussulman connexion, then, and not else, it seems intelligible how those who profess to advocate a peculiarly pure and spiritual view of Christianity, should readily unite with the deniers of the LORD that bought them; and, in other respects, more or less directly compromise the system of orthodox belief, where they think there is, humanly speaking, a fair chance of doing more good in the end.

On the whole, there is evidently no security, no rest for the sole of one's foot, except in the form of sound words; the one definite system of doctrine, sanctioned by the one Apostolical and primitive Church. People say, it is hard to bring men to agreement in this: but so is perfection hard in every part of duty. And besides, let the question be asked in all seriousness, is it not much harder to ascertain their agreement in right feeling towards our Saviour? If the illustration were not too familiar, one might say, it is like trying the temperature of a room; one man feels hot, and another cold; but those who would be precise and accurate rather settle the point by a thermometer. In truth, it should seem perfectly impossible to know whether two men exactly concur in feeling; the most that can be positively known is, that they agree in the same form of words to express their feeling. And why, then, should it be counted wrong or absurd for them to accept at the hands of God's Church the same form of words wherein to own her system of doctrine, which is one and the same definite thing, and quite independent, surely, of the individual receiving it?

Again: it may be said that so strict a demand of orthodoxy is scarcely consistent with the encouragement given in Scripture to the mere implicit faith of persons probably quite ignorant of doctrinal statements: such, for example, as the woman with an issue of blood, who, when she touched the hem of our Lord's garment, was so far ignorant of His true Omniscient Nature, that she thought of being healed without His knowing any thing of it. May it not, however, be reasonably said, that her pious and affectionate faith was, in fact, the very type of that which saves men in the devout use of the means of grace which CHRIST bestows on us? According to her knowledge, so she received Him: and must we not receive him in like manner according to



our knowledge, as God manifest in the flesh? She came near and touched the hem of His garment, although she could not have explained how the touch should do her any good: and must we not in like manner approach Him in the devout use of His Sacraments, however impossible it must always be for us to understand how they should be means of grace? She indeed was ignorant of some things: but involuntary ignorance is one thing, profane contradiction, or conceited scepticism, another. She had, perhaps, what some might account low superstitious notions of the way to profit by our Saviour: and on the other hand, if they who so judge had stood by and seen St. Peter, when, in anger at the very thought of the crucifixion, he took our Lord and began to rebuke Him, and said, This shall not be unto thee; and we may suppose they would have said, He may be mistaken, but any how his fault is on the right side: he cannot endure any low notion of his Saviour; depend upon it, he is the last to deny Him. We know how that proved on experiment; and perhaps, comparing the two together, we shall not be wrong if we conclude that the only safe way is to take God's will exactly as we find it declared in His word as interpreted by His Church, and not to perplex ourselves with fancies, philosophical or other. So may we hope by God's grace to obtain larger and completer views of our whole condition and duty, and build higher and higher as feeling that our foundation is sure. So may we hope to escape that curse, the terrible accompaniment generally of the Church's anathema, of continuing for ever wavering and unsteady in all the great rules and principles: "ever learning, and never able to come to the knowledge of the truth."

OXFORD,

*The Feast of the Annunciation.*

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## TRACTS FOR THE TIMES.

THE CATHOLIC CHURCH A WITNESS AGAINST  
ILLIBERALITY.

ILLIBERALITY of mind in religious matters, bigotry, intolerance, and the like, is the disposition to make unimportant points important, to make them terms of communion, watchwords of parties, and so on.

Now the Church Catholic acts on the principle of insisting on no points but such as are of importance, of judging of opinions variously according to their respective importance, of acknowledging no parties, and of protesting and witnessing against all party spirit and party dogmas.

One remarkable instance of this is to be found in the circumstance, true as a general rule, and capable of explanation in its apparent exceptions, that it knows no master but CHRIST, as He enjoined. It struck the attention of Christians as early as the age of Athanasius, what is witnessed at this day, that heresies bear the name of individual teachers, whereas the Catholic Faith has no especial human interpreter, but is transmitted on from CHRIST through His Apostles, in every place. Considering how the names of the champions of all opinions are circulated to and fro by all parties, it is a very surprising fact, that those only remain at this day inseparably connected with the respective doctrines of those who bore them, which belonged to heretics: *e. g.* in spite of all the efforts that have been made, to call the orthodox faith *Athanasian*, that word occurs, for the most part, only in a transitory page of history, being exchanged for *Catholic* by the upholders of the faith, *Trinitarian* even by its enemies, who, meanwhile, cannot help connecting themselves as *Arians*, *Sabellians*, *Nestorians*, &c. with human masters. In like man-

ner, modern history opens upon us *Lutherans, Calvinists, Brownists, Wesleyans, &c.*, but would be perplexed what title to give to the English Church less respectful than *Episcopalian*. We have plainly no human master, such as, Melancthon, Bucer, or Cranmer, whatever influence these celebrated individuals might have in their day. We are a branch of the Church Catholic. Not that the absence of such human title is a criterion of Gospel truth; for there were Gnostics of old, and Independents and Quakers now; but that the Catholic doctrine is *ever* free from this badge of intolerable bondage.

This is shown in the case of the parties within the Church, as well as of the heresies and sects external to it; *e. g.* the Augustinians, the Jansenists, or the Arminians among ourselves; or in the various monastic orders, as Benedictine, Dominican, and the like. I mean, the tolerance and comprehensiveness of the Church is shown from the fact, that she *can* afford to receive within her pale varieties of opinion, imposing on its members, not agreement in minor matters, but a charitable forbearance and mutual sympathy. Hence she has been accustomed to distinguish between Catholic Verities and Theological Opinions, the essentials and non-essentials of Christian Faith.

In doing this, she has been guided by the text, spoken against the Pharisees, "Judge not, that ye be not judged;" and while enforcing this command, she both exemplifies obedience to it in her own case, and also becomes herself a test, applied to the hearts of men, to ascertain whether they are bigotted and narrow-minded or not. Contrast the text just quoted with 2 John 10, 11, "If any man come unto you, and bring not this doctrine," &c. and you see at once her gentleness and her severity.

Herein lies one eminent argument in favour of the divine origin of the Church, that, by the course it has actually taken, it gives us a clue to reconcile "not judging," with "not bidding God-speed."

Again, the claim of authority with which it silences quarrels, affords, I say, a *test*, such as we antecedently might expect would be given us, for *ascertaining* that latent Pharisaical temper of party which our LORD rebukes.



Submission to Church authority is the test whether or not we prefer unity, and the edification of CHRIST's body, to private fancies.

Thus, e. g. when the man of strong feelings, in old time, merely founded a college or monastery for devotion and study, he *satisfied* the test. When, in modern times, he opens a conventicle, and forms a sect, he is *condemned* by it, as Pharisaical.

When the Baptists go so far as to separate, *because* they think children ought not to be baptized, they fail under the application of it, since the Church, though earnestly enjoining infant baptism, does not exclude from communion those who scruple at it; therefore the Baptists are self-banished. When the Non-conformists separated on account of the surplice, the cross in baptism, &c. they too were detected and convicted of a rebellious spirit, by the same test.

The spirit of Schism, in addition to its other inherent characters of sin, implies the desire of establishing minor points as Catholic or essential points, or the spirit of *exclusiveness*.

The desire of novelty is *restlessness*; the maintenance of *our* own novelty is *selfishness*.

*Zeal* is the effort to maintain *all* the Truth; *party spirit* is a perverse maintenance of this or that tenet, even though true, yet to the suppression and exclusion of every thing else. "Forte hinc appellata Catholica," says Augustine, "quod totum veraciter teneat, cujus veritatis nonnullæ particulæ etiam in diversis inveniuntur hæresibus."

While Dissenters are exclusive on the one hand, Papists are so on the other. The Council of Trent converted certain theological opinions into (what they maintained to be) Catholic Verities. This was wrong, whoever did it; but it is some comfort to find, that the body that thus became uncatholic, was not the Church Catholic itself. It had been wretched, indeed, had the Church, in its Œcumenic or Universal capacity, surrendered its own essential character, and added to the Catholic faith private judgments. But the Tridentine Council was a meeting of but a part of Christendom. Though the Latin communion is given at 80,000,000 souls, yet the Greek Churches are said to

comprehend as many as 50,000,000, and these were not there represented. Where too were the Bishops of the Reformed Churches? Catholic doctrines are those to which the *whole* Catholic Church bears witness: the Council of Trent was collected only from parts of the Church, such parts as differed from the views ultimately adopted there being excluded; and, therefore, representing but a part, not the whole of the Universal Church, it assumed a privilege not belonging to it, for none but the Catholic Church can attest Catholic Truths. As to our Thirty-nine Articles, they were never imposed as essential, only as a basis of union in a particular Church.

It may be added, that, while the Catholic Church is a stay to the inquiring Christian, she is a check upon the forward. She *recommends* much to us, which she does not *impose*, like a true loving mother, "giving her judgment, as one that hath obtained mercy of the LORD to be faithful." All that is necessary for enjoying the privileges committed to her, is belief in the Apostles' Creed, and that teachable spirit that does not introduce novelties upon it; but in her Articles and Liturgy she aims at directing into the truth, in all its parts, such as wish "to follow on to know the LORD."

OXFORD,  
*The Feast of St. Philip and St. James.*

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## TRACTS FOR THE TIMES.

## BISHOP WILSON'S MEDITATIONS ON HIS SACRED OFFICE.

## No. V.—THURSDAY.

## CHURCH DISCIPLINE.

(Continued.)

Heb. xiii. 4. “Whoremongers and adulterers God will judge.” You dare not say that this is not true. What can you say to your own mind to make it easy? Nothing but this *can* make you easy:—to take shame to yourself, to confess your sins, to fast, and to pray earnestly to God for pardon, &c., and to let others know “what an evil thing and bitter it is to forsake the LORD.”

This visitation will either do you much good or much hurt; you will from this time grow much better or much worse.—Since you did not blush to sin, do not blush to own your faults. Let it be matter of joy and thankfulness to you, that we are concerned for you so much. Grace indeed we cannot give;—that is the gift of God;—we can only pray for you, and do our duty in admonishing you, &c.—If you submit for fear only, and not for conscience sake, you will suffer both here and hereafter.

When men, and especially men in any authority, are not content to neglect their own salvation, but are industrious to ruin others, they may depend upon it, they are very near filling up the measure of their iniquities, and consequently their destruction is not far off.

Our charity to offenders ought to be like that of God, not in flattering them by a cruel indulgence, but in putting them, by a merciful severity, in the way of obtaining pardon.



In the primitive Church, no great offenders were restored to communion till they had, by their behaviour, given all possible demonstrations of the sincerity of their "repentance, not to be repented of;" and this, by a long trial of mortification, &c.; for a short repentance too seldom ends in amendment of life; and he who fancies that his mind may effectually be changed in a short time, will deceive himself and the Church, unless he shows this change by fasting, almsdeeds, retirement, &c., and that for a considerable time.

Will any man say that he loves CHRIST and his Church, when he opposes the authority of her pastors; when he opposes her discipline; or when he weakens her unity?

When we consider, that God is absolute master of men's hearts, we should not think any man incapable of salvation.

My God! let me always fear for myself, when I am labouring to promote the salvation of others.

Remissness in Church discipline is owing, sometimes to indulgence and an easy temper, not caring to trouble others, or to be troubled; sometimes by being satisfied to go on in the track trodden by their predecessors, not considering what duty obliges them to, but what was done before. Others, out of downright neglect, not caring how things go, give opportunity to the enemy to sow tares while they are thus asleep. Thus corruption gets head, and is like to do so, until God awakens the Governors, both in Church and State, and makes them see, that they are answerable for all the sins occasioned by their negligence; and that they have more souls, besides their own, to account for; which is one day to fall heavy upon them. LORD, awaken all that are in power, and me, thy unworthy servant, that we may all discharge our duty more faithfully.

There may be people bold enough to make a mock of sin, to submit to public penance with contempt of the authority that enjoins it, and not to be bettered by such Christian methods for the restoring sinners to the peace of God; but it is to be hoped all are not so hardened, and that Christian discipline is, notwithstanding, a mighty check upon sin, and keeps many under a fear of committing such crimes as must oblige them to take shame to themselves before the face of men.

*Convocation, 1536.*—"That perfect penance which CHRIST requireth consists of contrition, confession, and amendment of former life, and an obedient reconciliation to the laws and will of God."—See also the *Homilies*.

### *Absolution.*

Our Church ascribeth not the power of remission of sins to any but to God only. She holds that faith and repentance are the necessary conditions of receiving this blessing. And she asserts what is most true, that CHRIST's ministers have a special commission, which other believers have not, authoritatively to declare this absolution for the comfort of true penitents; and which absolution, if duly dispensed, will have a real effect from the promise of CHRIST. (John xx. 23.)—*Pull. Moderat.*

*Authority of the Church* is only *spiritual* and *ministerial* (the Head and authority being in heaven). She does not, therefore, call her orders *Laws*, but *Rules, Canons*; and her inflictions, not *punishments*, but *censures*. She acknowledges that whatever power she has besides spiritual, is either from the favour or injunction of princes.

But (Article 37.) we give not our princes (and they have always disclaimed it) the power of administering God's Word, or the Sacraments. And although our spiritual power be from God, yet is this power subject to be inhibited, limited, regulated, in the *outward exercises*, by the laws and customs of the land. By this moderation both powers are preserved entire and distinct. We neither claim a power of jurisdiction over the prince, nor pretend to be exempt from his.

### *Antenuptial Fornication.*

Those who enter into marriage only to conceal their shame, ought to give public satisfaction, as well as expiate their sin, by open penance.

The greatest care ought to be taken concerning the sincerity of penitents; till that be done, penance will only be a form, without a power or any real benefit.

In the primitive Church, every thing was done with advice, because their great aim was to have reason and the will of God

prevail. A despotic power was forbid by CHRIST himself: "It shall not be so among you." He that is humble and charitable will take the mildest and surest way, and will not be troubled, provided the end be obtained.

*Penance.*

Sin is the disease of the soul. Diseases are not to be cured in a moment: it will take time to root out their causes, and to prevent their effects; so will it require time to prove the sincerity of our resolutions. We solemnly profess that we repent, and we are not sure but that we lie to God.

*Discipline.*

As discipline slackened, men's manners grew more and more corrupt, even in the primitive times. There were never more infidels converted (saith Fleury) than when catechumens were most strictly examined, and baptized Christians put to open penance for their sins. They that are for making still more concessions to human frailty, will at last set aside the Christian religion, which is established upon maxims of eternal truth, and not on human policy; and instead of gaining or securing the bad, they will lose the better sort. A flattering physician is for giving palliating medicines, to ease the pain, without taking away the cause, which will occasion relapses, until at last they destroy the patient. But a good man will prescribe what he believes necessary to remove the cause, though uneasy to his patient, and will have nothing to do with such as will not submit to the necessary methods of cure.

Penances, in the primitive Church, were never granted but unto such as desired them, and such as desired to be converted. None were forced, but such as would not submit were excommunicated.

*Discipline impracticable.*

This cannot be, when it *was* practised for so many years in the primitive Church. And what if it be one of those things which CHRIST has commanded His followers to observe so strictly, Matt. xxviii. 19, 20.; and which He had learned of the FATHER, John xv. 15. and xvi. 13. The commands of Christ cannot be



impracticable. That would be to tax Him with ignorance or weakness. When He promised to be with his Church to the end of the world, He engaged to give such graces as were necessary to raise us above our natural weaknesses.

*Penances forced are seldom lasting.*

The Priest, under the Law, could not accept the offering of a leper, nor allow him to partake of the sacrifice, till he had received convincing tokens of his cleanness; no more ought the Christian Priest to treat sinners as cured, till he sees the proof.

*Quesn.*

Matt. xvi. 19. "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Those ministers that know not what it is to bind and loose sinners, reject one half of their commission.

Excommunication is the last remedy reserved for the incorrigible in the case of enormous sins. They who despise it, know not what it is to be an heathen in God's sight,—to be without God for a Father, CHRIST for a Saviour, the Church for a Mother, and Christians for brethren.

A true penitent is always willing to bear the shame and confusion of his sin and folly before men, that he may escape the anger of God.

Heb. xii. 15. "Looking diligently, lest any more fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright;" that is, such as for a short pleasure forfeit their eternal inheritance.

Happy that sinner, whom God does not abandon to the hardness of his heart, but awakens him by his judgments, or the visitations of his grace.

Luke viii. 28. "I beseech thee torment me not." These were the words of the Devil to our Lord, and these are the suggestions in the hearts of all sinners, wherever he has got possession. When a minister of CHRIST, by his sermons, rebukes, &c., or the Church, by her disciplines, attempts to disturb the sinner,

they are looked upon as his mortal enemy ; and they treat both the Church and her Ministers worse than this legion did JESUS CHRIST. They despise their power, set at nought their persons, and threaten and persecute them for their good will. *Vide Quesn.*

There is not any greater or more dreadful sign of the wrath of God, than when he abandons a sinner to his lusts, and permits him to find means of satisfying them.

The public good is the sole end of Church discipline. The interest of the governors of the Church is no way concerned in it ; but only the advantage of their flock, that sinners may be converted ; that contagion may be hindered from spreading ; that every one may be kept to his duty, and in obedience to the laws of God ; that judgments may be averted from the public, and that God in all things may be glorified ; that differences among neighbours may be made up, and charity improved, &c.

Discipline (saith our Homily of the right use of the Church, Part II.) in the primitive Church was practised, not only upon mean persons, but upon the rich, the noble, and the mighty ; and such as St. Paul saith, *were even given to Satan for a time.*

Those that make a *mock*, a *sport*, a *jest* of sin, too plainly betray a love of wickedness in themselves.

### *Exemption.*

A legal exemption cannot free a man from guilt, beyond the extent of that power which grants the exemption. If it be a human power, it can extend no farther than to exempt a man from human penalties, not from those that are purely spiritual.

Eccles. viii. 5. "Reproach not a man that turneth from sin."

They whom fear renders cowardly in the exercise of their ministry, forget that they act in the name and place of Christ, and are to account to him for the mischief the Church receives thereby.

Deut. i. 17. "Ye shall not be afraid of the face of men, for the judgment is God's."

O righteous judge of the world, give me and my substitutes grace, patiently to hear, and impartially to weigh, every cause that shall come before us in judgment.

Give us a spirit to discern, and courage to execute, true judgment, that all our sentences may be approved by thee, our LORD and Judge. *Amen.*

Deut. xxiv. 17. "Thou shalt not pervert the judgment of the stranger, nor of the fatherless."

Isaiah i. 23. "Every one loveth gifts: they judge not the fatherless; that is, they are poor, and cannot bribe them."

Exod. xxiii. 2, 3. "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to decline after many, to wrest judgment: neither shalt thou countenance a poor man in his cause."

Deut. xix. 15. "Thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour."

The judgment of the multitude is no rule of justice. "Then cried they all, Not this man, but Barabbas."

John xix. 12. "If thou let this man go, thou art not Cæsar's friend;—when Pilate heard that saying," then he resolved to sacrifice his conscience, rather than lose his prince's favour.

2 Chron. xix. 6. "And he said to the judges, take heed what ye do: for ye judge not for man but for the LORD, who is with you in the judgment."

Prov. xvii. 13. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination unto the LORD."

John xix. 11. "Except it were given thee from above." Although the magistrate's authority is from God, yet he is answerable to God for the due execution of it.

Prov. xxi. 3. "To do justice and judgment is more acceptable unto the LORD than sacrifice."

Isaiah i. 11. "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

Hosea vi. 6. "For I desired mercy and not sacrifice; and the knowledge of God, more than burnt-offerings."

Micah vi. 7, 8. "Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my



first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

The Jews had a rule, that if a rich man and a poor man had a controversy, they must both of them *stand* or *sit*, to avoid partiality.

Virtue would hardly be distinguished from a kind of sensuality, if there were no labour—no opposition—no difficulty in doing our duty. *Dulce est periculum sequi Deum.*

The duty of a judge may oblige him to punish according to the law; but it is the part of a Christian injured to forgive according to the charity of the Gospel.

A judge is not the master but the minister of the law—for the public good, not for his own interest, passion, or will.

A good judge will never desire to make himself feared by his power; but will rather be afraid of abusing it.

The civil magistrate is liable to be excluded from Church communion for such reasons as the spiritual governors shall judge necessary;—they are to determine for him, and not he for them, in matters merely spiritual.

Give me, O LORD, the spirit of judgment, (Isaiah xxviii. 6.) that I may govern this Church with wisdom.

Eccles. iv. 9. "Be not faint-hearted when thou sittest in judgment."

A lover of the law will always have an eye to the intent of the law. Matt. xii. 3.

OXFORD,

*Feast of St. Philip and St. James.*

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## TRACTS FOR THE TIMES.

## THE ANTIQUITY OF THE EXISTING LITURGIES.

ALL Liturgies now existing, except those in use in Protestant countries, profess to be derived from very remote antiquity. So likely is it, however, that in the lapse of ages, considering the extreme ignorance in which many parts of Christendom have been immersed, interpolations almost to any extent should have crept into the formulæ of the different Churches, that little weight seems at first sight due to them as traditionary depositories of ancient doctrine. Judging from the opinions and character of those to whose custody they have been committed, one would be disposed to treat them rather as accumulations of every kind of superstition, than relics of ancient evangelical simplicity, to examine them rather as exhibitions of the gradual decay of Christianity, than as monuments of what it was.

Unlikely, however, as it might appear beforehand, learned men who have undertaken the laborious task of examining them, have been led to form a different estimate of their value. Certain, indeed, it is that they have been much interpolated, and in parts corrupted; but it seems to be admitted at last, after long and patient research, that much likewise has been handed down from the first uninterpolated, and that means exist for ascertaining what parts are interpolated and what pure and genuine.

Among many remarkable facts which have been brought to light respecting the antiquity of existing Liturgies, the following is among the most striking :—

There exists at the present day, scattered through Judæa, Mesopotamia, Syria, and the southern part of Asia Minor, which formerly made up the Patriarchate of Antioch, a sect of heretical Christians, called Jacobites or Monophysites, who were anathematized 1383 years since, at the council of Chalcedon, A.D. 451. This ancient sect has from that time to this persisted in its separation from the orthodox Church, and no communion has subsisted between the two: each regarding the other as heretical. For a long time each preserved their separate establishments in the different Churches and dioceses, and each their own patriarch in the metropolitan city. By degrees, however, the Orthodox became the inferior party, and on the Mahometan invasion, finding themselves no longer able to maintain an independent existence, fell back on the support of the patriarch of Constantinople, whose dependents they acknowledge themselves at the present day. The Monophysites, on the contrary, were patronized by the invaders, and having been thus enabled to support their ancient establishment, remain in undisturbed possession of their sees, and represent the ancient Patriarchate of Antioch. Now these Monophysites use at this day a Liturgy in the Syriac language, which they ascribe to the Apostle St. James; and the remarkable fact about this Liturgy is, that a great part of it coincides with a Greek Liturgy used once a year by the orthodox Church at Jerusalem, expression for expression. So that one must evidently be a translation of the other.

A coincidence of this kind between the most solemn religious rites of two Churches, which have for 1383 years avoided all communion with each other, of course proves the parts which coincide to be more than 1383 years old.

Another remarkable fact, not indeed so striking as this, but perhaps as essentially valuable, is exhibited to us in the Patriarchate of Alexandria. The history of the Monophysites and Orthodox in that country, is much the same as in the Patriarchate of Antioch; except, indeed, that the depression of the Orthodox



has been still more complete. In this Patriarchate the Monophysites still profess to use the ancient Liturgy of the country, which they ascribe to St. Cyril, one of the early patriarchs. It is in the Coptic language, but appears to be a translation from Greek, and is sometimes spoken of as "the Liturgy of St. Mark which Cyril perfected." Now it cannot, indeed, be said in this instance, that any thing resembling this Liturgy is still in use among the Orthodox in Egypt; however, we know, that as late as the twelfth century a Liturgy was in use among them which bore the title of St. Mark's: and very curious it is that in a remote convent of Calabria, inhabited by oriental monks of the order of St. Basil, a Greek manuscript has been found of the tenth or eleventh century, entitled the Liturgy of St. Mark, evidently intended for the use of Alexandria. It contains a prayer for the raising the waters of the Nile to their just level, and another for "the holy and blessed Pope," the ancient style of the Alexandrian patriarchs: and, on comparing it with the Coptic Liturgy of the Monophysites, it is at once recognised as the same rite, except, indeed, that in a few points it approximates to the Liturgy of Constantinople.

If then it should be thought that St. Mark's Liturgy, as given in this manuscript, is the same St. Mark's Liturgy which was once in use among the Orthodox of Alexandria, we can hardly doubt that so far as it coincides with that now in use among the Monophysites, both are anterior to the separation of the parties, *i. e.* more than 1383 years old.

Other Liturgies there likewise are, besides those of Antioch and Alexandria, to which we may safely assign very great antiquity. One of these, which bears the name of St. Basil's, and is now universally adopted by the Greek Church, "from the northern shore of Russia to the extremities of Abyssinia, and from the Adriatic and Baltic Seas to the farthest coast of Asia," is believed to have undergone very little alteration, from times still more remote than even the era of the Monophysite schism. A MS. of this Liturgy was found by Montfaucon in the Barbarini Library at Rome, which that profound antiquary pronounced to be above 1000 years old at the time he wrote, *i. e.* 124 years

since, and which, consequently, was written about the time of the Council of Trullo, A. D. 691. Now, at the time of this council, we know that not so much as a doubt existed of the genuineness of the text, as it was cited by 227 Eastern Bishops, as an undoubted record of St. Basil's opinions. Their decree opens thus:—*Καὶ γὰρ Βασίλειος ὁ τῆς Καισαρείων ἐκκλησίας Ἀρχιεπίσκοπος, οὗ τὸ κλέος κατὰ πᾶσαν τὴν οἰκουμένην διέδραμεν γεγράφως τὴν μυστικὴν ἡμῶν ἱερουργίαν παραδέδωκεν, κ. τ. λ. . .* If then we possess the text of St. Basil's Liturgy, such as it was when appealed to on a controverted question only 310 years after it was written, and that too by an assembly so likely to be well-informed respecting its value, we may perhaps admit its genuineness without much hesitation.

Another Liturgy, which can be traced back with tolerable certainty to very remote times, is the Roman Missal. Mr. Palmer has shown that we have abundance of materials for ascertaining the text of this Liturgy, as it stood in the time of Gregory the Great, patriarch of Rome, A.D. 590, by whom it was revised and in some parts enlarged. There also seems to be good reason for believing that one of the MSS. which has been preserved, exhibits it to us in a still earlier stage, such as it was left by Pope Gelasius, its former reviser, about 100 years before the time of Gregory. This ancient MS. was found by Thomasius in the Queen of Sweden's library. It is divided into several books, as the Gelasian Sacramentary appears to have been, and in other respects differs from that of Gregory just where history informs us the Gelasian did. It appears to have been written during, or not long after, the time of Gregory the Great, but in some remote province to which the additions and alterations introduced by that prelate had not yet penetrated. Nay, farther, learned men appear to agree that there exists a MS. still more ancient than this, from which the canon of the mass may be ascertained as it stood before the revisal of Gelasius, even so long back as the time of Leo the Great, *i. e.* as early as the Monophysite schism. This MS. was found in the library of the Chapter of Verona, and its merits have been very minutely canvassed by the most learned antiquaries. It also deserves to be noticed, that at the time

when the Roman Liturgy was undergoing these successive revisions, a tradition all along prevailed attributing to one part of it an apostolic origin; and that this part does not appear to have undergone any change whatever. Vigilus, who was Pope between the times of Gelasius and Gregory, tells us that the "canonical prayers," or what are now called the "Canon of the Mass," had been "handed down as an apostolical tradition." And much earlier we hear the same from Pope Innocent, who adds that the Apostle from whom they derived it was St. Peter.

On the whole, then, it appears that of the existing Liturgies one, *viz.* that of St. Basil, can be traced with tolerable certainty to the fourth century, and three others to the middle of the fifth; and that respecting these three a tradition prevailed ascribing one of them to the Apostle St. James, another to St. Mark, and the third to St. Peter.

But curious as these results are, those which follow from comparing the above Liturgies with others now existing, and with one another, are still more curious. The Liturgies of Rome, Alexandria, and Antioch, differ so materially as compositions, that neither can with any reason be supposed to have been taken from the other; it is however true, with a singular exception, to be presently noticed, that no other Liturgy either exists now or ever appears to have existed, which is not a copy from one or other of them. The Liturgy of St. Basil, striking as are some of the features in which it differs from that of Antioch, is, nevertheless, evidently a superstructure raised on that basis: the composition of both is the same, *i. e.* the parts which they have in common follow in the same order. The same may be said of the Constantinopolitan Liturgy, commonly attributed to St. Chrysostom, of that of the Armenian Church, and of the florid and verbose compositions in use among the Nestorians of Mesopotamia. So that the Liturgy of Antioch, commonly attributed to St. James, appears to be the basis of all the oriental Liturgies. In the same manner a remarkable correspondence subsists between the Liturgy of Ethiopia and the Alexandrian Liturgy attributed to St. Mark. And so likewise the ancient Liturgies of Milan, and of Roman Africa, which last indeed has not been preserved, and



can only be collected from the writings of the Fathers, are characterized by the marked peculiarities of the Roman Missal of St. Peter. The exception which I above noticed, is the ancient Gothic Liturgy of Gaul and Spain, which from the fragments that have been preserved of it, appears to have agreed in composition with neither of the three; but to have been an independent rite; and this Liturgy, Mr. Palmer, by a very curious argument, traces to the Apostle St. John. Here, then, we arrive at one remarkable result: it appears, from all we can learn, that throughout the whole world, there neither exist now, nor ever have existed, more than four independent forms of Liturgy; a circumstance which, of itself, gives some credibility to the supposition otherwise suggested, that these four were of Apostolic origin.

The confirmation of this supposition, which results from comparing the four independent rites, is, if possible, still more remarkable. For while, on the one hand, the diversity of the compositions proves that their authors, whoever they were, did not feel bound to copy, either from the other, or from any common original; so the identity of the matter proves that they were exactly agreed in sentiment, and intimately conversant with each other's habits of thought. Had these Liturgies resembled one another less, we might have attributed them to sources wholly independent, to the influence of any four great minds, which may have arisen at different times, and acquired ascendancy in their own regions of Christendom. Had they differed less, it might have been supposable that some single Saint, though not an Apostle, some Ambrose or Athanasius, or Cyprian, might gradually have extended his religious influence still more universally. Though, even so, great difficulties would have attended either supposition. As it is, however, we have to look for four persons, each with predominating influence in distinct and distant portions of the world; yet, all so united in thought as to make it certain they had been educated in the same school. Nothing less than this will account at once for the resemblances and differences of the four ancient Liturgies; and this it would be vain to look for after the Apostolic age.

Such is the general character of the argument resulting from a comparison of these curious documents, each of which can independently be traced back to the middle of the fifth century, and which appear, at that time, to have commanded the same exclusive respect as at present.

To institute the comparison here in such a manner as to enable the reader to judge for himself, is, of course, out of the question, involving as it does very minute and extensive researches. The following particulars, however, may perhaps be not altogether uninteresting, however incomplete.

I. It appears from Mr. Palmer's valuable work, that all the ancient Liturgies now existing, or which can be proved ever to have existed, resemble one another in the following points:—

(1.) All of them direct, that previous to communion, those who intend to communicate shall exchange "the kiss of peace."

(2.) In all of them, the more particularly solemn part of the service commences with words exactly answering to the English, "Lift up your hearts," &c. as far as "Holy FATHER, almighty everlasting God."

(3.) All contain the Hymn, "Therefore with Angels and Archangels," &c. with very trifling varieties of expression.

(4.) Also, they all contain a Prayer, answering in substance to ours "for the whole state of Christ's Church militant:"

(5.) And likewise another Prayer (which has been excluded from the English Ritual) "for the rest and peace of all those who have departed this life in God's faith and fear," concluding with a Prayer for communion with them.

(6.) Also a commemoration of our LORD's words and actions in the institution of the Eucharist, which is the same, almost word for word, in every Liturgy, but is not taken from any of the four Scripture accounts.

(7.) A sacrificial oblation of the Eucharistic bread and wine.

(8.) A prayer of consecration, that GOD will "make the bread and wine the Body and Blood of CHRIST."

(9.) Directions to the Priest for breaking the consecrated bread.

(10.) The LORD's Prayer.

(11.) Communion.

II. These parts are always arranged in one of the four following orders<sup>1</sup>.

St. Peter's Liturgy.

*Roman, Milanese, African.*

1. Lift up your hearts, &c.
2. Therefore with Angels, &c.
3. Prayers for the Church on earth.
4. Consecration Prayer.
5. Commemoration of our LORD's words.
6. The Oblation.
7. Prayers for the dead.
8. Breaking of bread.
9. The LORD's Prayer.
10. The kiss of peace.
11. Communion.

St. James's Liturgy.

*Oriental.*

10. The kiss of peace.
1. Lift up your hearts, &c.
2. Therefore with Angels.
5. Commemoration of our LORD's words.
6. The Oblation.
4. Consecration Prayer.
3. Prayers for the Church on earth
7. Prayers for the dead.
9. The LORD's Prayer.
8. Breaking of bread.
11. Communion.

<sup>1</sup> The English Reformers prefer an order different from any of these.

ENGLISH ORDER.

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>3. Prayers for the Church on earth.</li> <li>1. Lift up your hearts, &amp;c.</li> <li>2. Therefore with Angels, &amp;c.</li> <li>4. Consecration.</li> </ol> | <ol style="list-style-type: none"> <li>5. Commemoration of our LORD's words.</li> <li>11. Communion.</li> <li>9. The LORD's Prayer.</li> <li>6. Oblation.</li> </ol> |
|---|--|



## St. Mark's Liturgy.

*Egyptian and Ethiopian.*

10. The kiss of peace.
1. Lift up your hearts, &c.
3. Prayers for the Church on earth.
7. Prayers for the dead.
2. Therefore with Angels, &c.
5. Commemoration of our LORD's words.
6. The Oblation.
4. Consecration Prayer.
8. Breaking of bread.
9. The LORD's Prayer.
11. Communion.

## St. John's Liturgy.

*Gallican, Ephesian, and Mozarabic.*

3. Prayers for the Church on earth.
7. Prayers for the dead.
10. The kiss of peace.
1. Lift up your hearts, &c.
2. Therefore with Angels, &c.
5. Commemoration of our LORD's words.
6. The Oblation.
4. Consecration Prayer.
8. Breaking of bread.
9. The LORD's Prayer.
11. Communion.

Thus it appears that the four original forms from which all the Liturgies in the world have been taken, resemble one another too much to have grown up independently, and too little to have been copied from one another.

III. On a comparison of the different forms of Oblation and Consecration, it will be seen that in each of the four original Liturgies, the Eucharist is regarded as a mystery and as a sacrifice.

## THE ROMAN FORM.

This is translated from the Missal now in use in the Church of Rome.

Therefore, O LORD, we beseech Thee graciously to accept this oblation of our bounden service, from us and from thy whole family. Dispose our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the congregation of thine elect, through CHRIST our LORD. Amen.

Which oblation do thou, O God, we beseech Thee, vouchsafe to render, in all respects, blessed, approved, effectual, reasonable, and acceptable; that it may be made unto us the Body and Blood of thy most beloved SON, our LORD JESUS CHRIST.

Who, the day before He suffered took bread into His holy and venerable hands, and lifting up His eyes to Heaven, to THEE, His GOD and FATHER ALMIGHTY; giving thanks to THEE; He blessed it, brake it, and gave it to His disciples, saying, Take and eat ye all of this: for this is my body. In like manner, after He had supped; taking also this glorious cup into His holy and venerable hands, giving thanks likewise unto THEE, He blessed it, and gave it to His disciples, saying, Take and drink ye all of it: for this is the cup of my blood, of the new and eternal Testament, the Mystery of Faith; which shall be shed for you and for many for the remission of sins. As often as ye shall do these things, ye shall do them in remembrance of me.

Wherefore, O LORD, we thy servants, and also thy holy people, having in remembrance both the blessed passion of the same thy SON CHRIST our LORD, and also His resurrection from the dead, and likewise His triumphant ascension into the heavens, offer unto thy glorious Majesty, of thine own gifts and presents, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the cup of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance, and accept them as thou wert pleased graciously to accept the gifts of thy righteous servant Abel, the sacrifice of our patriarch Abraham, and the holy sacrifice, the immaculate Host, which thy high-priest Melchizedek offered to Thee.

We humbly beseech Thee, O ALMIGHTY GOD, command these things to be carried by the hands of thy holy Angels unto thy High Altar, in the presence of thy divine Majesty, that as many of us as by the participation of this Altar shall receive the most sacred body and blood of thy SON, may be replenished with all heavenly benediction and grace, through the same CHRIST our LORD.

## THE ORIENTAL FORM.

This is taken from Dr. Brett's translation of the Liturgy of St. James, used at the present day by the Monophysites throughout the Patriarchate of Antioch; and by the Orthodox at Jerusalem on St. James's day.

In the same night that He was offered, or rather offered up Himself for the life and salvation of the world, taking bread into His holy, immaculate, pure, and immortal hands, looking up to Heaven, and presenting it to THEE, his GOD and FATHER, He gave thanks, sanctified and brake it, and gave it to His Disciples and Apostles, saying—

*Deacon.*—For the remission of sins and for everlasting life.

*Priest continues.*—Take eat : this is my body which is broken and given for you for the remission of sins. *R. Amen.*

Likewise, after supper He took the cup and mixed it with wine and water, and looking up to Heaven, and presenting it to THEE, His GOD and FATHER, He gave thanks, sanctified and blessed it, and filled it with the HOLY GHOST, and gave it to his Disciples, saying, Drink ye all of this; this is my blood of the New Testament, which is shed and given for you and for many, for the remission of sins. *R. Amen.* Do this in remembrance of Me. For as oft as ye eat this bread and drink this cup, ye do show forth the death of the SON of MAN, and confess his resurrection, until his coming again.

*People.*—O LORD, we show forth thy death and confess thy resurrection.

*Priest continues.*—Wherefore, having in remembrance, his life-giving passion, salutary cross, death, burial, and resurrection on the third day from the dead; his ascension into heaven, and sitting at the right hand of THEE, his GOD and FATHER; and His second bright and terrible appearance, when He shall come with glory to judge the quick and dead, and shall render to every man according to his works : We sinners offer unto THEE, O LORD, this tremendous and unbloody sacrifice, beseeching THEE not to deal with us after our sins, nor reward us according to our iniquities :



but according to thy clemency and ineffable love to mankind, overlook and blot out the hand-writing that is against thy servants, and grant us thine heavenly and eternal rewards, such as eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive; even such as Thou hast prepared for them that love Thee.

And reject not this people for me and my sins, O LORD.

*Then is repeated thrice.*

*Priest.*—For this people and thy Church make their supplication before Thee.

*People.*—Have mercy upon us, O LORD GOD ALMIGHTY Father.

*Priest continues.*—Have mercy upon us, O God the ALMIGHTY, have mercy upon us, O God our SAVIOUR. Have mercy upon us, O God, according to thy great mercy; and send down upon these gifts which are here set before Thee, thy most HOLY SPIRIT, even the LORD and giver of life, who with THEE, O God the FATHER, and with thine only-begotten SON, liveth and reigneth a consubstantial and coeternal Person: who spake by the Law, by the Prophets, and by the New Testament: descended in the form of a dove upon our LORD JESUS CHRIST in the river Jordan, and rested upon Him, and came down in the shape of fiery tongues upon thy Apostles, when they were assembled on the day of Pentecost, in an upper room of Holy and glorious Sion. Send down, O LORD, this thy most HOLY SPIRIT upon us, and upon these holy gifts, here set before Thee. That by His holy good and glorious presence, he may sanctify and make this bread the body of thy CHRIST. R. Amen.

And this cup the precious blood of thy CHRIST. R. Amen.

That all who are partakers thereof may obtain remission of their sins and eternal life.

## THE EGYPTIAN FORM.

This is taken from Dr. Brett's translation of the Liturgy of St. Mark, used by the Monophysites at this day throughout the Patriarchate of Alexandria, and by the Orthodox so late as the eleventh century.

In the same night wherein He delivered himself for our sins, and was about to suffer death for mankind, sitting down to supper with his Disciples ; He took bread in His holy, spotless, and undefiled hands, and looking up to THEE, His FATHER, but our God and the God of all, He gave thanks, He blessed, He sanctified, and brake it, and gave it to them saying, Take, eat.

*Deacon.*—Attend.

*Priest continues.*—For this is my body which is broken and given for the remission of sins.

*People.*—Amen.

*Priest continues.*—In like manner He took the cup after supper, and mixing it with wine and water, and looking up to Heaven, to THEE, His FATHER, but our God and the God of all, He gave thanks, He blessed. He filled it with the HOLY GHOST, and gave it to his holy and blessed Disciples, saying, Drink ye all of this.

*Deacon.*—Attend again.

*Priest continues.*—For this is my blood of the New Testament, which is shed and given for you and for many, for the remission of sins.

*People.*—Amen.

*Priest continues.*—Do this in remembrance of me. For as often as ye shall eat this bread and drink this cup, ye show forth my death, and confess my resurrection and ascension till my coming again.

Showing forth, therefore, O LORD ALMIGHTY, heavenly King, the death of thine only-begotten SON, our LORD, our GOD, and SAVIOUR, JESUS CHRIST, and confessing His blessed resurrection from the dead on the third day, and his sitting at the right hand of Thee, His God and Father ; and also looking for his second terrible

appearance, when He shall come in righteousness to judge both the quick and dead, and to render to every man according to his works. We, O LORD, have set before Thee thine own, out of thine own gifts ; and we pray and beseech thee, O thou lover of mankind, to send down from thy holy heaven, the habitation of thy dwelling, from thine infinite bosom, the Paraclete, the Spirit of Truth, the Holy One, the LORD, the Giver of Life, who spake in the Law, in the Prophets, and in the Apostles ; who is every where, and fills all things ; sanctifying whom He pleases, not ministerially, but according to His own will : simple in nature, but various in operation. The fountain of all divine graces, consubstantial with thee, proceeding from thee, and sitting with thee in the throne of thy kingdom, together with thy SON our LORD our GOD, and SAVIOUR JESUS CHRIST.

Send down thine HOLY SPIRIT upon us, and upon these loaves and these cups, that the ALMIGHTY GOD may sanctify and thoroughly consecrate them : making the bread the body. -

*People.*—Amen.

And the cup, the blood of the New Testament of our LORD himself, our GOD and SAVIOUR, and supreme King, JESUS CHRIST.

*Deacon.*—Descend ye Deacons.

*Priest.*—That they may be to us who partake of them, the means of faith, sobriety, health, temperance, sanctification, the renewing of our soul, our body, and spirit ; the communion of the blessedness of eternal life and immortality ; the glorifying of thy holy name ; and the remission of sins.

The Egyptian rite contains elsewhere the following words, resembling a part of the Roman oblation, which would otherwise seem to stand by itself.

“ Receive, O LORD, unto thy holy Heaven, and intellectual Altar in the Heaven of Heavens, by the ministry of Archangels, the Eucharistical praises of those that offer sacrifices and oblations to Thee . . . Receive them as thou didst the gifts of thy righteous Abel, the sacrifice of our Father Abraham, the incense of Zacharias, the alms of Cornelius, and the widow's mite.”



## THE GALILICAN FORM.

The following fragment was translated by Dr. Brett, from Mabillon's edition of an ancient MS. in the Queen of Sweden's Library.

O JESUS, the good High Priest, come and be in the midst of us, as thou wast in the midst of thy disciples ; sanctify this oblation, that being sanctified, we may receive it by the hand of thy holy Angel, O Holy LORD and eternal REDEEMER.

Our LORD JESUS CHRIST in that night in which He was betrayed, took bread, and giving thanks, He blessed and brake it, and gave it to his Disciples, saying, Take and eat : this is my Body which shall be delivered for you. Do this as oft as ye eat it in remembrance of me. Likewise also the cup, after he had supper, saying, This is the cup of the New Testament, in my blood, which shall be shed for you, and for many, for the remission of sins. Do this as oft as ye drink it in remembrance of me.

As often as ye eat this bread, and drink this cup, ye shall show the LORD's death till He shall come in brightness from the Heavens. R. Amen.

We, O LORD, observing these thy gifts and precepts, lay upon thine Altar the sacrifices of bread and wine, beseeching the deep goodness of thy mercy, that the holy and undivided Trinity may sanctify these Hosts, by the same SPIRIT through which uncorrupt virginity conceived Thee in the flesh : that when it has been received by us with fear and veneration, whatever dwells in us contrary to the good of the soul may die ; and whatever dies, may never rise again !

“ We therefore observing these His commandments, offer unto Thee the holy gift of our salvation, beseeching Thee that thou wouldest vouchsafe to send Thy HOLY SPIRIT upon these solemn mysteriés, that they may become to us a true Eucharist, in the name of Thee and thy SON, and of the HOLY SPIRIT, that they may confer eternal life and an everlasting kingdom on us who are going to eat and drink of them in the transformation of the body and blood of our LORD JESUS CHRIST, thine only-begotten SON.”

Such is the view taken of the consecration and oblation of the Eucharist in the four independent Christian Liturgies. It is well worth the consideration of such Protestant bodies as have rejected the ancient forms.

Further information may be found respecting these remarkable documents in the valuable works, already quoted, of Dr. Brett, and Mr. Palmer. It is, however, much to be wished, that correct editions of the original documents were in the hands of every one. It may perhaps be said, without exaggeration, that next to the Holy Scriptures they possess the greatest claims on our veneration and study.

OXFORD,

*The Feast of St. Philip and St. James.*

#### ERRATA.

In No. 59, page 2, line 5 from the bottom, *for* millions, *read* hundred thousands.

— 3, line 16, *for* million, *read* hundred thousand, and *for* thousand *read* hundred.

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## TRACTS FOR THE TIMES.

## BISHOP BULL ON THE ANCIENT LITURGIES.

*(From his XIIIth Sermon.)*

[To Timothy,] to this public person, to this great bishop of the Church, is this charge given by St. Paul in my text: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men," &c. He was to take care that such prayers should be made in all churches and congregations under his inspection and jurisdiction.

And how could he do this, but by providing by his authority that there should be set forms of prayer, framed according to this rule, given him by the Apostle, to be used in those churches? Sure I am, the primitive Catholic Church understood this to be the meaning of the Apostle. Hence, in all the churches of CHRIST over the world, however distant from each other, we find set forms of public prayers, suited and conforming to this direction of the Apostle.

And, indeed, if we consult all the ancient liturgies extant at this day, we shall find this observation to be most true; they are all framed and composed according to this rule of the Apostle.

And it is observable, that however those ancient liturgies have been altered and corrupted in after times by many additions and interpolations, yet there are in all of them still remaining many excellent and divine forms of prayer and thanksgiving, wherein they do all perfectly agree, and which, therefore, cannot reasonably be thought to have any other original than apos-



tolical order and appointment, delivered to the several nations and people, together with the first preaching and planting of Christianity among them.

Such, for example, is the *Sursum corda* in the Office of the Communion, the Priest saying, "Lift up your hearts;" and the people answering, "We lift them up unto the Lord." There is no Liturgy in any church of CHRIST to this day but hath this form.

Such is the excellent form of Thanksgiving, in the same Office of the Communion, to be performed by the Priest and people; the Priest saying, "Let us give thanks unto our Lord God;" and the people answering, "it is meet and right so to do." This form also is to be found in all the most ancient Liturgies.

Such also is the Doxology, or glorification of the ever-blessed Trinity: "Glory be to the Father," &c.

I add to what hath been already observed, the consent of all the Christian churches in the world, however distant from each other, in the prayer of Oblation of the Christian Sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper; which consent is indeed wonderful. All the ancient liturgies agree in this Form of Prayer, almost in the same words, but fully and exactly in the same sense, order, and method; which whosoever attentively considers, must be convinced that this order of prayer was delivered to the several churches in the very first plantation and settlement of them. Nay, it is observable, that this Form of Prayer is still retained in the very Canon of the Mass, at this day used in the Church of Rome, though the Form doth manifestly contradict and overthrow some of the principal articles of their new faith. For from this very form of prayer, still extant in their Canon, a man may effectually refute those two main doctrines of their Church, the doctrine of Purgatory, and that of Transubstantiation. . . . Thus, by a singular providence of God, that ancient, primitive, and apostolic Form of Prayer still remains in the Liturgy of that Church, as a convincing testimony against her latter innovations and corruptions of the Christian doctrine. But this by the way.

The same harmony and consent of the ancient liturgies (*i. e.* services) is to be found in the office of Baptism, where the

person to be baptized is obliged first to "renounce the Devil and all his works, the pomp and vanity of the world," &c., and then to profess his faith in the Holy Trinity, "God the Father, Son, and Holy Ghost." This Form is to be found in the liturgies of all the churches of CHRIST throughout the world, almost in the very same words, and is therefore doubtless of primitive and apostolical origin. . . .

Other instances of the like nature I could give you, if the time would permit. But these I think are sufficient to show that there were set, prescribed Offices and Forms of Prayer and praise, and professions of faith, delivered to all the Churches of CHRIST by the Apostles or their immediate successors; many of those Forms (notwithstanding the manifold corruptions and depravations of the primitive Liturgies in after times) being still retained, and unanimously used in all the Churches of CHRIST to this day.

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The following account of the Thanksgiving in the Holy Eucharist, mentioned by Bishop Bull in the above extract, is from Bingham, *Antiq.* xv. 3.

"As soon as the Common Prayers were ended, and they had saluted one another with a kiss, bread, and wine and water were brought to the President; who receiving them, gave praise and glory to the FATHER of all things by the SON and HOLY SPIRIT, and made a long thanksgiving for the blessings which he vouchsafed to bestow upon them. And when he had ended the prayers and thanksgiving, all the people that were present, answered with acclamation, *Amen.*"

After the same manner Irenæus, "We offer unto Him His own gifts, thereby declaring the communication and truth both of flesh and spirit. For as the bread, which is of the earth, after the invocation of God upon it, is no longer common bread, but the Eucharist, consisting of two parts, the one earthly, the other heavenly: so all our bodies, receiving the Eucharist, are no longer corruptible, whilst they live in hopes of a resurrection. But we offer these things to Him, not as if He stood in need of them, but as giving Him thanks for His gifts, and sanctifying the creature."

So Origen says, "They eat the bread that was offered to the Creator, with prayer and thanksgiving for the gifts that he had bestowed on them. . . ."

Cyril of Jerusalem more particularly specifies the substance of this thanksgiving in his Mystical Catechisms, saying, "After this we make mention of the heaven, and earth, and sea, &c. . . ." This is much the same with the thanksgiving in St. James's Liturgy, which was used in the Church of Jerusalem, in this form: "It is very meet and right, becoming us and our duty, that we should praise Thee, and celebrate Thee with hymns, and give thanks unto Thee, the Maker of all creatures, visible and invisible, the Treasure of all good, the Fountain of life and immortality, the GOD and LORD of all things, whom the Heavens, and the Heaven of Heavens praise, and all the host of them; the sun and moon and the whole company of stars; the earth, the sea, and all that are in them; the celestial congregation of Jerusalem; the Church of the first born, who are written in heaven; the spirits of just men and prophets, the souls of martyrs and apostles; angels and archangels, thrones and dominions, principalities and powers, the tremendous hosts, and cherubims with many eyes, and seraphims with six wings, with two whereof they cover their faces, and with two their feet, and with two they fly, crying out incessantly one to another, and singing with loud voices the triumphal song of the magnificence of Thy Glory, Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Thy Glory, Hosanna in the Highest. Blessed be He that cometh in the name of the LORD. Hosanna in the Highest."

OXFORD,

*The Feast of St. Barnabas.*

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## TRACTS FOR THE TIMES.

### BISHOP WILSON'S MEDITATIONS ON HIS SACRED OFFICE.

#### No. VI.—FRIDAY.

##### ORDINATION.

*Question from the Office of Ordination.*—WILL YOU BE FAITHFUL IN ORDAINING, SENDING, OR LAYING HANDS UPON OTHERS?

*Ans.* I WILL SO BE, BY THE HELP OF GOD.

Almighty God, who knowest the hearts of men, govern my mind, that I may faithfully discharge this great trust, that neither through fear, favour, interest, or negligence, I may ever promote any person to the sacred charge of CHRIST's flock.

Bless all those who have already given themselves to Thy immediate service, and labour with me in this ministration; be with us, and guide us, and help us, for Thy promise' sake, for Thine honour's sake, and for the sake of JESUS CHRIST, that we may teach well, and that we may be examples of all the graces and virtues which we recommend to others.

Direct all such as are designed to serve at Thine altar; sanctify their persons, their studies, their intentions, and affections.

And grant that no unworthiness in me may ever hinder Thy gifts and graces from descending upon those whom I shall ordain to thy service, for JESUS CHRIST's sake. Amen.

Jer. iii. 15. "O LORD, give us pastors according to Thine own heart, which shall feed us with knowledge and understanding." Ministers being the officers of God's household, we must depend upon Him in the choice of them, and not upon human motives.

Acts xiii. 3. "And when they had fasted and prayed, and laid their hands on them, they sent them away." All Christians being concerned in this affair, all ought to fast and pray, in order to have faithful pastors. *Quesn.*

Apostolical usages ought to be kept up to, as proceeding from JESUS CHRIST Himself.

Matt. ix. 38. "Pray ye the LORD of the harvest, that He will send forth labourers into His harvest." O gracious LORD, look down in mercy upon this church, at this time. Provide it with faithful labourers, such as shall have a true compassion for the souls committed to their care, and a knowledge and zeal answerable to the account they are to give. Grant that we may all preach the truth as it is in JESUS. Give a blessing to our labours, that we may see the fruits of them, in the repentance and conversion of ourselves, and of all sinners. Make us truly sensible, that when we labour for our flock, we labour for ourselves and for Thy glory. And pardon us, gracious GOD, whereinsoever we have been wanting in any part of our duty. Awaken, and touch all our hearts most powerfully from above, that we may not forget our ordination vows. And for JESUS CHRIST's sake, grant that I may not be answerable for the sins, and the dreadful mischiefs that may follow, if not hindered by Thy grace. Amen. The conversion of souls is Thine, O LORD, and not ours; prosper Thou Thine own work. It is not in us to save souls. Let us not sacrifice to our own net, but use the means, and ascribe all the glory to GOD; we of ourselves have nothing whereof to glory.

Luke vi. 12, 13. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to GOD. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom He also named apostles;" viz. that their very title might put them in mind of their mission. O blessed LORD and Master, let Thy tender regard for Thy church make me ever solicitous at the throne of grace, in behalf of those I send into Thy vineyard; and grant that no unworthiness in me may hinder Thy gifts and graces from descending upon those whom I shall ordain to Thy service.

For the sake of this church, which Thou hast purchased with Thy most precious blood, enable them for the work unto which they are called, that they may teach well, and that they may live well, and be examples of all the holy graces and virtues which they shall recommend to others. Sanctify their persons and their labours, that they may be respected by their people; and, for Thy authority in them, be heard and obeyed, that they may be able to give a comfortable account at the great day. Amen.

John xxi. 15. "JESUS said unto Peter, Lovest thou me? Yea, LORD: Thou knowest that I love Thee. He said unto Him, Feed my sheep." O Sovereign Pastor, who lovedst and gavest Thy life for us, make our love for Thee, and our care of Thy sheep, so great and sincere, that we may feed them constantly, and diligently watch over them, that not one of them may be lost through my neglect, or the fault of those whom I send into Thy service. Make us every day mindful of our charge; and every day more able to perform it, remembering the account we must give. Grant this for the glory of Thy grace, and the good of Thy church, which Thou hast purchased with Thy most precious blood.

John xxi. 7. "JESUS said unto him the third time, Lovest thou me?" Though JESUS CHRIST knew Peter's heart, yet He asked him three times whether he loved Him? To teach those to whom the power of ordaining belongs, to be very solicitous and careful, and not content themselves with a slight inquiry into the dispositions and qualifications of those who are to have the care of souls committed to them. It being entirely at the bishop's discretion whether he will admit any one to the order of priest or deacon, and being not obliged to give any reason for his refusal<sup>1</sup>; he will be more accountable to God, both for ordaining unfit persons, and for any prejudice against such as are worthy. As we consult God, as JESUS CHRIST Himself did, when we ordain men to His service, so should we consult JESUS CHRIST, when we assign them a place in His family. Would JESUS CHRIST have given this man the charge of the souls of

<sup>1</sup> Vide Clerg. Vade-Mecum, p. i. p. 42.



this parish? That we may have the comfort of knowing that we enter into the ministry by a choice which proceeded from God, we must have some assurance from our own hearts, that the glory of God, the good of souls, was in our intention, and that we were called regularly, and according to the intention of the church.

### *Ember Week.*

All persons being concerned in the choice of pastors, every body ought to pray for good pastors.

1 Cor. i. 1. "Paul called to be an apostle of JESUS CHRIST through the will of God, and Sosthenes our brother." Not through his own will—not through motives of worldly lucre, &c.

### *Deacons.*

1 Tim. iii. 10. "Let these first be proved; then let them use the office of a Deacon, being found blameless." It is not sufficient to secure the dignity of the ministry even in its lower ministries, that men have taken up virtuous resolutions, unless they be also proved to see whether those resolutions will continue, &c.

N. B. To give every person I ordain some short hints in writing, of the nature, dignity, several branches, hazard of not discharging them faithfully, &c. of the ministry.

Matth. xxviii. 20. "Lo! I am with you." The chief care of a minister of CHRIST should be, not to render himself unworthy to have CHRIST present with him in the exercise of his ministry.

John xvii. 16. "They are not of the world, even as I am not of the world." The repetition of this truth ought to make us sensible how different our life ought to be from that of worldly people.

### *The True Pastor.*

1 Pet. v. 1, 2, 3, 4. "The elders I exhort: Feed the flock of God, which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being

ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

N.B. We must feed the flock, not live in idleness ;—not with imperiousness as over subjects, but with love as over brethren ; not with an eye to self-interest, but with regard to an heavenly reward.

### *Apostles (Envoys).*

So JESUS CHRIST called the twelve ; that the world might know from whom they had their mission, and that such as are not sent by Him, and by those that have their powers from Him, are not His apostles.

Luke vi. 16. "And Judas Iscariot, which also was the traitor." A man may have a lawful call to the priesthood, to dignities and benefices ; and yet, for want of answering the ends of his calling, may be a traitor to the church, to CHRIST, and to his own soul. The good LORD grant that I may often think of this with great seriousness.

Luke vi. 39. "Can the blind lead the blind ?" It belongs to Thee, O HOLY SPIRIT of grace, to send such guides into Thy church as may lead Thy people in the right way, and to be the guide of those guides. O do so, for Thy mercies' sake, to this church and people. Ignorance in pastors, forasmuch as it is likely to destroy the foundation, is sometimes worse than vice itself, being the occasion of superstition, disorders, and infinite evil consequences, taking error for truth and truth for error.

N.B. Remembering, that a minister of CHRIST can save himself but only by labouring to save others. The business of the ministry is, to preach, to make men love, and to confirm them in, the truths of the gospel. Happy that pastor, whose life and zeal, and labours, do all testify, that he loves his flock, and that he loves them for CHRIST's sake. Nothing can supply the want of such a pastor's presence. They whom GOD, by a terrible judgment, leaves to enter into the ministry solely of themselves, are generally puffed up with a carnal notion of its dignity ; while they that through His mercy are called to it, at the same time that they know its dignity, are humbled under a sense of its

weight, and the account they must one day give. Such as the heart of the pastor is, such is his behaviour. He who suffers the priesthood to become vile in his own person, does not remember, that he is an ambassador of CHRIST. The dignity is great, and so ought the sanctity to be, of one who is in Christ's stead<sup>1</sup>.

2 Cor. vi. 3. "Giving no offence in any thing, that the ministry be not blamed." A pastor's life must not contradict his doctrine. He must preach by his actions.

2 Cor. vi. 4, 5, &c. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the HOLY GHOST, by love unfeigned, by the word of truth, [preaching it sincerely] by the power of God, [depending entirely upon His assistance] by the armour of righteousness, on the right hand and on the left, [defending us both in prosperity and adversity] by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, but yet well known; as dying, and behold we live; as chastened, and not killed; [believing that God chastens his servants not to destroy them] as sorrowful, yet always rejoicing; [rejoicing in afflictions] as poor, yet making many rich; [with true not perishing riches] as having nothing, and yet possessing all things; [possessing all things in depending upon God.]"

1 Tim. v. 22. "Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure." A bishop engages to answer before God for such persons as he by advice, ordination, &c. causes to enter into a state of life so very hazardous, and which requires so great a stock of virtues. It is happy for a minister of God, that the life he is to lead, and the very outward acts he has vowed to perform, will help to change his heart, and create in him those dispositions which will make him like his Great Master. For instance; he has solemnly promised to read the holy scriptures daily; he will therefore have daily

<sup>1</sup> 2 Cor. v. 20.



before his eyes the precepts, the instructions, the example of CHRIST; the rewards and punishments of the life to come. He is obliged to *catechise*; and the more careful he is to instruct others, the more effectually he will learn himself how far we are fallen from God, and what pains we must take to be restored to the image and favour of God. He has promised to *lead an holy and exemplary life*. If he does not do this sincerely, he will be the scorn of men now, and of devils hereafter. It will be impossible to converse with *poor and needy people*, and to seek out for help for them, without partaking of the spirit and compassion of the blessed JESUS, who laid down His life for them. If he is careful to *read divine service* distinctly, with deliberation and gravity, it will beget devotion in himself, as well as in those that hear him. If his *sermons* be plain and practical, they will affect his own heart, as well as the hearts of those he preaches to. Every child he *baptises* puts him in mind of the vows that are upon himself. And he cannot administer the other *sacrament* as he ought to do, but it must needs fill his soul with a thousand holy ideas and devout thoughts; with an holy *fear*, lest he should offer the prayers of the faithful with polluted lips, or distribute the bread of life with unclean hands:—with an ardent love for JESUS CHRIST, whose love and death he commemorates;—with a perfect charity for all the world for whom he died. And the oftener he administers this sacrament, the more he will find his graces increased. In *visiting sick and dying persons*, he will be put in mind of his own mortality; and in fitting them as he ought to do for the account they are going to give, he will be put in mind of the much greater he is himself to give. When he *exhorts, reproofs, admonishes* others, it will bring to his mind the words of the apostle, *Thou that teachest another, teachest thou not thyself!* When he calls to mind, that he has promised *all faithful diligence*, &c. he will give himself *wholly* to these things, and will be ashamed to be found wholly taken up with business which no way relates to the salvation of souls. If he is *diligent in prayer*, which he promised to be, God will certainly enlighten his mind with saving truth and grace. In short; if he has an ardent desire to save souls, and really strives to do it as effectually as he

can, he will be beloved of God, assisted by His Spirit ; he will see the fruit of his labours ; he will secure his own peace and hope, and will give an account with joy when his LORD calls for him. One of the most certain marks of a divine call is, when it is the full purpose of a man's heart, to live for JESUS CHRIST and His Church.

John xvii. 16. "They are not of the world, even as I am not of the world." O LORD, make us truly sensible how very different our lives ought to be from the lives of worldly people, that we may avoid their maxims, all that is curious, useless, light, and vain, and live up to our character. Mercy and tenderness for sinners, and faithfulness to the justice of God, are characters inseparable in a true pastor.

John x. 11. "The good shepherd giveth his life for his sheep." He gives his life, by giving his labour, in taking all occasions of instructing them ; in employing his thoughts for their good ; in praying for them continually, and rendering God propitious to them ; in sacrificing his ease and peace for them, by delivering truths which the world will not receive without unkind returns ; he gives up the dearest friendships, when they stand in competition with truth and righteousness ; he gives up all worldly satisfactions, when he does not look upon what is *lawful*, but what is *expedient* ; he sacrifices his inclinations, though never-so innocent, rather than offend any ; he submits to the humility and poverty of the Gospel, that he may give no example of pride and luxury to his flock ; he dares not be even a witness of disorders, lest he should encourage them by his presence. It is thus he must be the light of the world, and without this he cannot satisfy the duties of his charge ; and it is thus he is to give his life for his sheep.

Mark vi. 8. "Take nothing for their journey save a staff only ; no scrip, no bread, no money in their purse." The ecclesiastical ministry requires a great disengagement from the world, to take away all suspicion, that the clergy act only out of self-interest. Whoever is not ready to part with all, rather than be wanting to his duty, is not worthy to be a successor to the Apostles. We shall never be able to establish the kingdom of

GOD in the hearts of men, so long as we do not appear fully persuaded of those truths which we preach.

### *Fees.*

Can. 135. No fee or money shall be received, either by the archbishop or any bishop, either directly or indirectly, for admitting of any into sacred orders, nor any to his servants or officers, above ten shillings for parchment, wax, &c. For Letters Testimonial of ordination are no part of the ordination, but only taken afterwards for the security of the person ordained, which if he neglect to take, it is at his own peril<sup>1</sup>.

### *Ordination.*

The example of JESUS CHRIST, before He ordained the Apostles, shows us, that in this choice we ought to depend upon God, and pray for His direction and blessing.

### *Catechising.*

Can. 59. Ministers shall, every Sunday evening and holy-day, for half an hour at least, examine and instruct in the Church Catechism; and he that neglects to do so, after reproof, to be first suspended, afterwards excommunicated. The neglect of this duty makes the discourses of the pulpit of very little use. People do not understand the very words made use of in the Gospel.

### INSTITUTION.

Persons to be instituted shall exhibit orders and testimonials, and be examined<sup>2</sup>.

### *Reasons for refusing Institutions.*

*Lack of Learning*; of which the bishop is the sole judge, and not accountable to any temporal court, but only to a superior

<sup>1</sup> Codex Can. Eccl. Ang. p. 177.

<sup>2</sup> Can. 39.



spiritual Judge. And a person's being ordained, licensed, and approved by another bishop, does not take away the right which every bishop has to examine and judge <sup>1</sup>.

*Lack of Language*; which renders a person incapable of the cure. Nor does it avail, that the language may be learnt, or that the duty might be discharged by a curate. And the Canon Law requires, that where there is a mixture of languages, the priest shall understand both <sup>2</sup>.

### *Other Causes.*

Whatever is sufficient to deprive, is sufficient cause to refuse institution.

*Mala in se*:—Incontinence, drunkenness, murder, manslaughter, heresy, schism, simony, perjury. The bishop must signify the cause of his refusal specially, that the proper court, if application be made elsewhere, may be able to judge whether the refusal be just, except in the case of insufficiency; for it has been judged in parliament, that it is sufficient to set forth—  
“*Quod persona in literaturâ minus sufficiens seu capax ad habendam dictam ecclesiam.*” The bishop, having the care of all the souls in his diocese, is bound in conscience to see them well taken care of, by committing them to fit persons.

Acts i. 24. “And they prayed and said, Thou LORD, who knowest the hearts of all men, show whether of these two Thou hast chosen.” Should not this make patrons and bishops to tremble, to see with what caution, devotion, &c., even the Apostles themselves proceeded in the choice of *fit persons to serve in the sacred ministry of the Church*?

### *A Christian Priest.*

Let him remember, that he himself is a man and a sinner; that he is ordained for men *only* in things pertaining to God; that he is not to live an idle life, but to offer, &c.; that is, to perform the duties of his calling; to appease the justice of God, by offering the prayers, the oblations, &c., of the people; to

<sup>1</sup> Codex, p. 850.

<sup>2</sup> Ibid. p. 851.

have bowels of compassion towards sinners ; to instruct the ignorant, and them that are out of the way ; never to forget his own infirmities, that he may treat sinners with compassion ; to pray much for himself and for his people ; to stay till he is called into the ministry : it is an honour, and to be conferred as it was on Aaron ; to keep his flock, by his vigilance, from falling into ignorance in relation to the truths of Christianity ; to suit his instructions to the capacities of his hearers, and to their peculiar wants ; and not to fill their heads with vain amusements, which signify little to their salvation <sup>1</sup>. O LORD, abandon not Thy flock to wolves, but send them pastors after Thine own heart.

Num. xviii. 1. "The LORD said unto Aaron, Thou and thy sons shall bear the iniquity of the sanctuary ;" that is, they shall carry them away by the sacrifices which they shall offer for them, especially on the day of expiation.

Ecclus. vii. 29. "Fear the LORD with all thy soul, and reverence his priests.—Love Him that made thee with all thy strength, and forsake not His ministers ; but give the priest his portion as it is commanded." A lawful call affords us a good ground to hope for all necessary assistance, and grace to do our duty, and for mercy for all our involuntary defects.

#### CLERGY.

I beseech Thee, O God, for them, and for myself ; that, in the exercise of our ministry, we may depend much upon Thee ; that we may learn from Thee what we ought to speak concerning Thee ; that we may constantly speak the truth, boldly rebuke vice, and patiently suffer for righteousness' sake ; that we may live and act as in the place of CHRIST, doing nothing unbecoming that character ; and that we may preserve an apostolical firmness of mind under the vexations and persecutions of this world. *Amen.*

*Faults of the Clergy.*

Let it be considered, what is the great design of the generality of the Clergy of these days :—To appear learned rather than pious ; to get preferment, riches, and to live at ease. This makes them satisfied with a mere speculative knowledge in divinity.

Luke v. 5. “ We have toiled all the night, and have taken nothing.” And it is much to be feared, that the little good we see done by our sermons is owing to the neglect of praying for God’s blessing upon our labours. *Sermons* should be plain, practical, and tending to the salvation of those that hear them. Remember, that all useful truths must come from the spirit of truth, and therefore are to be prayed for. Do holy things after an holy manner. He that reads the service negligently, betrays a great want of piety in himself, and begets contempt and inde-votion in others.

*Lord’s Supper.*

Christians are too often admitted without knowing the meaning of this holy institution. The consequence is, they fancy they are good Christians, and are in danger of perishing without knowing it.

*Lives of the Clergy.*

They should consider, that they are taken from amongst men, to minister in things pertaining to God, and therefore are not to live like those from whom they are taken. They are restrained from many things which others practise without reproach or scruple. The maxims of the world are not to be our rule. To desire to be esteemed ; to get as much of this world as we well can ; to stick at nothing to gain an end ; to despise those below us ; to live without taking the cross, without self-denial, &c. ; to admire what the world admires. By these things, the ministry is blamed and brought into contempt. Look at home ! a sad reproach where occasion is given. Remember, that a con-



tempt of the Clergy will be attended with a contempt of the Gospel, and of God Himself at last. More sinners have been converted by holy than by learned men. It is the greatest presumption to pretend to heal others of a distemper I labour under myself.

John viii. 46. "Which of you convinceth me of sin?" Here is a pattern of a pastor. He who would edify by his sermons, must be that same virtuous, sober, serious, pious man in his life and conversation; he will then be heard with respect and reverence. If a Clergyman is eager after pleasures, the world and its idols, trifling and vain in life, all he says from the pulpit will signify nothing. He that religiously practises himself what he teaches others, preaches effectually. No man can teach well, who does not live well. It is true, the faith is not built upon the lives of those that preach it, but upon the Word of God. A bad life exposes Christians to great temptations, &c.

John xxi. 16. "Simon, lovest thou me?" &c. This should teach us, that nothing but a sincere love for God, and for the souls of men, which He loved so well as to redeem them by His own Son, can carry us through the work of the ministry. How shall we attain to such a love? By prayer; by reading the Scriptures; by instructing the poor, the young, after such a manner as to affect our own hearts; by visiting, relieving, comforting, sick and needy people, &c. These will pray for you, and God will hear their prayers, and increase His love, &c.

#### *Difficulties.*

If the motives which determined you to take holy orders were the glory of God, and the good of souls, He will enable you to bear and get the better of all difficulties.

#### *Preacher. Sermons.*

The design of religion being to lead men to the knowledge of God, how He is to be worshipped, appeased, honoured; and to make men holy, that they may be happy when they die; the great business of a preacher should be, to show how the Christian

religion and all its parts contribute to this end. They that recommend eternal possession to others, ought to show by their lives, that they are themselves verily persuaded of the vanity of all earthly pleasures, avoiding superfluities, &c. JESUS CHRIST preached up the contempt of the world, by contemning it himself. A pastor's knowledge need not extend so far as is imagined. If he knows the Scriptures, and what concerns the kingdom of God, and the way of leading souls thither, he knows sufficient. We must speak to the heart as well as to the understanding. While we attack men's reason only, they will hear with patience; but when we attack the heart and its corruption, then they are uneasy. I would rather send away an hearer smiting his breast, than please the most learned audience with a fine sermon against any vice. Let people feel that you are in earnest, that you believe and are deeply affected with the great truths you would recommend. Avoid such discourses and subjects as would divert the mind, without instructing it. Never consult your own fancy in the choice of subjects, but the necessities of your flock!

#### *Necessary Subjects.*

A concern for what may come hereafter; a firm hope of immortality; a fear of a judgment to come, and of hell torments. Remember, that your own salvation depends very much upon the salvation of your flock. A man may flatter himself with keeping fair with the world, by not telling them the danger they are in. This was not the way of JESUS CHRIST<sup>1</sup>. A preacher ought to advance nothing but what he has received from JESUS CHRIST. *My doctrine is not mine, but His that sent me*<sup>2</sup>. With what truth can it be said, that your sheep hear your voice, when you speak of matters above their capacity, or in a language or terms which they do not understand? Can any man imitate a greater master of eloquence than JESUS CHRIST was, whose great excellence appears in making great truths understood by the meanest capacity? The great end of our ministry, and our

<sup>1</sup> John vii. 7.

<sup>2</sup> John vii. 16.

great delight, should be to destroy the kingdom of Satan. To have an eye to the learned part of our audience, who will not very likely profit by you, rather than to the poor in spirit, whom God designs to save, is very wrong. He that considers that he is God's ambassador to his people; that he speaks from God to them; that JESUS CHRIST speaks by him; will labour with sincerity and devotion for the salvation of souls<sup>1</sup>. God would have all men see, that the success of the Gospel depends upon His grace, and therefore preachers should be humble, meek, charitable, &c. It is too often that preachers perplex those whom they should instruct, either by proving things which want no proof,—the being of a God, &c., or by proposing useless questions and doubts; or speaking of things above the capacities of the common people. There is a great deal of difference betwixt people admiring a preacher, and being edified by his sermons.

### *Test of a good Preacher.*

We count him a good physician whose patients we see cured. If the people are cured of their intemperance, lying, &c., his works will speak for him.

1 Cor. iii. 7. "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." We must depend on God for success, not take that to ourselves which belongs to God alone. It is God who gives His ministers, *such as are humble*, power over the hearts and souls of men; when distrusting themselves, they ascribe all the glory to God. We take the work out of the hands of God, when we are pleased with what we have done, and rob Him of the honour due to Him alone. There have been many who, without any great learning or eloquence, yet by their communication in an humble and low way, have instructed and converted more than famous preachers; for they that preached not themselves, but CHRIST JESUS, placing all their confidence in God.

<sup>1</sup> 2 Cor. ii. 17.



*The Blessing of Levi.*

Deut. xxxiii. 11. "Bless, LORD, his substance, and accept the work of his hands. Smite through the loins of them that rise up against him, and of them that hate him, that they rise not again." This is a prophetic declaration of the dreadful punishment of such as shall oppose the priesthood.

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 No. VII.—SATURDAY.
 

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## ALMS.

*Question from the Office of Ordination.*—WILL YOU SHOW YOURSELF GENTLE, AND BE MERCIFUL FOR CHRIST'S SAKE TO POOR AND NEEDY PEOPLE, AND TO ALL STRANGERS DESTITUTE OF HELP?  
—*Ans.* I WILL SO SHOW MYSELF, BY GOD'S HELP.

Upon one of the days of the week (*κατὰ μίαν Σαββάτων*) let every one of you lay by him in store as God hath prospered him<sup>1</sup>.

Gen. xxviii. 20. "Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, then shall the LORD be my God; and of all that thou shalt give me, I will surely give the tenth unto thee."

Luke xi. 41. "But rather give alms of such things as you have (or as you are able) and all things are clean unto you." That is, proportion your alms to your estate, lest God proportion your estate to your alms<sup>2</sup>.

Luke xii. 33. "Sell that ye have, and give alms: provide yourselves bags which wax not old; a treasure in the heavens that faileth not, where no thief approacheth, neither moth cor-

<sup>1</sup> 1 Cor. xvi. 2.<sup>2</sup> Bishop Beveridge.

rupteth. For where your treasure is, there will your heart be also." This is still a necessary Christian duty, whatever men think of it; to part with our worldly enjoyments for the sake of CHRIST. *To sell all*; that is, to renounce all the pleasures, and pomp, and enjoyment, which wealth affords, as if we had actually parted with it; to take to a man's self no more of his estate than necessity requires; and to make the remainder the support of the poor and distressed:—It being utterly impossible to take delight in the enjoyments of riches, and to love God with all the soul. If God is our only happiness, we shall of course be *dead, crucified*, to the world. *Give to the poor*, said our LORD to the rich young man whom He loved. Had there been a better way of disposing of his estate, He would certainly have told him.

Matth. vi. 1, 2. "Take heed that ye do not your alms before men, to be seen of them. Let not thy left hand know what thy right hand doeth. Thy Father, which seeth in secret, Himself shall reward thee openly." By *vanity* we lose both our riches and our reward. It is vanity to boast of our alms, and it is vanity to take pleasure in reflecting upon them. It is sufficient that God will remember them.

Tobit xii. 8. "It is better to give alms than to lay up gold."

Deut. xv. 7. "If there shall be a poor man within any of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt freely lend him sufficient for his need. Thine heart shall not be grieved when thou givest unto him, because that for this thing the LORD thy God shall bless thee in all thy works."

Psalm xli. 1. "Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble."

Matth. v. 7. "Blessed are the merciful, for they shall obtain mercy."

Ecclus. iv. 8. "Bow down thine ear to the poor, and give him a friendly answer with meekness; be as a father unto the fatherless, and as an husband unto the widow; so shalt thou be

as the Son of the Most High, and He shall love thee more than thy mother doth."

Ecclus. xxix. 11. "Lay up thy treasure according to the commandment. It shall bring thee more profit than gold, it shall deliver thee from all afflictions, it shall fight for thee against thine enemies," &c.

Is. lviii. 10, 11. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Do not imagine that all that belongs to your Church belongs to you. You have indeed a right to live by the altar, but not in luxury<sup>1</sup>. The Church has not had worse enemies, than such as have been raised to estates out of her patrimony. This should open the eyes of those who make no other use of Church livings than to provide portions, raise estates and families, enrich relations, &c. from which practices the good LORD keep me. The goods of this world, much more the goods of the Church, are mere depositums, put into the hands of men for the common good—of the Church and of mankind<sup>2</sup>.

Col. iii. 2. "Set your affections on things above." It is more to our advantage to have the prayers of a poor, good man, than the smiles of the greatest man on earth.

Deut. x. 18, 19. "The LORD loveth the stranger; love ye therefore the stranger; give him food and raiment," &c.

Mark x. 21. "Sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me." My GOD! we think we love Thee above all things, when, without being sensible of it, we love a thousand things better; but as we hope for heaven, we must sacrifice even what we love most. This is a necessary duty now; and though it be a very, very difficult one, yet *to Thee all things are possible*. *To sell* is only an expression for a disregard for riches;

<sup>1</sup> St. Bern. Ep. 2.

<sup>2</sup> Dr. Moore's Div. Dial.



such as are, being dead to the world, crucified, born again, overcome the world; all which denote that temper which Christianity requires.

Matth. xxv. 40. "In as much (for as often) as ye have done it unto one of the least of these my brethren, ye have done it unto me." *As often!*—Who then would miss any occasion? *The least:*—Who then would despise any object? *To me:*—So that in serving the poor, we serve JESUS CHRIST. O comfortable declaration! It is not out of cruelty or indigence, that CHRIST suffers any of His members to want or be in misery, but to give others an opportunity of exercising their faith and their love, and of making some amends for their mis-expenditures by their alms.

Mark ix. 41. "Whosoever shall give you a cup of water to drink in my name, because ye belong to CHRIST; verily, (with an oath He assures us) he shall not lose his reward." This should always, if possible, be our intention:—This *poor, oppressed*, this *miserable* man, belongs to CHRIST. This would wonderfully enhance the value of our good deeds before God. Mercy is a natural debt, not left to our discretion. He that stands in need of our help, is to have it. Inclination, friendship, vain generosity, are selfish motives. The last refuge of a sinner is alms; it is an art of turning our master's goods innocently to our own advantage, *and making to ourselves friends of the mammon of unrighteousness*; heaven being the patrimony and inheritance of the poor, by our alms we engage them to solicit the mercy of God for us. This is the only way to sanctify riches, which are almost always either the *fruit*, or the *seed*, of unrighteousness and injustice. And indeed we are more obliged to the poor than they to us. *Earthly riches* are almost always abused without an extraordinary grace.

Luke xviii. 12. "I fast twice in the week; I give tithes of all that I possess." Be very careful not to be puffed up with the thoughts of your alms. *I give tithes of all that I possess*, was the effect of a pride more prejudicial than the sins of a publican. It is a stratagem of the devil to set before us a sight of

our own good works, and to deprive us of that humility which alone can render us acceptable to God.

Luke xxi. 3. "And JESUS said, Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had." God judges not by the greatness of the gift, but by the heart that offers it. The applause which the great gifts of the rich receive, the complacency they take in them, and the little religion wherewith they are too often companied, lessen them in the sight of God. The rich indeed may give *much*, and reserve *much* for themselves. The poor, who gives all, reserves nothing to himself, but *faith* in God's providence. God magnifies the power of His grace, in disengaging a soul from the love of riches : O my God ! manifest this power upon me : Raise my soul above the fears of poverty, and let me have the greatest part of my treasure in heaven. Shut my heart, O JESUS, against the love of worldly riches.

Rom. xv. 25. "But now I go to Jerusalem, to minister (that is, to carry alms) unto the saints." So great an Apostle is not at all afraid that he should debase his character in carrying of alms. A Christian, who considers all other Christians as one body in JESUS CHRIST, will cheerfully contribute even to the necessities of the greatest, remotest strangers. God often spares the rich for the sake of the poor. To the poor, therefore, the rich stand indebted. A rich man, if a good man, is more afraid of not finding fit persons to receive his alms, than a poor man is of not finding persons to bestow alms upon him. We honour JESUS CHRIST in His poor, when we treat them kindly and help them. The very best of men are only instruments in God's hands, to receive and to give what God bestows upon them. And this they should do without any desire of glory, or self-interest. Let us make light of money and riches, and send before us into the heavenly treasures, where neither moth nor rust doth corrupt ; where neither tyrants nor thieves can take it from us ; but where it will be kept to our eternal advantage, under

the custody of GOD Himself<sup>1</sup>. Thou, O LORD, hast been all mercy to me ; grant that I may be all mercy to others for Thy sake.

*Upon giving of Alms.*

Not unto me, but unto Thee, O GOD, be the thanks, and praise, and glory.

TITHES.

1 Cor. ix. 14. "So hath the LORD (viz. JESUS CHRIST<sup>2</sup>) ordained, that they which preach the Gospel, should live of the Gospel." That is, out of the labours and revenues of those to whom they preach the Gospel. And this (upon principles of justice, as well as of religion: if thou hast much, give plentifully) as GOD has prospered you ; that is, proportionably to your incomes. This no human law can set aside. There is a great deal of difference betwixt being exempt by law, and exempt in conscience. O LORD, who hast graciously allowed us a recompence for our labours, make me a faithful steward of that part of Thy revenues committed to my charge, that I may give Thy servants their portion of meat in due season ; and that I may not feed myself or family with that which belongs to Thy poor. But, above all, I pray GOD give me grace to *preach* the Gospel as well as live of it ; and that when my LORD cometh, He may find me so doing.—*Amen*. By what right can those, who do nothing at all, claim a share of those tithes which are by JESUS CHRIST appointed for the propagation of the Gospel?—To satisfy avarice, ambition, luxury, or pleasures, with these, is no better than sacrilege<sup>3</sup>.

Numb. xviii. 26. "When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, even a tenth part of the tithe."

<sup>1</sup> Lactantius.

<sup>2</sup> Matth. x. 10.

<sup>3</sup> *Can. Apost.* Omnium negotiorum ecclesiasticorum episcopus habeat, et ea, velut Deo contemplante, dispenset.



Deut. xviii. 2. "The LORD (that is, that which GOD hath reserved unto Himself) is their inheritance." This is said to show, that the priests had as good a right to the tithes and offerings as any of the other tribes had to their land, they being both the gift of GOD.

Deut. xxvi. 12. "When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled ;

13. "Then thou shalt say before the LORD thy GOD, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all Thy commandments."

15. "Look down from Thy holy habitation, from heaven, and bless Thy people Israel." What care is here taken, that men shall not confound the things that belong to GOD with those that they may lawfully convert to their own use ; and indeed a great deal more depends on this, than men are aware of, or are willing to believe.

Matth. x. 10. "The workman is worthy of his meat." This is a matter of justice as well as of divine right ; but then observe, it is only he that *labours*, not he that is idle, who has a right to the revenues of the Church. Men that are liberal, even to profuseness, to the ministers of their pleasures, that think nothing too much which is laid out upon the body, upon trifles and vanity, will yet grudge him that has the care of their souls, and who stands accountable for them, a very small part of their incomes. After all, it is GOD who maintains his own ministers, and not the people ; He who gives all having reserved to His own disposal a part of every man's estate, labour, &c.

Prov. iii. 9, 10. "Honour the LORD with thy substance, and with the first-fruits (the best) of all thine increase, so shall thy barns be filled with plenty."

Ezek. xlv. 30. "And the first of the first-fruits of all things,

&c., ye shall give unto the priest, that he may cause the blessing to rest in thine house."

Mal. iii. 10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Gal. vi. 6. "Let him (that is, he is bound by his Christianity) that is taught in the Word communicate to him that teacheth in all good things." May my gracious God, who has blessed me with wealth, may He bless me with humility and gratitude, and with a perseverance in the most lovely grace of charity. When God left out the tribe of Levi in the division of the land, He did it for his advantage: for He gave him a tenth instead of a twelfth part; and even this under such conditions as freed him from bodily labour. Every one is bound to help the poor, not just as he is assessed by human laws, but according to his ability, as God has prospered him; and if he will do no more than he can be compelled by law, he will have but a bad account to make. *Prescriptions* are therefore unlawful.

#### ALMS.

Ecclus. vii. 9. "Say not, God will look upon the multitude of my oblations, (that is, if we wilfully break His laws,) and when I offer to the Most High God, He will accept it." God has no need of our help to relieve the poor. He commands us for our own profit to help one another; that we help the poor with our riches, they us with their prayers. We give nothing to the poor but what we have received from God. How well is a man paid for his alms, when they obtain for him the grace of God, not to mention a reward in temporal blessings! The administering of charity not only supplieth the wants of the poor, but is abundant also by many thanksgivings unto God, and by their prayers for you<sup>1</sup>.

<sup>1</sup> 2 Cor. ix. 12.

1 Tim. v. 8. "But if any provide not for his own, and especially for those of his own house, (kindred,) he hath denied the faith, and is worse than an infidel." A very terrible sentence! And will not this awaken *pastors, masters, parents*, now fast asleep in a deplorable neglect of those who stand related to them, both as to temporals and spirituals? We rob the poor, when we leave to others the care of maintaining our poor relations, when we ourselves are able to do it; and thereby deprive those charitable persons of the means of supporting other poor persons. Remember to give to those that are ashamed to ask; and do not forget your poor relations, lest you be worse than an infidel.

John xii. 6. "This Judas said, not that he cared for the poor, but because he was a thief, and had the bag, and bare (the money) which was put therein." Our LORD trusts a thief with the little money that He had for His own, or his disciples' necessities, and for the poor, because He values it not much. My Saviour, Thou who hast entrusted me with the revenues of Thy poor, make me a faithful steward; let me not be proud of the trust, since Judas himself had once the same office; but let me dread being unfaithful, lest I draw upon me his cursed fate and end! They who are united in an expectation of an eternal reward, ought to have very little regard to those external advantages which distinguish men. We ought to look upon it as a certain truth, that it is GOD who sends to us His friends in the persons of the poor and strangers.

Ecclus. xxxv. 9. "In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness." Give unto the Most High according as He hath enriched thee. For the LORD thy God recompenseth, and will give thee seven times as much. But do not think to corrupt (*viz.* God) with gifts, nor trust to unrighteous sacrifices, for the LORD is Judge.

Rom. xii. 18. "He that sheweth mercy, let him do it with cheerfulness." The good LORD preserve me from vanity, and from seeking applause for my charity.

N. B. To lend is sometimes better than to give, because it flatters not our vanity; it puts not the receiver to the



blush, and gives not encouragement to idleness and sloth. JESUS CHRIST has left the poor in His place, and has in them continual wants and necessities to be supplied. There is danger in letting our thoughts run too much upon the good we do, lest we should at last come to fancy that God is in our debt; and that He should reward us in this life. The merits of the poor is not to be the rule of our charity. "If thine enemy hunger, feed him; if he thirst, give him drink. I was a stranger, and ye took me not in." God Himself maketh his sun to shine upon the evil and upon the good. We should always have enough for the poor, if we would but moderate our vanity, and live according to the spirit of the Gospel. It will one day be found true, that the measure of the riches which any man possesseth, should have been the measure of his charity.

Ecclus. xl. 24. "Brethren and help are against the time of trouble; but alms delivereth more than them both."

Tobit xiv. 10. "Manasses gave alms, and escaped the snares of death which they had set for him." He who gives to receive glory of men, is as great, but worse beggar than any he gives to. Send Thy blessing upon my labours and my substance, and continue to me a willing mind to help such as have need according to my ability.

Ecclus. xviii. 15, 16, 17. "My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gift. A word is better than a gift; but both are with a gracious man."

Prov. xi. 24. "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." Whenever we relieve the wants of the body, we ought not to forget the necessities of the soul. Good advice, and devout petitions, for their eternal welfare, will then be most proper and acceptable to God. O God, who knowest the necessities of all Thy creatures, give Thy poor the spiritual graces they stand in need of. LORD JESUS, conduct this poor blind person in the way of light and peace everlasting. Support Thy poor members, O JESU, under all their difficulties, and sanctify

their bodily wants to the salvation of their souls. May Thy poor, O LORD, engage Thee, by a life of resignation and piety, to make them amends in the next world for what they want in this. Let Thy poor have a particular share of Thy grace and mercy, that they may appear for me at the day of judgment. Let these poor people have Thy grace, whatever else Thou deniest them. May the wants of Thy poor here, help to increase their happiness hereafter. LORD, grant, that these may bear their poor estate with patience and resignation, and that we may one day meet in the paradise of God.

Matth. x. 8. "Freely ye have received, freely give." Give me, O my LORD and Benefactor, an abhorrence of making a trade of Thy gifts, of which I am only a dispenser.

Prov. xiv. 31. xvii. 5. "He that mocketh, and he that oppresseth, the poor, reproacheth his MAKER." As if he did not order what is best for all His creatures. May this Thy poor member, O LORD, make a Christian use of this condition in which Thy providence hath placed him. JESUS CHRIST is continually humbled in His members; some are poor, in prison, sick, naked, hungry, &c. Let me, O LORD, see and help Thee in all these objects. A man that has faith will be glad to discharge himself of the burthen (some part at least) of temporal goods, in order to secure those that are eternal: and to be in some sense the preserver of his brethren. Charity treats the most unknown and remote like brethren, as being children of the same Heavenly FATHER, and members of the same body.

#### *Conversation.*

Col. iv. 6. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." One mild, prudent, and edifying conversation, has often gained more souls than many sermons.

1 Thess. v. 11. "Wherefore comfort yourselves together, and edify one another." These are two express duties of Christian conversation. May that good Spirit, which appeared in the likeness of tongues of fire, warm my heart, direct my thoughts, and guide my tongue, and give a power to persuade;

that by my conversation and example, as well as by my sermons and writings, I may promote the kingdom and interests of my great Master. *Amen.*

Psalm cxix. "I will speak of Thy testimonies even before kings, and will not be ashamed." We, of all men, should desire to talk, and to be talked to, in our own way, and of things relating to our own profession; and so we should if our profession were most at our heart.

Matth. x. 16. "Behold I send you forth as sheep among wolves." My SAVIOUR, give me grace to oppose nothing to the violence of men, but the meekness and simplicity of that creature.

Matth. x. 20. "It is not ye that speak, but the Holy Spirit speaketh in you." O Holy Spirit, speak in me on all occasions, that I may always speak as a Christian.

Matth. x. 19. "It shall be given you in that same hour what ye shall speak." Let no incredulity, O JESUS, hinder the effects of so positive a promise, that neither want of talents, nor any other defect or surprise, may hurt Thy cause.

John xv. 20. "Remember the word that I said unto you, The servant is not greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also." O Thou great Master of humility and of suffering, how unwilling are we to follow this maxim, and imitate Thy conduct! O let me learn from Thee never to murmur, never to complain. I can never suffer any thing but what Thou hast suffered.

Mark iv. 38. "Carest Thou not that we perish?" LORD, give me always a great concern for the church, a true compassion for its evils, and a sure confidence in Thee. O LORD JESUS, Thou seest our afflictions, our troubles, and our wants. Haste Thee to help us, O LORD GOD of our salvation.

### *Prayer before Study.*

O God, the fountain of all wisdom, in a deep sense of my own ignorance, and of that great charge which lies upon me, I am constrained to come often before Thee, from whom I have



learned whatever I know, to ask that help without which I shall disquiet myself in vain. Most humbly beseeching Thee to guide me with Thine eye ; to enlighten my mind, that I may see myself, and teach others the wonders of Thy law ; that I may learn from Thee what I ought to think and speak concerning Thee. Direct and bless all the labours of my mind ; give me a discerning spirit, a sound judgment, and an honest and religious heart. And grant that, in all my studies, my *first* aim may be to set forth Thy glory, and so set forward the salvation of mankind ; that I may give a comfortable account of my time at the great day, when all our labours shall be tried.

And if Thou art pleased that by *my ministry* sinners shall be converted, and Thy kingdom enlarged, give me the grace of *humility*, that I may never ascribe the success to myself, but to Thy Holy Spirit, which enables me to will and to do according to Thy good pleasure. Grant this, O Father of all light and truth, for the sake of JESUS CHRIST. *Amen.*

### *Sufferings.*

Luke ii. 35. "Yea, a sword shall pierce through thy own soul also." Thus God treated Mary, and thus He treats those whom He loves ; He mingles bitters with their sweets. He who is called to the ministry of the word, is called to suffer the contradiction of the world, and, if occasion be, to seal the truth with his blood. This should always be our support and comfort, that the tongues, the ill-will, the evil designs of men, are always subject to the power of God ; let us therefore be intent upon our duty, and leave the rest to God, who continually watches over His faithful servants. *Even the hairs of your head are all numbered.* My God ! settle in my heart a firm belief in Thy providence, and dependence upon Thy will and designs, that I may consider nothing but my duty, and fear no evil ; but only lest I should not faithfully discharge my duty in all respects.

Acts ix. 29. "He preached boldly in the name of the LORD JESUS : but they went about to kill him." When a man is treated as JESUS CHRIST was for preaching, it is a good sign that

he preaches by his spirit, and that this is the beginning of his reward ; and indeed opposition, and evil treatment, are less to be feared by a minister of CHRIST, than applause and condemnation. *Woe unto you when all men shall speak well of you !*

2 Cor. iv. 8, 9. "We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed." Observe here an apostolical disposition in the midst of persecution :—Liberty of spirit and joy of heart ; an invincible courage ; a lively belief of the care of God ; a full trust in his assistance in the lowest abyss of trouble ; casting the eyes of faith upon the sufferings of the LORD JESUS ; counting himself happy in fulfilling them in his mystical body.

Phil. i. 12. "The things which happened unto me, have fallen out rather unto the furtherance of the gospel." He who loses courage under oppositions, is even yet a stranger to the ways of the gospel. God can and does make his greatest enemies contribute to his work and glory. Let us leave God to act, and follow his guidance.

2 Tim. iv. 17. "Notwithstanding, the Lord stood with me, and strengthened me." The more a minister of CHRIST is forsaken by men, the more conformable he is to CHRIST, and the greater consolation he may expect from God.

Heb. xii. 3. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." If the world, which rose up against CHRIST, suffer us to be quiet, we should have reason to fear that we do not follow his steps, and that the world is pleased with us.

Heb. xii. 6. "Whom the LORD loveth, he chasteneth, and scourgeth every son whom he receiveth." If nature were innocent, a Father so just and so good would not impose a condition so hard upon his children, were it not necessary to our salvation. We are treated as bastards, if we are not chastened, but left to our own libertinism ; too sure a sign of reprobation. Grant, O LORD, that I may submit to, and even be pleased with, those temporal evils which lead to eternal happiness.

1 Pet. ii. 29. "This is thankworthy, if a man for conscience

towards God endure grief, suffering wrongfully." He who can be content to have God for a witness of his patience and sufferings, has found the secret to make God his friend. We complain of unjust sufferings, and they are the things which we ought most to value. A christian, whose whole care is to avoid sufferings, has forgot his pattern; and that we are christians in order to be crucified with CHRIST. We see in JESUS CHRIST innocence and holiness itself suffering; and yet we complain of hardships. The meekness of CHRIST, when in the hands of his enemies, and when he had power to have delivered himself, is what we are always to remember.

1 Pet. iii. 14. "If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror." It is plain we do not know the happiness of suffering, when we speak of it with abhorrence, and shun it with all our might. Nothing but thy love, O LORD, can suppress in our hearts the fear of men.

1 Pet. iv. 14. "If ye be reproached for the name of CHRIST, happy are ye: for the spirit of glory and of God resteth upon you." No worldly glory equals this; nothing causes his spirit to rest upon us more perseveringly; God will not account of sufferings brought upon a man's self by his own fault; and yet christian grace can sanctify even such crimes, when a criminal suffers in the spirit of repentance, and submission to the will of God. To be purified by afflictions is a great mercy; to be abandoned to prosperity till death, is an instance of God's anger.

1 Pet. iv. 19. "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

1 John iii. 13. "Marvel not, my brethren, if the world hate you." Let us rather fear that we do not belong to God, if the world spare us.

2 Cor. i. 7. "As ye are partakers of the sufferings; so shall ye be also of the consolations." O LORD, remove from me all inward disquiet, and grant that, with an entire submission to Thy will, I may ever preserve a peace of mind, and leave my deliverance to Thy choice. The more the world deprives us of its protection for our adherence to God, the more He espouseth our



interest, and declares on our side. It is the part of the minister of CHRIST to labour without ceasing,—to suffer without resentment,—and to leave his cause in the hands of God, with full trust in Him.

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*A Thanksgiving for St. Peter's Day, when my Father and two of my Brothers most wonderfully escaped being drowned.*

O eternal and most merciful God, who hast made us happy in the knowledge of Thy providence, which governs and preserves all things both in heaven and earth; by whose goodness *my father and two of my brothers were, as on this day, delivered from sudden and untimely deaths*: accept of my hearty thanks and praise for this great mercy vouchsafed to the whole family; and grant that none of us may, while we live, forget these wonderful expressions of Thy loving-kindness *to us*, the most undeserving of all Thy people.

We had sinned many ways against Thee, O LORD, and this was a loud, a distinct, and merciful call of thine, to every one of us, to repentance, which I most humbly beseech Thee give us grace to hear, to remember, and obey.

The greatest happiness, O merciful Father, which I can desire, either for myself or those who were sharers in this great deliverance, is what I now humbly beg for; that we may all of us gratefully acknowledge Thy great love for us; meditate on Thy tender mercies; magnify Thy great and good providence; and by these mighty favours, be reduced to an obedience becoming our redemption.

Pass by and pardon the ingratitude we have any of us been guilty of; and give us grace to consider, that by the merciful goodness of God, we are delivered from a world of dangers, which would otherwise overwhelm us.

And according to Thy wonted mercies, preserve us, for the time to come, to serve Thee. May the same watchful Providence, which has before time defended us from such imminent dangers, guard us, the remainder of our days, through all the changes and

chances of this mortal life. This I most humbly beseech Thee to grant, for Thy own goodness sake, and for the merits of our Saviour CHRIST JESUS. *Amen.*

Praise the LORD, O my soul, and all that is within me praise His holy name.

Praise the LORD, O my soul, and forget not all His benefits, who saved thy life from destruction.

LORD, what is man, that Thou art mindful of him ; or the sons of men, that Thou so regardest them ?

But what is my father's house, that Thou shouldst have such respect to so poor, so sinful a cottage ?

I am oppressed with the load of mercies which we have received from Thee.

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2 Pet. iv. 10. "As every man has received the gift, even so minister the same one to another, as stewards of the manifold grace of God." We have received them freely, not for ourselves, but for others ; no man is excused ; as stewards we are accountable. Every man should be content with his own talents.

OXFORD,  
*The Feast of St. Peter.*

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## TRACTS FOR THE TIMES.

## SUPPLEMENT TO TRACT XVIII.

ON THE BENEFITS OF THE SYSTEM OF FASTING  
PRESCRIBED BY OUR CHURCH.

THE following observations were occasioned by some questions, signed "Clericus," addressed to the Editor of the British Magazine, in April last; as they related to my tract, I felt called upon to answer them as far as I could; and they are now re-printed, with some additions, in the hope that they may remove some difficulties, which stand in the way of returning to the wise Rules of our Church, with respect to the Christian duty of Fasting.

E. B. P.

Oxford.

*The Feast of St. James.*

I. *Wednesday Fast.* I did not mean to imply that this was a fast of our church. In p. 6, I meant to speak of the example set us by the *early* church; in p. 10, "the two-sevenths of the year, which the church has wished to be in some way separated by acts of self-denial and humiliation," include the forty days of Lent, not the Wednesday. Undoubtedly many pious Christians have an especial respect for the Wednesday, as the day on which our SAVIOUR is supposed to have been betrayed, and also because their church has, in consequence, hallowed it by the use of the Litany. It would be natural for any Christian, who would add



occasional *private* fasts, to select the Wednesday : and this it were well to bear in mind, for the church prescribes what is generally necessary only ; those who strive at higher degrees of holiness, and are constantly stretching forward, will, *when accustomed to them*, practise themselves in private acts of self-denial at other times.

II. *Does a feast ordinarily supersede a fast, or how is the fast to be engrafted upon the feast?* Our church, in that she has made one exception, (viz. that her weekly Friday fast is to give way to the birth-day of her Lord,) and one only, seems to me to imply, that on all other occasions the fast is to be retained. Yet this does not supersede the feast<sup>1</sup>. The glad remembrance on each such feast-day still remains,—whether that God then crowned with exceeding glory the labours and patience of His blessed servants, the Apostles, or whether it were some act of mercy conveyed to us directly in His Son. The act of fasting (when the habit is acquired) chastens, but diminishes not our joy ; nay, on the festivals of the blessed apostles, it carries on the lesson of the vigil, and teaches us how we must “enter into His rest.” This, then, seems to me to answer the third question, *Are the vigils to be kept as fasts, in such cases, as well as the day itself?* I should answer, yes ; because the vigil, or fast, of the preceding evening, is intended to prepare the soul, by previous abstinence and meditation, that it may rise disposed, and refreshed, and unencumbered, ready to receive God’s holy influences on the morrow, and this ground is even increased by the additional solemnity of that morrow. There appears, however, to be this difference between the vigil and the Friday, or the Lent fast,—that in the vigil, not humiliation, but preparation for a solemn service, is the main object, the fasting is incidental only ; as indeed the very name leads one to think of the *watching* and previous meditation, not of the abstinence, except as far as it facilitates this end.

<sup>1</sup> Bingham mentions that the 51st Canon of the Council of Laodicea forbade the celebration of the birth-days of martyrs, i. e. the days of their martyrdom (and so saints’-days) during lent : they were to be transferred to the Saturday or Sunday. This, however, has not been adopted by our church.

IV. *Rogation days; or, the three days preceding our Lord's ascension.* This, according to Bingham, is a Western fast, unknown in the East, where the whole period of Pentecost was one season of joy. This fast appears to have been a sort of extended vigil, preparatory to the day "when the Bridegroom was taken away," and teaching us that, laying aside our worldly appetites, we should "in heart and mind thither ascend, and with Him continually dwell." "Doubtless," says Cæsarius<sup>1</sup>, bishop of Arles, "he loves the wounds of his sins, who does not, during these three days, seek for himself spiritual medicines, by fasting, prayer, and psalmody." The council of Orleans, A. D. 511, ordained that they should be kept after the manner of Lent. There is something salutary both in the eastern and the western view; in most periods, however, of church history, the earnestness and distrust of self implied by this preparation for the festival of the Ascension is more fitted and more salutary for us than the unbroken exulting joyousness of the eastern church.

V. *Should the observance of the church's fasts be public? and if so, how should it be regulated?* Undoubtedly we are not to fast, any more than to pray, or give alms, "to be seen of men:" but as no one has ever interpreted our SAVIOUR's warning as forbidding public or Common Prayer, so neither can it apply to public or common fasting. If we do publicly only what the church requires, there is no more boastfulness in so doing than in going publicly to church. "In the season of the Passion," says Tertullian<sup>2</sup>, "when the religious observance of fasting is universal and in a manner public, we scruple not to lay aside the kiss of charity, (this omission was the public avowal that a person was fasting,) not caring to conceal an observance which all are sharing with us." But further, since fasting is to be accompanied by *retirement*, all that the world need know is, that we *do* fast; the *degree* of self-denial need be, for the most part, known

<sup>1</sup> Ap. Augustin. t. v. p. 299, App. ed. Bened. Sermon. 174, alias de tempore 173, quoted by Bingham, book 13, c. i. sec. 10, as Augustine's.

<sup>2</sup> Sic et die Paschæ, quo communis et quasi publica jejunii religio est, merito deponimus osculum, nihil curantes de occultando quod cum omnibus facimus. Tertul. de Orat. c. xiv.

only to God, or to those immediately in one's domestic circle, who, it may be hoped, will share our feelings and our practice, and with whom there is no parade. We are not to obtrude our practice on others, but neither (as Clericus well objects) dare we deny it, if discovered, any more than we should deny that we were walking to church, although it should be on some holy day which the world has disused. Nay, this very denial proceeds (in part, doubtless, from misinterpretation of our SAVIOUR'S precept, but in part also) from some sort of feeling that it is a great thing which we are doing. On the other hand, let a person familiarize his mind to the idea that fasting is but a "plain duty, (obedience to the church,)" and he will feel, that to try to mislead persons as to his performance of that duty must needs be wrong, because it is deceitful, but is also wrong, as countenancing evil, and the neglect of duty. It is, undoubtedly, often very painful to speak of, or to avow, any of one's own religious practices, especially when asked in an irreverent spirit,—it seems like profaning the sanctuary of one's own heart;—yet there is in most minds that instinctive respect for a man's honest conviction, as well as for the simple straight-forwardness, which, when called upon, would cheerfully state the truth, that any unaffected avowal that we thought it our duty to fast, would instantly command respect—often perhaps lead to inquiry. Only, we must beware that we be not inconsistent or forward: a person who should voluntarily go into a mixed or large society, where the very object of meeting was relaxation or amusement, and yet purpose to fast there, would deservedly expose himself to the charge of inconsistency, because he has chosen for his fast a place manifestly unsuited to it, and he must bear the difficulties which he has brought upon himself. On the contrary, should it be convenient to his Diocesan, or Archdeacon, to hold a visitation on one of the church's fasts, (the case proposed by "Clericus,") there would be nothing in the intercourse of a visitation dinner inconsistent with the abstemiousness of a fast-day. Generally speaking, however, retirement and self-collection seem so essential a part of fasting, that, unless on some extraordinary occasion, which might give a decidedly religious character to the



meeting, I should think it best for any one, who would observe the church's fasts, to abstain from all society, except that of his own circle. The Fellows of one of the most respected Colleges in this place have, for years, made it a rule neither to accept nor to give any dinner-invitations on the Wednesdays and Fridays in Lent. This has been a good beginning; and they have been the more respected for making this rule, even by those persons who have not thought it needful to follow their example. Some other persons, though probably but few, have extended their rule to all the fast-days of the church, except on some extraordinary occasions, such as those above hinted, or where respect to persons in authority seemed to supersede their private judgment; on such occasions, they would practise a quiet unostentatious abstemiousness. Nor do I think that any charge of singularity (in any obnoxious sense) does or would attach in any case when a person acts simply and unostentatiously. If a clergyman, e. g., were, in declining the invitation of an elder minister, to assign as his ground, that he did not dine out on fast-days, there would be something unbecoming in this sort of tacit reproof to an older labourer in God's vineyard; but though we must not disguise the truth, if asked for, we need not voluntarily put forward the grounds of our actions; we might leave it to circumstances to lay them open, as far as might be necessary; and if we make no parade of our practice, our Christian liberty will be respected. But, should it be otherwise, we are, of course, not to count that "some strange thing has happened unto us," though our good should be evil spoken of. After all our precautions against ostentatiousness, censure of others, and the like, our very practice, if accounted of any moment, will probably be regarded as implying blame of those who allow themselves in the things from which we think it *our* duty to abstain; especially shall we have much difficulty in the first outset, but from within, more than from without. We all, probably, magnify our own importance, and think that our neighbours canvas us more than they do; whereas some passing observation, that "we are good sort of people, but have exaggerated notions about the church's authority," or that "our state of health or spirits leads us to ex-

cited notions about fasting," or that "we have new-fangled notions about Christian antiquity," or, perchance, that "we are half papists in this, though sound in other respects," and the like, and so we are dismissed. Meanwhile, with a little patience, and a few years, (if God allots them to us,) our new-fangled notions will have become old; it will be seen, that in proportion as we love the old Catholic Christianity, we must hate the modern corruptions of it in popery; and, if we do not influence those older than ourselves, (which we should not even expect to do, since it is not natural, and we, on the contrary, shall constantly have to learn something of almost all our elders,) we shall, in our turn, gradually become older, and shall be able to influence those whom God in His ordinary dealings intends that we should influence—our younger brethren; and that, too, when we shall not only be convinced, on the authority of the church, and of older Christians, that regular prescribed fasting is good, but have known it for ourselves, and shown it forth, by God's grace, in our lives.

VI. *In what is the abstinence of fasting to consist?* On this question I can say no more than I have already said. Persons, constitutions, occupations, states of health, habits of mind, vary so indefinitely, that I do not see how a rule, which must take all these into account, can be general. I do not indeed think it a sufficient answer, which some urge, that fasting, e.g., sours their temper, &c. &c., for it remains to be proved, whether, if undertaken, not as an experiment, but as a duty, not as an isolated act, but as a habit, it would have that effect. Undoubtedly the flesh will rebel at first, as it does against every attempt made to subdue it, but this does not prove that it would not be tranquil and weaned at last. Again, the habit of fasting would naturally be accompanied by some degree of corresponding change in our other habits; which might tend to make it lighter; as of old, when men, e.g., on fast-days, abstained from all unnecessary exercise or fatigue, which might incapacitate the soul from performing its duties aright, unless the body had its usual refreshment. And some such arrangement, I should think, parochial ministers, even with extensive cures, might make, allotting to

the fast-day such portion of their weekly duty as was least exhausting. Yet, after all, one rule will not apply to all, young or old, in strong health or weakly, engaged in active or in sedentary duties, of full or spare habits; as, again, some of the ends of fasting will vary according to the periods of life, habits, or temperaments; and, with the ends, so will the modes also, or degree of fasting. "As fasting hath divers ends," says Bishop Taylor<sup>1</sup>, speaking of private fasting, "so has it divers laws." And for the temptation peculiar to youth, he remarks, "a sudden, sharp, and violent fast" will often only aggravate the evil. What is then needed is, "a state of fasting, a diet of fasting, a daily lessening our meat and drink, and a choosing such a course of diet as may make the least preparation for the lusts of the body." This, although belonging directly to private fasts, is so far to our purpose, as indicative of his judgment, that the rules of fasting must be adapted to our several cases; and it was with this view, that, in the second edition of my tract, I alluded (p. 23) to the *ξηροφαγία*, the less rigid fast of the ancient church, in hopes that those who, from ill health, were unequal to the harder fasts, might yet not think themselves excluded from the privilege of fasting. And if the fast serve no other purpose than to distinguish the day from ordinary days, by "eating no pleasant bread," yet even this degree of fasting, where no other is admissible, can be, and has been, blessed by God. The rules which I would recommend to one commencing the observance of the church's fasts would be:—1. To abstain, as far as possible, from all mixed society at meals on those days, both as likely to be inconsistent with the frame of mind, which it is the object of the fast to cherish, and as tempting us (were it but to escape notice) to break our rule. 2. Not to tie himself down to any severe rule at first, as to the degree of fasting; for as our bodies have been inured to ease, so must they gradually be inured to seasonable austerities. If we lay down too strict a rule, it may, in reality, be too much for us at first, and so we may be tempted

<sup>1</sup> Life and Death of the Holy JESUS. Disc. xiii. 5, "On fasting." This discourse is full of valuable practical rules, which are in part repeated in the "Holy Living," c. iv. sec. 5.



to lay aside the whole habit; whereas, had we begun more modestly, we might in time have arrived, with comparative ease, at the higher measures of it. 3. To watch carefully the effects upon our own minds of any failures or inconsistencies in our practice; for these failures, carefully observed, when we have once begun the practice of fasting, will show its real uses, more, perhaps, than the direct benefits of the practice itself. 4. Accompany the fast not only with increased prayer and meditation, but with other little outward acts of self-denial, for thus the whole day will be more in keeping, and the mind taken off from dwelling too much on the one *act* of fasting. Thus the brunt of our enemy's attack will not rest upon this one point, (as is likely to be the case if the fasting stand alone,) but, by being divided, will be weakened. "A man," says Bishop Taylor, "when he mourns in his fast, must not be merry in his sport; weep at dinner, and laugh all day after; have a silence in his kitchen, and music in his chamber; judge the stomach, and feast the other senses." So again Bishop Taylor instances "hard lodging, uneasy garments, *laborious postures of prayer*, journeys on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels, as being in the rank of 'bodily exercises,' which, though, as St. Paul says, of themselves they 'profit little,' yet they accustom us to acts of self-denial in inferior instances, and are not useless to the designs of mortifying carnal and sensual lusts." A person would never have selected these instances without having tried them himself, and found their use; and, on the other hand, most persons, probably, who have systematically tried fasting, have experienced the benefits of some of these accessories. Some of these also may be irksome at first, as others would be to many no self-denial at all; but every one knows what, however trifling, would be self-denial to him, and the frequent repetition of these acts is a constant, though gentle, self-discipline. It seems to me part of the foolish wisdom of the day, and its ignorance of our nature, to despise these 'small things,' and to disguise its impatience of restraint under some such general maxim as, that "God, has no pleasure in self-torture, or mortification,"—"God wills to

see his creatures happy," and the like: undoubtedly God wills not our death, but our life; not our misery, but our peace; but God often restores our bodily health by bitter herbs, the knife or cautery, and why not our spiritual? Our forefathers knew better, and by disciplining themselves in these little things, attained to greater; they knew that religion is concerned about little things, as well as great; that if we look to great occasions or great instances only, we shall form no habit; and therefore they shrunk not from mentioning all the little instances, if they were only (the case of an aged and pious relative of my own, long since with the Lord,) abstinence from snuff during Lent, or abridging self-indulgence as to morning sleep, which they had found useful to them. 5. Take especial care to practise self-denial as to food at other times also, lest the fast degenerate into a mere *opus operatum*, a thing good in and for itself, even if followed by acts of an opposite kind. In Bishop Taylor's words, "Let not intemperance (or self-indulgence) be the prologue or the epilogue to your fast. When the fast is done, eat temperately according to the proportion of other meals, lest gluttony keep either of the gates to abstinence." The importance of this caution will probably be felt by those who have tried to fast; or it may be seen in the corruptions of the Romish Church. 6. Let young ministers, or those who hope to be ordained to the ministry, beware lest they be led, by the novelty of this duty, to overvalue it, or to undervalue those who have lived in times when it was not systematically practised. Obedience to a parent is a higher duty than fasting: "God will have mercy, and not sacrifice." If, therefore, a parent object to any particular mode of fasting, let it be laid aside for the time, and let the individual exercise himself in self-denial in this also, that he relinquishes what a parent objects to, while he looks out for himself other modes to which his parent would not object<sup>1</sup>. 7. Omit trying no act of self-denial in little things, which,

<sup>1</sup> In like manner, let him not bind himself so to a particular rule as to preclude any real act of charity or kindness to others; but rather let him choose some time for his own ends of retirement, &c., which may be less convenient to himself, i. e. let his rule be a restraint to himself, not a hindrance to benevolence or an occasion of churlishness.

without your own thought, suggest themselves to you, merely because they are little ; such suggestions are generally proved by the result not to have come from ourselves, and, if followed, they lead onward. 8. If one mode of fasting do not suit your health, then, after a time, try another ; some persons who could not bear early abstinence, (the loss of a breakfast,) might well endure subsequent privation, such as eating a sparing meal early, as the last in the day, or they might at least decidedly abridge their principal meal, or, again, they might be able to strike off all luxury in their food. 9. Supposing all these attempts to fail, after having been fairly tried, yet a person might keep up the spirit of fasting, by such accessories as those instanced, (No. 4,) and might multiply these in proportion as he is obliged to abandon the other, that so he may be ready to avail himself of his ability to fast, whenever God shall restore it to him. A person of weak health is constantly tempted to self-indulgence in matters which do not concern his health, *e. g.* indolent postures, taking food at the first moment of craving, &c. &c. ; and thus he may exercise real self-discipline, even if physicians pronounce him incapable of fasting without impairing his ability to do his duty where God has placed him. Let any one consider what is the boast of our country—our *comforts* ; and he will see what a tendency these have to make him forget his heavenly country, and that he is but a pilgrim,—to make him think it “good for him to be here.” How much may he abridge, and yet, by his self-denial, only not be more disadvantageously situated than others. Or, to take another view, does not this show us how many occasions of self-discipline we are furnished with more than our neighbours, from our very national character and circumstances, and that a person need be at no loss for instances of self-government if he but look for them ? 10. If a person acquire the habit, let him recollect how slowly he arrived at the conviction of its necessity, and not be surprised that others are as slow, or appear yet more so ; perhaps, without fasting, they are more self-denying than one’s self with it. “Let it be done,” says Bishop Taylor, “just as a man takes physic, of which no man hath reason to be proud, and no man thinks it necessary but because he is in sickness, or



in danger and disposition to it." 11. Especially let any one recollect how much, which is humiliating in his youth, (even if God saved him from open sin,) might have been prevented by the habit of fasting, if he had then practised it; let him bear this in mind, when he fasts, and make his fast an act of humiliation for his own particular sins, as well as a discipline, so can he never be proud of his fasting.

I will only add, that fasting has by no means so many difficulties as Satan would persuade men, for fear they should try it. Even among the poorer, some act of self-denial as to the pleasures of sense might easily be practised, (1 Cor. vii. 5, might be hinted at;) and to instance one case only:—A poor woman mentioned, with much respect, her father's practice never to taste food before receiving the Lord's Supper; (adhering unconsciously to the practice of the universal Church in its better days, and indeed of our own in Bishop Taylor's time;) she added, "I never heard that his bodily health suffered from it." With regard to the rich, (who are obviously called upon to fast in greater degrees,) I have the authority of an eminent physician, whom I well know not to be wedded to any particular theory of medicine, that, in ninety-nine cases out of a hundred, the degree of fasting recommended in my tract would not only not be injurious, but be beneficial. He added, "Fasting is like the Sabbath—healthy to the body as well as to the soul."

VII. *Is there any difference between abstinence and fasting?* Not, I imagine, in our Church, although she retained the terms which were used to denote different degrees of abstinence in the Romish; and this I infer from her nowhere saying which are days of fasting, and which of abstinence, whereas the Romish Church does distinguish them; further, as Wheatley remarks, they are called in the second title (where they are enumerated), "days of fasting or abstinence." As in other cases, our Church seems to have used both terms, in order to show that she therein comprehended, without distinction, all to which these several names had been given.

VIII. *Vigils.* There appears to have been no difference between the regulations of these and other fasting-days. Whether

the old vigil was formally abolished is uncertain : (Card. Bona de Divina Psalmod. c. 4. §. 3, contends that vigils were regulated only, and not abolished, except in a provincial Spanish synod; they were prohibited also in the Council of Cognac, A. D. 1260.) Yet it fell into desuetude, and then the name was transferred to the fast of the preceding *day*; which fast probably existed before the vigil was disused. "Since the saints," says Alcuin<sup>1</sup>, "arrived at their present happiness through temporal affliction, we, as we rejoice together with them in their eternal joy, so must we needs suffer with them, that following their steps throughout, we may . . . . arrive at the same joys. To mark this, on the *days* preceding those of their birth (into the other life), which *days* we call their vigils, eating more sparingly than usual, we devoutly preface those solemnities with the due observance of fasts, and with affliction of the flesh; that, purified by the abstinence of the preceding day, we may the more worthily celebrate the joy of the following festival." Fasting, then, seems to have been a primary part of the solemnity,—to remind Christians, namely, in their days of ease, how "through much tribulation we must

<sup>1</sup> De Divinis Officiis, §. 18. de Feria Sexta, quoted by Du Cange, Glossar. v. Vigilia. In like manner, the "*dies jejunii*," are said by Honorius Augustod. (de Antiquo Ritu Missæ, l. 3. c. 6. quoted *ibid.*) to have been consecrated instead of the vigils, and to have retained the name of vigils: Belethus (Divin. Offic. Explic. c. 137, referred to l. c.) says "the fast of St. John has a vigil, i. e. the *day* preceding this festival is called a vigil, or in place thereof, a fast," where he gives the usual account of the abolition of the vigils, as does Durand (Rationale, l. 6. c. 7. n. 8. *ibid.*) but without specifying the time of the fast substituted for it. The preceding day appears to have been a total fast, until after afternoon service, or three o'clock, when a moderate and dry meal was permitted (see some original authorities ap. Coteler. ad Patres Apostol. t. I. pp. 326, 328.) In a canon of the Council of Salegunstadt, A.D. 1022, provision is made that the fast of the vigil of our Lord's nativity should not interfere with the ember fast, (lest so persons might lose the benefit of a fast.) Harduin Concil. t. vi. p. 828. Hence it appears that the fast of the vigil extended over the day; for if the fast of the vigil had belonged to the evening, it would not have interfered with that of the ember fast, the more rigid part of which terminated at three o'clock. See also the Capitula of Theodore, Archbishop of Canterbury, ib. t. iii. p. 1774, and the Council of Mechlin, A. D. 1570, ib. t. x. p. 1188.

enter into the kingdom of God," and that the "good soldiers of CHRIST must endure hardness,"—not merely as a preparation for the duties of the morrow. Each day had its peculiar subject of meditation and of resolve; the vigil,—the hardships which the Apostles endured in their conflict; the festival—the Christian graces which through this their patient perseverance they realized, and the glory bestowed upon them. Yet even as a mere preparation, the Christian also might do well to remember (blessed are they who know it not) that *corpus onustum—animam quoque prægravat una, atque affigit humi divinæ particulam auræ.*

IX. "Clericus" asks, in connexion with this subject, what is to be done, where there is no daily service, as to the prayers appointed for the Ember-week to be used every day? I own, the more I hear or think of this subject, or those connected with it, I am the more convinced that the clergy are wrong in withholding daily prayers, that they underrate the willingness or the wish of their people to go to Church, *if invited.* To mention two or three facts only:—In a small country village of less than 300, where a clergyman was assured that he would have a congregation on Saints'-days, there assembled in winter, (when there was not much work) to prayers only, above fifty persons. In another, where there was service on the Wednesday and Friday in the Ember-week, with a sermon, the congregation was like that of a Sunday, and the people deeply interested. In a manufacturing town, on the eves of Saints'-days, with a sermon, it averaged 1000. A poor person here told a friend of my own incidentally, that her father, when he had no work, went round to see where there was any service. Surely we are neglecting to supply the cravings which either already exist, or might readily be awakened, when man has no earthly friend. And might not our poor, when destitute of employment, be led to the Church instead of to the ale-house? Consider, again, how different would the state of things be, if every Church in our country had but its ten, or eighteen, or fifty worshippers. Would not the holy angels rejoice at such a sight? and might not the evils we dread, perchance, by God's mercy, be averted? Again how would such simple prayer undermine the world's present maxim, which would



make human agency, and so preaching, every thing ! How would it, too, build up those who are real Christians, and so raise the standard of Christianity among us ! or how would it support, and comfort, and purify, and initiate into the happiness of their coming life, many who are about to part from this ! To return to the Ember-days, besides the direct, incalculable blessing which would result from their observation, do not they furnish an opportunity of inculcating, what in these days is much needed, the claims, the importance, the sanctity of the office of the Christian ministry and of the Church, without the appearance of extolling one's self or one's office because it is one's own ?

E. B. P.

P.S. Some space being left, it may not be amiss to say a few words on some of the prevailing prejudices against fasting.

There is no explicit command to fast in the New Testament. Persons are but little aware how far this argument will go. Any one will find, if he examine, still less proof that he should receive the Communion of his Lord's Body and Blood, still less direct proof that he shall go to Church on the Lord's day, that he may have his infant children ingrafted into Christ, that there is any especial object in morning and evening prayer, that he should read the Scriptures daily, and in fact for almost every practice, which every person who cares about his soul, knows to be needful for him. I omit others, because some might be glad of an excuse for abandoning them also. Now what is the direction about the Lord's Supper ? Our Saviour says, " This do, as oft as ye shall drink it, in remembrance of me." And of fasting He says, "*When ye fast*, be not as the hypocrites;" in both cases, it is implied that the observance shall be followed, and in both, directions are given concerning how it is to be observed: in the one case, "not as the hypocrites," in the other "in remembrance of me." I do not mean that there is not satisfactory proof, that Christ has given His body and blood to be our spiritual food and sustenance, or not full and condemning evidence, *by way of inference*, that whoso does not "eat the flesh of Christ and drink His blood," in His Supper, "has no life in Him;"

but the objection made against the necessity of fasting is drawn from the absence of any *explicit* direction to fast habitually ; let men observe then, that on the same ground they should doubt whether they should habitually receive the Lord's Supper. Nay, the direct evidence is perhaps the stronger in behalf of fasting : for in answer to the objection " The disciples of John fast *oft*, but thine eat and drink : " our Saviour replies, " when the Bridegroom shall be taken away from them, then shall they fast in those days." (Luke v. 34, 35.) Does not this then imply that the only difference between John's disciples and our Saviour's in this respect, was, that the Apostles had their Saviour still in the body, present with them ; but that afterwards they *should* fast *as* John's disciples did ? and when we find that they did so fast, what farther commentary on our Saviour's words do we want ? and if we fast not, are we acting, as He said His disciples would ? or if we make a spiritual fast, why do we not adopt spiritual sacraments, *i. e.* none at all ? If, again, we have indications of frequent communions in the New Testament, so have we of " fastings often : " if we trace up the practice of the early Church in the sacraments to the inspired writings, and so obtain the sanction of God's word for the early practice, why not in the use of fasting which is equally clear ? why not, except that the one is an obvious privilege and costs us nothing, while fasting, though a privilege, is at first painful, and so we shut our eyes and refuse to see ?

" Fasting," we are told " is a legal observance, which may be useful at a certain stage of religious progress, for an infantine state in individuals or in the church ; but is unfit for an advanced state, such (it is implied) as we are in." It is remarkable that the same persons, who at one time objected to fasting, as not resting on a positive law, should next complain of it as legal. It might suffice to answer, Why then did our Saviour fast ? or rather, (for we dare not speculate on things too high for us,) since it was part of His Father's will that He should fast, must it not be needful for us ? and may not *one* object of His fasting have been to leave an example to us, (as nothing, which He did, can be without its meaning to us,) and just to shew us that fasting is a spiritual action, and belongs also to a high spiritual

state? For His fasting was not required to fulfil the law, since fasting formed no part of the law, and was engrafted upon it by the prophets, or spiritual men among the Jews,\* as a part of self-discipline, and so was an evangelical portion of the old dispensation. And, as matter of history, who, among Christians, have fasted most rigidly? Uniformly, the most spiritual; and they, increasingly, as they went on heavenwards.

And to what else can one attribute it, that so many eminent men in the French Church, amid all the disadvantages of a corrupt religion, attained a degree of spirituality rare among ourselves.

*"Fasting is Popish."* If this means, that it has been preserved amid the errors of Romanism, is not this true of most of the truths of the Gospel? Our charge against the Romanists, generally, is not that they have not preserved the truth, but that, like the Pharisees, "they have made it of none effect by their traditions;" at least, in great measure, to so many of their members. And does not the objection imply that we have forgotten the peculiar character of our church, which is not a mere Protestant, but a Primitive Church? And if we are to prevail in our approaching conflict with Romanism, or to be (as we seem marked out to be) a means of reclaiming that Church, must we not reconsider the character of our own Church, and take our stand in its principles, not in the protestantism of other churches, or of the day?

OXFORD,

*Passion-Week.*

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## TRACTS FOR THE TIMES.

## RECORDS OF THE CHURCH.

## No. XIX.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*St. Cyprian on the Unity of the Church.*

ST. CYPRIAN was Bishop of Carthage, and was martyred in the Valerian persecution, A.D. 258. His authority stands very high in the Church, from his early date, and from the force and magnanimity of his character. He was originally a teacher of rhetoric, and was converted to Christianity by one Cæcilius, a priest, whose name he afterwards assumed. From the time he was a Catechumen, (*i. e.* a candidate for baptism,) he devoted himself to the stricter form of Christian obedience, believing that in this way he should best arrive at the knowledge of divine truth; according to the text (John vii. 17.) "If any man will do His will, he shall know of the doctrine," &c. Soon after he was baptized he sold his goods to assist the poor. He was afterwards ordained Priest; and, on the death of the Bishop of Carthage, elected in his place. During the Decian persecution, he was clamorously demanded by the populace at the heathen shows, to be thrown to the wild beasts, and in consequence retired from Carthage to a place of safety, where he remained till the fury of the enemies of Christ abated. Some years afterwards the persecution was renewed under the emperor Valerian, when he was banished, by the Roman governor, to a city at some distance from Carthage. Here he remained eleven months, and at the end of this time was arrested by his persecutors, and beheaded in the neighbourhood of his see, on September 14, A.D. 258.

His treatise on the Unity of the Church is especially valuable, as showing the clear and complete view taken by Christians at that early period, of the doctrine of the One Holy Catholic

Church, as confessed in the Creed, and maintained by the Church of England, in her Prayer Book and by her great Divines, at this day. It seems to have been written in consequence of a noted religious disturbance of the day, called the Novatian Schism

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## 1.

*Heresy and Schism are snares of the Devil.*

“Forasmuch as our Lord has given us these words of admonition, ‘Ye are the salt of the earth,’ and commands us not only to maintain an innocent simplicity of character, but to be prudent as well as simple; ought we not, therefore, my beloved brethren, to keep ourselves ever on the watch, and by anxious and active vigilance to detect and disarm the treachery of our spiritual foe? Let not us, who in Christ have been clothed with wisdom from God the Father, yet prove ourselves to lack wisdom for the protection of our eternal interests. The servants of God have other species of hostility to fear, besides that which would overthrow them by direct opposition, and undisguised assaults. It is easy to be cautious if the danger is before our eyes; for when the foe declares himself, the mind is forearmed for the battle. But fear and caution become more needful, when the enemy steals upon us in a lurking way, and deceives by pretence of amity: an enemy that moves towards his ends by gestures of so subtle a description as to have acquired therefrom the name of Serpent. Such ever have been the arts of that being: such the dark and insidious plots, by which he makes man his victim; by such, in the beginning of the world, he wrought his deceptions, and deceived, with the blandishment of lying flatteries, the incautious credulity of simple souls. And so too he tried to tempt the Lord Himself, approaching Him by stealth, as if, for the second time, he would gain his end by evading suspicion: he was however detected and overpowered, his repulse resulting from his detection. Here, then, we have a lesson before us, of avoiding the way of ‘the old man,’ and treading in the footsteps of our victorious Saviour; lest we fall back, from incaution, into the

snarcs of death, and fail, through our neglect of prospective dangers, to possess the immortality which has been gained for us. And how can that immortality be ours, unless we keep those commandments of Christ whereby death is driven out and subdued? For Christ Himself has warned us in these words, 'If thou wilt enter into life, keep the commandments.' And again; 'If ye do the things I command you, henceforth I call you not servants, but friends.' In fine, it is to those who act thus, that he applies the distinction of strength and consistency; and speaks of them as founded in massive solidity upon a rock, rearing themselves amidst all the storms and blasts of this world, in tranquil and motionless stability. 'Whosoever,' He saith, heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: the rain descended, the floods came, the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.' We ought then to repose upon His mandates: all that he has taught and done we ought to learn and to do. Yet how can any man say that he believes in Christ, when he does not those things which Christ has commanded him to do? How shall the reward of faith belong to the man who keeps no faith with the commandment? Such an one is surely tottering, and will fall away, wafted about by the blasts of error, like dust in a whirlwind; for he who walks not in the way of truth, can make no advance toward salvation.

"We must therefore, my beloved brethren, regard with suspicion, not only those dangers which are open and manifest, but those still more, which steal treacherously upon us. And in these times, when light is come unto the nations, and the beams of salvation break forth to restore and save, when the deaf hear the voice of spiritual grace, the blind open their eyes upon their God, the sick grow strong unto eternal health, the lame hasten unto the Christian communion, and the dumb break out in the expressive accents of prayer, can there be any stronger instance of treachery and stratagem than for this enemy, when he sees the idols left alone, and shrines and temples deserted by the nations of them that believe, to devise the novel artifice of deceiving the credulity even of those who bear the name and title of Christians?



Heresy and schism are his invention, for the subversion of faith, the corruption of truth, the division of unity. Those whom he can retain no longer in the blindness of the former way, he circumvents by betraying them into deviation from their new progress. He tears men away from the Church; and while they imagine themselves to have come unto the light, and to have escaped the night of this world, he secretly infuses a second accession of darkness; so that they continue to call themselves Christians, while they stand not by the Gospel of Christ, and never heed or obey Him. They walk in darkness, and think they have light; while the enemy flatters and deceives them, transforming himself, as the Apostle says, into an angel of light, and dressing out his emissaries as the ministers of righteousness. These are the maintainers of night for day, of death for salvation, of despair for proffered hope, of perfidy pretending honour, and of anti-Christ instead of Christ. They invest falsehood in probabilities, and employ stratagem for the frustration of truth."

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## 2.

*The Unity of the Church-system is represented in symbol by our Lord's words to St. Peter.*

"These results, my beloved brethren, will continue to operate, so long as men neglect the source whence truth came, by never looking back to the Head over all, or keeping up the form of doctrine, which was delivered to us by our Heavenly Teacher. With those who will weigh the subject in their thoughts, and search it out, it will not be necessary to employ any protracted considerations or arguments. It is easy to argue with a faithful mind, because truth in that case may be stated with brevity. The Lord saith unto Peter, 'I say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.' And again he says to him, one and

the same, after his resurrection, 'Feed my sheep.' He builds his Church on one. And though he gives an equal power to all the Apostles, saying, 'As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they shall be remitted to him; whosoever sins ye retain, they shall be retained:—yet in order to indicate the principle of unity, he has by his own act established the origin of that unity in the person of one individual. There was no distinction between St. Peter and the other Apostles, but all participated together in honour and power; yet the selection of one individual is the first act in the Church, that the Church may be itself shown to be one: and this one Church the Holy Spirit hath in the Song of Songs designated and declared, 'My dove, my spotless one, is but one; she is the only one of her mother, elect of her that bare her.'"

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3.

*Episcopacy is a witness for Unity.*

"He who holds not this unity of the Church, does he think that he holds the faith? When a man struggles against the Church, and resists it, does he suppose that he continues to belong to it? For surely the blessed Apostle St. Paul teaches the same thing, and indicates the sacredness of unity in these words: 'There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God.' This unity it is our duty to hold and vindicate with firmness, especially we bishops who preside in the Church, that we may approve our Episcopal authority to be founded in one indivisible principle. Let no man injure the brotherhood by deception; let no man corrupt the truth of our faith by faithless concessions. Episcopal authority is founded in one principle; and the tenure of this authority, however distributed, is associated with a recognition of its indivisible principle. The Church, too, is one, though multiplied far and wide by its naturally prolific

tendency: in like manner as the sun has rays many, yet one light; and the tree has many boughs, yet their strength, from the root upwards, is a single property; and when many streams flow from one head, a character of multiplicity may be developed in the copiousness of their discharge, and yet the unity of their nature must be recognised in the fountain they proceed from. Divide the ray from the sun, and the principle of unity will negative their separation; lop the bough from the tree, it will want strength to blossom; cut the stream from its fountain, the remnant will be dried up. Thus the Church, invested with light from the Lord, sends out her rays over the whole earth; and yet the light is one, disseminated every where, with no separation of the original body: she stretches forth the rich luxuriance of her branches over all the world, and pours out her onward streams, and spreads into the distance; yet is there one head, one source, one mother, in all the instances of her eventful fecundity."

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4.

*The Church is ordained by Christ as the fountain of spiritual life.*

"It is from her we receive our birth: her milk is our nourishment; her breath, our life. The spouse of Christ is a spotless spouse; she is incorruptible, and pure; she recognises but one home, and secures by her purity the sanctity of but one alliance. She keeps us as the property of God, and vindicates to His sons their royal inheritance. Whosoever separates from the Church declares himself an alien, and cuts himself off from the inheritance which the Church promises. He cannot obtain the reward which Christ gives, who leaves the Church which Christ has established: he is an alien: he is impure: he is an enemy. God is no more our Father when we cease to be children of the Church. If any one of those escaped who were without the ark of Noah, then will he escape, who trespasses beyond the pale of the Church. The Lord hath given us these words of warning, 'He who is not with me, is against me; and he who gathereth



not with me, scattereth.' He who breaks the peace and concord of Christ, sets himself against Christ. He who gathereth elsewhere but in the Church, scattereth the Church of Christ."

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## 5.

*One God and Saviour, one Church.*

"The Lord saith, 'I and the Father are one;' and again, of the Father, the Son, and the Holy Ghost, it is written, 'and these Three are One.' And does any man believe that this unity, resting in strength from above, and formed by the consecration of Heaven, can be cut asunder in the Church, and separated by the opposition of clashing opinions? He who holds not this unity, holds not the law of God, holds not the faith of Father and Son, holds not the truth unto salvation. This consecration of unity, this bond of union inseparably coherent, is exhibited in the place in the Gospel, where the coat of our Lord Jesus Christ is left entire by persons casting lots for it; so that the garment, instead of being parted, becomes a single possession, and is delivered over complete and perfect. Holy Scripture has these words: "But for the coat, because it was not sewed, but woven from the top throughout, they said one to another, let us not rend it, but cast lots whose it shall be." Here unity descended from the top, to denote that it proceeds from heaven and from the Father. And it was out of the question for the receiver or possessor of it to rend it, but he took possession of the whole piece, as a complete and united substance. He wears not Christ's garment, who cuts and sunders Christ's Church. Now, on the other hand, when, on Solomon's death, his kingdom and people were divided, Ahijah the prophet, meeting Jeroboam the king in the field, divided his garment into twelve parts, saying, take unto thee ten pieces; for thus saith the Lord, Behold, I rend the kingdom out of the hand of Solomon, and will give ten tribes to thee, and two tribes shall belong to him, for my servant David's sake, and for Jerusalem, the city which I have chosen, to place my name there. When the twelve

tribes of Israel were divided, the prophet Ahijah rent his garment. But because Christ's people cannot be rent, his coat being woven and conjoined throughout, was not divided by its owners. United, conjoined, co-entwined, it shows the inseparable concord of us, the people who put on Christ: so that in this holy instance of His garment, he manifests the unity of the Church."

*(To be continued.)*

OXFORD,  
*The Feast of St. Andrew.*

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## TRACTS FOR THE TIMES.

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### RECORDS OF THE CHURCH.

No. XX.

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THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*St. Cyprian on the Unity of the Church, (continued.)*

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6.

*The one Church Catholic, and one only, in every place.*

Who then is the criminal and the traitor, who so mad and reckless a schismatic, as either to credit the practicability, or venture on the attempt of putting asunder what God has made one; this garment of the Lord, the Church of Christ? He teaches, He warns us, in His Gospel, "There shall be one fold, and one shepherd." And does any suppose that there can be, in one place, either many shepherds or many folds? So too the Apostle, suggesting this same unity, implores and exhorts us; "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be joined together in the same mind, and in the same judgment." And again he says, "bearing one another's burthens in love, doing all to preserve the unity of the Spirit, in the bond of peace." Think you that any can stand and live, who retires from the Church, and forms for himself other habitations and a different home? whereas, it was said to Rahab, in whom was prefigured the Church, "Thy father, and thy mother, and thy brethren, and all the house of thy father, thou shalt gather unto thee into thine house, and it shall come to pass, whosoever shall go abroad beyond the door of thine house, his blood shall be on his own head." So the Paschal sacrifice contains this simple mandate in the law of Exodus, that the lamb which is slain, as prefigurative of Christ, must be eat in one house. "In one



house shall ye eat it, saith the Lord : ye shall not send its flesh abroad from the house." The flesh of Christ, the Lord's Sacrament, cannot be sent out of doors : and believers have no other home, but the Church only. This home, this hostelry of love, the Holy Spirit designates and expresses in the Psalms, saying, " God who maketh men to dwell with one mind in an house." In the house of God, in the Church of Christ, men live together with one mind, in concord and simplicity continuing.

Therefore, likewise the Holy Spirit descended in the form of a dove : a simple and joyous animal, not mischievous in its nature nor dangerous from the use either of its beak or talons ; recognising in its affections one single home ; each pair nurturing together their common offspring ; consorting in their flight when they wander abroad, passing their lives in mutual intercourse ; indicating by the gesture of their bills the peacefulness of their union, and every way fulfilling the law of love. The same singleness of mind ought to be seen in the Church, and the same intercourse of affection be maintained ; our love of the brotherhood ought to have its pattern in the doves ; our mildness and gentleness to be copied from lambs and sheep. Has the spirit of a Christian aught to do with the fierceness of the wolf, or the rage of the dog, the deadly poison of serpents, and the untamed ferocity of wild beasts ? We should rejoice that such foes are shut out from the Church, lest they waste the doves and the sheep of Christ, by their cruel and poisonous contagion. There can be no amalgamation, no co-union of bitter with sweet, of darkness with light, of fair weather with foul, of war with peace, of plenty with dearth, of drought with fountains, of calm with storm.

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7.

*Schism an evidence of presumption and perverseness.*

Let it not be thought, that those are good men who withdraw from the Church. The wind never carries away the wheat, nor do storms overthrow the tree which has a solid root to rest on. It is the empty straw that the tempest tosses, it is the sapless

tree that the blast of wind overthrows. It is men like these, that the Apostle John points out with a reproach, "they went forth from us, but they were not of us; for if they had been of us, surely they would have remained with us." Hence, often have heresies arisen, and hence do rise, while the perverse spirit puts a period to peace, and perfidy and discord exclude unity. But the Lord permits and suffers these things to be done, maintaining the continuance of individual free-will, that while the heart and spirit are weighed in the balance of truth, the perfect faith of them that are approved may be distinguished and ascertained. The Holy Spirit forewarns us by the Apostle, and says, "it is needful also, that heresies should be, that they which are approved may be made manifest among you." Thus are the faithful approved, and thus the faithless detected: so that even before the day of judgment the souls of the righteous are separated from the unrighteous, the wheat distinguished from the chaff.

These are they who take upon them, God not willing, to pre-  
side over their rash companions, establish themselves in authority without any lawful ordination, and assume the name of Bishop, when no man gives them a Bishoprick. These the Holy Spirit marks out in the Psalms, as sitting in the seat of the noxious: a plague and infection of the faith, deceiving with the serpent's mouth, wise to corrupt truth, breathing out poison unto death with pestilential tongues; whose words eat like a canker; whose writings pour a deadly poison into every breast and heart. Against these the Lord cries out, and reins back and recalls his wandering people, saying, "Hearken not unto the words of the prophets which prophesy falsely, for the vision of their heart maketh them vain. They speak, but not from the mouth of the Lord; they say to those who cast away the word of God, there shall be peace unto you; and to all that walk in their own pleasures, every one who walketh in the error of his own heart, evil shall not come upon him. I have not spoken unto them, and they have of their own selves prophesied; if they had stood in me, and had heard my words, and had taught my people, I would have converted them from their evil thoughts." These same persons the Lord again designates and denotes, saying; "They have deserted me, the fountain of living water, and have

made for themselves broken cisterns, which cannot hold water." There can be but one true Baptism ; and yet they think they can baptize. They desert the fountain of life, yet hold out the gift of a living and health-giving water. Men are not cleansed by them, but rather are made filthy : their sins are not wiped away, but verily are heaped up. They are born, not the sons of God, but sons of Satan : they are gendered of perfidy, they have lost the gift of faith, they cannot arrive unto the reward of peace, for they have destroyed the peace of the Lord by discord and fury.

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8.

*Conventicles have no claim to Christ's promised favours.*

" Let no man deceive himself by a mistaken interpretation of the Lord's words, " wheresoever two or three are gathered together in my name, I am with them." Those who corrupt and falsely interpret the Scriptures, state the latter part of the passage, and omit the former : they attend to one part, and the other they artfully suppress. As themselves are separated from the Church, so do they sunder the purport of a passage which should be undivided. For the Lord, in urging his disciples to maintain unanimity and peace, saith, " I say unto you, that if two of you shall agree on earth, touching anything which ye shall ask, it shall be given you by my Father which is in heaven. For wheresoever two or three shall be gathered together in my name, I am with them." Showing that a value is put, not on the number of those who pray, but on their unanimity ; " If " He saith, " two of you on earth shall agree together." Unanimity is put first : a peaceful agreement is the previous premise ; He faithfully and firmly teaches, that we must agree together. Yet how can any individual be said to agree with another, when he does not agree with the great body and general brotherhood of the Church ? How can two or three be gathered together in Christ's name, when they are beyond question separated from Christ, and from His Gospel ? We do not leave them, but they leave us : and inasmuch as heresies and



schisms are naturally gendered of persons forming for themselves separate places of meeting, they are therefore deserters from the source and origin of truth. But the Lord speaks of His Church, and says, in reference to those who are in the Church, that if they be of one mind, if, in the words of his mandate and lesson, but two or three of them gather together and offer up the prayer of one heart, two or three though they be, they will be enabled to receive from the Divine Majesty whatever they pray for. "Wherever two or three are gathered together in my name, I," saith He, "am with them,"—that is, with the single-hearted and peaceful, those who fear God, and keep his commandments. With them, He says that He is, though they be but two or three. So was He, with the three children in the burning fiery furnace: and because they had a single heart for God, and stood in concord together, He poured breezy dews over them, enveloped as they were by the surrounding flames. So also with the two Apostles who were shut in prison, because they were of one mind and one spirit, He was present: and drawing back the bolts of their cell, led them again into the market-place of the city, that they might make known to the multitude, that word which they faithfully preached. When therefore He lays it down in His commandment, and says, "when two or three are gathered together in my name, I am with them," He divides not men from the Church, Himself its Author and Maker, but reproaching the faithless with their discord, and in expressive terms commending peace to the faithful, He shows that He is more present with two or three that pray with one heart, than with many persons nor agreeing together: and that more may be gained by the united request of a few, than from the prayers of many where discord is among them. It is hence that when He gave rules for prayer He added, "when ye stand and pray, forgive whatever ye have against another, that your Father also who is in Heaven may forgive you your sins." And any who comes with a quarrel to the sacrifice, He calls back from the altar, and tells him first to agree with his brother, and then return in peace, and present his oblation to God: for neither had God respect unto Cain's sacrifice; for he could not have God at peace with him, who through envy and discord was not at peace with his brother.

## 9.

*Schism is not expiated by Martyrdom.*

What prospect then of peace have they, who are foes to the brethren? What sacrifice do they think they celebrate, when they become rivals of the priesthood? When gathered together beyond the pale of the Church, do they still believe that Christ is in the midst of them? Though men like these were killed in the profession of their faith, not even by their blood would their spot be washed out. The offence of discord is a weighty offence; it includes no expiation, and is absolved by no sufferings. He cannot be a Martyr, who is not in the Church; he cannot attain unto the kingdom who leaveth her to whom the kingdom shall be given. Christ gave us peace. He told us to be of one heart and one mind: He directed that the alliance of affection and endearment should be preserved unbroken and inviolate; so that those who do not maintain the love of brethren, can lay no claim to the honours of martyrdom. The Apostle Paul supports this position by the language he has used: "and though I have faith so that I can remove mountains, and have not charity, I am nothing: and though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity is of lofty spirit, charity is kind, charity envieth not, charity acteth not amiss, is not puffed up, is not angered, thinketh no evil, is content with all things, believeth all things, hopeth all things, endureth all things; charity never faileth." "Charity," he saith, "never faileth." For it will continue to reign for ever, presenting an eternal centre of union to the brotherhood that circles around it. Into the kingdom of Heaven discord can never enter. It meets with no reward from that Saviour who said, "This is my commandment, that ye love one another, even as I have loved you." He cannot belong to Christ, who violates the love of Christ by faithless dissensions. He who liveth not in charity liveth not in God. It is the word of John, the blessed Apostle: "God," saith he, "is love: and he who dwelleth in love, dwelleth in God, and God in him." They cannot remain with God, who will not remain with one heart in God's Church. Though they be cast to the flame and to the fire

to be burnt, or lay down their lives by being a prey to wild beasts, they will gain, not the crown of faith, but the penalty of perfidy ;— their end, not the glorious consummation of religious excellence, but the death-blow of despair. Such men may attain unto death, but never can attain unto the crown.

( *To be concluded.* )

OXFORD,

*The Feast of St. John the Evangelist.*

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## TRACTS FOR THE TIMES.

## RECORDS OF THE CHURCH.

No. XXI.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*St. Cyprian on the Unity of the Church, (concluded.)*

10.

*False prophets have been foretold.*

THEY profess themselves Christians after the manner in which the Devil puts on Christ : as the LORD Himself forewarns us, and says, “ Many shall come in my name, saying, I am Christ.” As he is not Christ, though he deceives men with His name, so neither can that man be called a Christian, who does not stand in the truth of Christ’s Gospel and in faith. To prophesy, to cast out devils, to show great signs on earth, is a high and wonderful thing : yet the man that does these things, possesses not the kingdom of heaven, unless he walk in observance of the strait and right way. The LORD hath uttered this denunciation. “ Many shall say to Me in that day, LORD, LORD, have we not prophesied in Thy name, and in Thy name cast out Devils, and in Thy name done great wonders : and then will I say unto them, I never knew you : Depart from Me, ye that work iniquity.” Righteousness is the thing needful, before we can gain the favour of GOD our Judge. We must obey His commands and warnings, that we may be found meet for our reward. When the LORD in the Gospel would point out with a compendious brevity the path of our hope and faith, He says, “ the LORD thy God is One : and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength ;

this is the first commandment ; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." He teaches, according to His office, unity and love. In two commandments he includes all the law and the prophets. But what unity does he keep, what love does he maintain, or have a thought for, who in the mad heat of discord sunders the Church, pulls down its faith, confounds its peace, scatters its love, and profanes its sacraments?

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## 11.

*Apostacy in the last times.*

Long ago, my beloved brethren, this calamity arose ; but the odious pestilence has now advanced in magnitude, and the poisonous mortality of heretical perverseness and schism has begun to stretch upward, and put out its luxuriance. Thus it was to be in the latter days of the world, for the Holy Spirit so prophesied and forewarned us by the Apostle. " In the last days," saith He, " troublous days shall come, and men shall be lovers of their own selves, proud, boasters, covetous, blasphemers, disobedient to parents, ungrateful, impious, without natural affection, trucebreakers, traitors, heady, swollen with stupidity, loving pleasures more than God, having the form of godliness, but denying its power. Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts ; ever learning and never able to come to the knowledge of the truth. Now as Jamnes and Mambres resisted Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning faith, yet shall they not much prevail ; for their folly shall be manifest unto all men, as their's also was." All that was predicted, is fulfilled ; and now that the last days are arrived, the trial of our faith, in respect both of men and times, is come upon us. As the fury of our adversary increases, error deceives, ignorance exalts, envy inflames, cupidity blinds, impiety depraves, pride inflates, discord exasperates,



and anger hurries men along. Let not, however, this gross and unexpected unbelief of the many move or disturb us: rather let our faith be confirmed through the confidence created by its being announced beforehand. In the same way as some have begun to be of this character, because it was before predicted, so let the other brethren be on their guard against these men; for this too is predicted, the LORD having prepared us by saying, "but be ye on your guard: behold I have told you all, before it come to pass." I entreat you to avoid such men, and drive off their pernicious converse from beside you, and from your hearing, as though it were a mortal pestilence. As it is written, "hedge thine ears with thorns, and be unwilling to hear a wicked tongue." And again, "evil communications corrupt good manners." The LORD teaches and admonishes us to retire from such men. He speaks of the blind leading the blind; if the blind lead the blind, both shall fall into the ditch. That man ought to be avoided and exiled from our society, who is separated from the Church. Such a man is perverse, and a sinner, and condemns himself. Does the man think himself with Christ, who strives against the Christian priesthood, and separates himself from the converse of Christ's clergy and people? He is bearing arms against the Church; he is fighting against God's ordinances, a foe to the altar, a rebel against Christ's sacrifice, for honour faithless, for religion sacrilegious, a servant without obedience, a son without piety, a brother without love, setting at naught the Bishops, and despising the Priests of his God, he audaciously builds another altar, offers up the unhallowed accents of a separate prayer, and profanes with false sacrifices the truth of the Dominical victim. He is not permitted to be wiser, since he who strives against the ordinances of God is punished for his temerity and daring by divine reprehension.

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12.

*Korah, Dathan, and Abiram are a warning to us.*

Thus Korah, Dathan, and Abiram, who endeavoured to assume to themselves a licence to sacrifice in opposition to Moses, and

Aaron the priest, forthwith paid the penalty of their attempts. The earth burst its fastenings, and opened the depth of its bosom, and while they stood erect and alive, they were swallowed up by the parting gulph. And not only were the leaders smitten with the anger of an indignant God, but two hundred and fifty besides, who were partakers and associates in the same mad undertaking, and had gathered together with these in the same daring spirit, were with speedy vengeance consumed by the fire that went forth from the LORD: warning men, and proving to them, that whatsoever bad men, by human will, attempt for the overthrow of God's ordinances, is done contrary to God's will. Thus also Azias the king, when he took the censer, and violently took upon him to sacrifice, in opposition to the law of God, and on Azarias the priest resisting, refused to be obedient and give way, confounded by the Divine anger, was marked by the spot of leprosy upon his forehead; on that part of his body marked by his offended LORD, on which they are marked who have found favour in His sight. The sons also of Aaron, who placed strange fire on the altar, which the LORD had not commanded, were at once consumed by an avenging God. Now all these have their sect and followers in them, who despise the tradition of God, and follow after strange doctrines, clothing themselves with the institutions of man's device; these the LORD reproaches and upbraids in His Gospel, saying, "Ye reject the commandment of God, that ye may establish your own tradition."

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13.

*Schismatising is more heinous than lapsing, and nullifies  
confessorship.*

This crime is worse than that which backsliders appear to commit; and these indeed, when they revert to a state of penitence, deprecate God's wrath by the necessary course. In their case the Church is considered and appealed to; in the other it is opposed. In the former instance there may have been a force introduced; in the latter free-will forms a proportion of the sin in question. The backslider injures only himself; but whoever

attempts the commission of heresy and schism, betrays many by drawing them after him. In the one case, one soul is brought to fall ; in the other very many are in jeopardy. The backslider is undoubtedly aware of his transgression, and laments and mourns it ; the other, inflated, though guilty, and finding complacency in his sins, separates sons from their mother, entices the sheep from the shepherd, and disturbs the sacraments of GOD. Moreover the sin of the backslider is single, while the heretic's is reiterated day by day ; and lastly, the backslider, if he afterward attain unto martyrdom, may receive the promises of the kingdom ; but the other, if put to death beyond the limits of the Church, has no title to the rewards which to the Church belong.

And let no man wonder, my beloved brethren, that certain Confessors also adventure thus far, and thereby draw others into enormities, so unspeakably great. For neither does martyrdom involve a security from the crafts of the Devil, or offer a perpetual immunity to men, while yet they remain in this world, against the world's temptations, dangers, assaults, and attacks. Were it so, we should never witness in confessors those instances of fraud, fornication, and adultery, over which we now groan and grieve. Be a confessor who he may, he is neither a greater nor a better man than Solomon, nor one more dear to God. As long as Solomon walked in the ways of the LORD, so long he retained that grace which God had given him : when he deserted the way of the LORD, he lost also the grace of God, according to that which is written, " and the LORD raised up Satan against Solomon." Therefore also it is written, " keep what thou hast, lest another receive thy crown." Surely God had not threatened that the crown of righteousness should be taken away, unless, when righteousness ceases, the crown must cease also. Confession opens an access to glory, but in itself merits not the crown. It does not perfect praise, but opens the way to a good degree. And since it is written, " whosoever perseveres unto the end, he shall be saved," all that occurs before the end, is the step whereby we mount to the height of salvation, not the end of the course, at which the summit of the pinnacle is attained. Is any a confessor ? His danger after a confession is greater, because the



adversary is more provoked. Is he a confessor? He ought for that very reason to stand by the Gospel of the LORD, having through the Gospel attained unto the LORD's glory. For the LORD says, "to whom much is given, of him shall much be required," the proportion of obedience required is measured by the degree of dignity conceded. May none ever perish through the example of a confessor! May no man learn injustice, insolence, or perfidy, from a confessor's conduct! Is any a confessor? Let him be humble and peaceful: let him be modest and disciplined in all he does. As one who is entitled a confessor of Christ, let him imitate that Christ, whom he confesses. For whereas He saith, "he who exalteth himself shall be humbled, and he who humbleth himself shall be exalted;" and whereas He was himself exalted by the Father, because on earth he humbled himself, as the Word, the Power, the Wisdom of God the Father, how can He show favour to exaltation, who has at once recommended us in his commandment to be humble, and has received from the Father, in recompense of his humiliation, a name that is above every name? Is any a confessor of Christ? it is only if the majesty and dignity of Christ be not evil spoken of through him. Let not the tongue that confesses Christ speak evil: let it not be found turbulent, or allow the language of reproach and discord to be heard from it. Let it not, after rightly speaking, hurl poison of the serpent against the brethren and priests of God. But if a man afterwards become guilty and hateful, if he betrays his profession by evil conversation, and dishonours his life by baseness and profligacy; if, lastly, after being a confessor he becomes a deserter from the Church, sunders the concord of unity, and exchanges what was faith before for unbelief afterwards, he cannot flatter himself that by confession he is elected to the reward of glory, since from this very cause have penalties more condign ensued; for the LORD elected Judas among His Apostles, and yet Judas afterwards betrayed his LORD.

The faith and firmness of the Apostles did not fail in consequence of the secession from their society of Judas the betrayer; nor is the sanctity and dignity of the confessors necessarily impaired, because certain of them break the faith. The blessed

Apostle in his Epistle thus speaks : “ For what if certain of them fell from the faith, does their faithlessness bring to nought the faithfulness of God? God forbid. God is “ true, though every man be a liar.” The greater and better portion of the confessors stand firm in the strength of its faith, and in the law and teaching of the LORD. Those who feel that God has in the Church thought them worthy to find grace, do not retire from the peace of the Church : but from this very cause the title of their faith becomes more illustrious, because withdrawing from the perfidy of those who had been associated in the fellowship of their profession, they have come out from the contagion of guilt, and being illumined by the true light of the Gospel, and irradiated with pure and spotless lustre from the LORD, their glory is as great in preserving the peace of Christ, as had been their triumph when they fought against Satan.

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14.

*The duty of withdrawing from Schismatics.*

It is my desire, most beloved brethren, and likewise I advise and exhort you, that if it be possible, no brother perish, and that our joyful mother may embrace in her bosom the undivided assemblage of her consenting congregation. But if wholesome counsel is unable to recall to the way of salvation certain leaders of schism and authors of dissension, who stand fast in blind and reckless madness, yet let those others among you, who are either betrayed by simpleness or seduced by error, or deceived by the artifices of some treacherous deception, withdraw from the snares of falsehood, free your wandering steps from error, and recognise the strait path which leads to heaven. These are the words of the Apostle's exhortation : “ We command you,” saith he, “ by the name of our LORD Jesus Christ, to withdraw from all brethren that walk inordinately, and not according to that tradition which they have received from us.” And again he says, “ let no man deceive you by vain words ; for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye partakers with them." We must remove ourselves from them that walk aside : in any event we must avoid them, lest while joining those who walk wrongly, and treading in the paths of error and guilt, any man go aside from the way of truth, and become entangled in their guilt. There is one God, there is one Christ, one Church which is His, one faith, one people, conjoined by the bond of concord in the solid unity of one body. The unity cannot be sundered, the individual body cannot be separated by the dissolution of its joints, or be torn in pieces by the rending of its scattered elements. Whatsoever cometh forth from the womb cannot live and breathe in separate portions : it loses the source of existence. The Holy Spirit warns us and says, " What man is there who wishes to live, and would fain see good days ? Refrain thy tongue from evil, and thy lips that they speak no guile. Eschew evil and do good ; seek peace and ensue it." The son of peace ought to seek and to pursue peace ; and to refrain his tongue from the calamity of dissension ; if he has felt and loves the bond of charity. Among His divine mandates and salutary lessons, our LORD when nigh to His passion, added this one : " Peace I leave with you ; my peace I give unto you." This inheritance Christ to us hath given. All the gifts He out-holds and the rewards he promises are involved in the preservation of peace. If we are heirs of Christ, let us continue in Christ's peace. If we are the sons of God, we ought to be peaceable. " Blessed," saith He, " are the peaceable, for they shall be called the sons of God." Need is that the sons of God should be peaceable, mild in heart, simple in language, united in affection, faithfully attached each to the other by the bonds of unanimity. This unanimity once existed under the Apostles : so that the new assemblage of believers kept the LORD's commandment and maintained its charity. Holy Scripture saith in proof, " the multitude of them that believed acted with one heart and soul." And again, " and they all continued with one heart in communion with the women, and with Mary the mother of Christ, and with His brethren." And therefore they prayed effectually, and were with confidence enabled to obtain whatsoever they required of their LORD's mercy.



## 15.

*Suddenness of Christ's coming.*

Among us, however, there is as great a defect of unanimity, as there is a falling off in works of charity. Men in those days gave houses and lands for sale, and laying up for themselves treasure in heaven, presented the price to the Apostles, for distribution among the necessitous. But now we do not even give tithes of our estates, and while the LORD saith "sell," we rather buy and gather up. Thus is it that the power of faith languishes, and the believer's strength sinks: and therefore the LORD, in respect of this our age, saith in His Gospel, "When the Son of man cometh, think you that He will find faith on the earth?" We see that done, which He predicted. In the fear of God, in the law of righteousness, in love, in works, faith is not. No man, in fear of the future, takes thought for the day of the LORD, and the anger of God; and no man contemplates the punishment which is to come on unbelievers, and the eternal torments decreed to the faithless. That which our conscience would fear if it believed, because it believes not it does not fear; if it believed, it would become cautious; if made cautious, it would escape. Let us awake, my beloved brethren, as far as we can; let us break through the slumbers of our former sloth, and rise up to observe and perform the commandments of our LORD. Let us be such as He bade us to be; "let your loins be girded, and your lamps burning, and be ye like unto men who await their LORD, when he cometh from the marriage, that when he cometh and knocketh, they may open unto him: blessed are those servants, whom their LORD when he cometh shall find watching." We must gird ourselves up, lest when the day of haste cometh, he find us hindered and impeded. Let our light shine in good works, let it so beam, as to lead us on from the night of this world to the splendours of eternal glory. Let us be always anxiously and cautiously on the wait for the sudden coming of

our LORD, that when He knocketh our faith may be found watching, and may receive the reward of vigilance from the LORD. If these commandments are kept, and these warnings and lessons maintained, it will not be for us to slumber, and so be subdued by the wiles of Satan, but we shall reign in the kingdom of Christ, as servants that have been found watching.

## ST. CYPRIAN'S ACCOUNT OF HIS BAPTISM.

*(From his Treatise on the Grace of God, addressed to Donatus.)*

For me, while I yet lay in darkness and bewildering night, and was tossed to and fro on the billows of this troublesome world, ignorant of my true life, an outcast from light and truth, I used to think that second birth, which Divine Mercy promised for my salvation, a hard saying according to the life I then led ; as if a man could be so quickened to a new life in the laver of healing water, as to put off his natural self, and keep his former tabernacle, yet be changed in heart and soul ! How is it possible, said I, for so great a conversion to be accomplished, so that both the obstinate defilement of our natural substance, and old and ingrained habits should suddenly and rapidly be put off, —evils, whose roots are deeply seated within ?

Such were my frequent musings ;—for whereas I was encumbered with the many sins of my past life, which it seemed impossible to be rid of, so I had used myself to give way to my clinging infirmities, and from despair of better things, to humour the evils of my heart as slaves born in my house and my proper offspring. But, after that life-giving water succoured me, washing away the stain of former years, and pouring into my cleansed and hallowed breast the light which comes from heaven, after that I drank in the Heavenly Spirit, and was created into a new man by a second birth,—then marvellously, what before was doubtful forthwith became plain to me,—what was hidden was revealed,—what was dark began to shine,—what was before difficult now had a way and means,—what had seemed impossible now could be achieved,—what was in me of the guilty flesh now confessed that it was earthy,—what was quickened in me



by the Holy Ghost now had a growth according to God. Thou knowest, O my friend, thou knowest, thou canst recollect as well as I, what was then taken from me, and what was given by that death of sin, that quickening power of holiness!

OXFORD,

*The Feast of St. Matthias.*

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## TRACTS FOR THE TIMES.

## RECORDS OF THE CHURCH.

## No. XXII.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*Tertullian on Baptism.*

The tract, of which the following are extracts, was written in opposition to a sect of early heretics, of the Gnostic stock, called Caiani, or Cainites, from the honour they paid to Cain; or, rather, against one Quintilla, a female preacher, who had belonged to this sect, and had added to its impieties the special error of denying the use of baptism, on the pretence that *faith* was sufficient for salvation without it. Tertullian's treatise was written about A.D. 202.

BLESSED is the Sacrament of Water, in which, when cleansed, we are released from the sins of our original blindness, unto eternal life! . . . How great is the power of stubbornness, to unsettle the Faith, or even to reject it altogether, when we find it impugns it, on account of the very articles it contains. Nothing so hardens men's minds, as that simplicity of divine works which is seen in the doing of them, contrasted with the greatness which is promised as the effect of them. For instance, in the case before us; since the candidate for baptism is plunged into water in so simple a way, without many ceremonies, without any novel ado, without cost, and is bathed with a few words said over him, and then rises not much or not at all cleaner to look at, therefore it is considered incredible that he can have gained thereby an eternal gift. . . . Wretched incredulity! to deny to GOD His own characteristics, simplicity and power. What, then? is it *not* wonderful that even a bath should wash away death? surely; but let us even be the more ready to believe, if its marvellousness, forsooth, is made a reason for unbelief. For what should be the character of divine works, but surpassing marvellousness? We, ourselves, marvel also, but because we do believe. Incredulity marvels without believing; at what is simple, as being contemptible; at what is great, as being impossible. Be it so: yet the divine announcement has gone before,

and is sufficient to establish both what seems contemptible, and what seems impossible. "God hath chosen the foolish things of the world, to confound its wisdom; and what is of surpassing difficulty with men, is easy with Him." . . . Mindful of this announcement, as a principle to guide us, let us consider the so-called foolishness and impossibility of the doctrine, that we are new made by water. . . .

It is said, "in the beginning God made the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and the SPIRIT of God moved upon the face of the waters." My first reason, then, O man, for reverencing water, is its antiquity; next, the honour put upon it, inasmuch as it was the abode of the Divine Spirit, and thus had more of grace in it than the other elements then existing. For as yet the darkness was unrelieved by the embellishment of the stars; there was the dreary abyss, the unfashioned earth, the untempered heavens; only water, a substance ever perfect, bright, uncompounded, pure in itself, a worthy receptacle of the presence of God. Moreover, when the world was to be brought into form, it was by means of water, as the harmonizing principle, that God effected it. He suspended the firmament of the heavens, by dividing the waters; and the firm land by separating them; and next, when the world was duly-shaped, and inhabitants were to be given it, it was first commanded the waters, to bring forth living things, water was the first substance to give out the breath of life; no wonder, then, that, in baptism, it has the gift of quickening. . . .

The angel came in the midst, and moved the pool of Bethesda; those who felt their sickliness, waited for his coming. . . . That figure of bodily healing intimated the healing of the soul, in the way in which visible things go first, as the symbol of things spiritual; so, when the grace of God was accorded to men, more came to them than mere water and an angel. Man receives that Spirit of God which he had once received from His breathing on him, but afterwards had lost by transgression. Not that we obtain the HOLY SPIRIT in the water; but, by being cleansed in the water from sin and guilt, we are prepared by the angel for the HOLY SPIRIT. . . . Next, on coming out of the water, we are anointed over with the consecrated ointment according to the



ancient usage, by which oil was used as an introduction into the priesthood. . . . Afterwards hands are laid on us, invoking and calling down the HOLY SPIRIT, by the form of benediction. . . . And then that HOLIEST SPIRIT willingly descends from the FATHER upon the body thus cleansed and blessed; settles upon the baptismal waters, as acknowledging its ancient dwelling-place, as once He lighted on the LORD in the figure of a dove, to show His nature by its simplicity and innocence. For as, after the waters of the flood, which washed away the old iniquity, after the baptism (as I may say) of the world, the dove, sent out of the ark, and returning with the olive branch, became the herald of God's anger appeased, and has made the olive a sign of peace among the nations, according to a like appointment, the spiritual influence, the dove of the HOLY SPIRIT, flies to the earth (that is, our flesh) when emerging from the waters after its old transgressions, bringing the reconciliation of God, sent from heaven, where the Church is, the antitype of the ark. But the earth sins yet again. . . . and so is destined to the fire; as man also, who renews his sins after baptism; so that here, too, we may take the history as a warning. . . .

John's baptism afforded our LORD the subject of a question proposed to the Pharisees, viz. whether it was from heaven or from earth? They could return no sound answer, as not understanding, because they did not believe. . . . John supplied no heavenly work, but ministered beforehand towards things heavenly, viz. as being the master of repentance, which is in man's power. . . . If, then, repentance is a human work, the baptism of repentance is human; it had supplied the HOLY GHOST and remission of sins, if it had been heavenly. God alone remits sins, and vouchsafes the SPIRIT. . . . That was not heavenly which manifested nothing of a heavenly nature. Even the spirit of prophecy, which for a season had been a heavenly gift possessed by John, afterwards, when the fulness of the SPIRIT was transferred to the LORD, so utterly failed him, that he sent to ask whether He were really the Christ, whom He had before foretold, and singled out on His coming. . . .

These miserable men say, "Baptism is not necessary, because faith is sufficient for the Christian; for Abraham pleased God by faith, without any sacrament of water." But in all things,

what comes last is the conclusive, and supersedes what went before. Though salvation came by mere faith, before the LORD's passion and resurrection, yet when faith is enlarged by the doctrines of the Nativity, Passion, and Resurrection, the covenant receives an enlargement also, viz. the seal of baptism, as though a sort of garment for faith, which before was naked, but now is sanctioned by its peculiar appointments. For the appointment of dipping is given, and a form of words prescribed. . .

We have but one Baptism, whether in Gospels or Epistles; there is one God, one Baptism, one Church in the heavens. . . . Once only we enter the sacred water, once we wash away our sins, because to repeat them is not a Christian's part. Israel, according to the law, uses daily washings, as being daily defiled. To hinder this practice in us, the doctrine of the one baptism has been set forth. Blessed is the water which cleanses once for all, which sinners cannot make light of, which receives no stain from the recurrence of defilement, so as to pollute those whom it washes. . . .

Easter is the most solemn time for baptism; when the passion of the LORD, into which we are baptized, was accomplished. We may suitably apply our LORD's words, when He sent His disciples to prepare for His last passover. "Ye shall find a man," he said, "bearing a pitcher of water." . . . Next, the season of Pentecost. Blessed are ye for whom the grace of God is waiting, what time ye ascend out of that holiest bath of your new birth, and first spread out your hands in your mother's presence with your brethren; ask of the FATHER, ask of the LORD who imparts His many gifts, and says, "ask and ye shall find." For ye have already sought, and ye have found; ye have knocked, and it has been opened to you. Only I pray, that when you ask, you would also remember me, Tertullian, a sinner.

OXFORD,

*The Feast of St. John the Baptist.*

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## TRACTS FOR THE TIMES.

### RECORDS OF THE CHURCH.

#### No. XXIII.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*From the Acts of the African Martyrs.*

“This is the account of the Martyrdom of the Holy Felix, Bishop of Tubyza<sup>1</sup>, who for God’s Law, was beheaded on the 18th of the Calends of February<sup>2</sup>.” [ccciv.]

In those days Diocletian and Maximian, (both surnamed Augustus,) being Consuls, the former for the eighth time, the latter for the seventh time, there went out a decree from these same Cæsars or Emperors over the whole face of the earth, and it was set forth through all the colonies and cities to the princes and magistrates, to each one in his place, “that they should seize the sacred<sup>3</sup> books of the Christians out of the hands of the Bishops and Presbyters.”

Whereupon this proclamation was published in the city of Tubyza, on the day of the nones of January, [Jan. 5th.] Then

<sup>1</sup> *Tubyza* does not appear in the maps. In a list of persons present at a conference held at Carthage, in the time of Honorius, (June, 411,) appears “Maurentius *Tuburzicensis*.”

<sup>2</sup> xviii. *Kalendas Febr.* i. e. the 15th of January. There must, however, be some mistake, if the Programma was set forth on the Nones of January, (i. e. the 5th,) as there were at least thirty-five days between that day and the day of Felix’s Martyrdom at Nola.

<sup>3</sup> *Libros deificos*.—Tertull. Apol. §. 11. “Deum deificum.” Cypr. Ep. lxviii. & De Zelo, “deifica disciplina.” Ep. lxxv. “spiritalis et deifica sanctitas.” Crescens a Cirta, in Concil. Carthag. “testimonia ex scripturis deificis descendunt.”



Magnilian, the mayor<sup>1</sup> of that city, ordered the Presbyters to be brought before him (because Felix, their Bishop, was gone to Carthage,) he ordered, I say, Januarius, the Presbyter, and Fortunatus and Septimius, the readers, to be brought before him.

To whom Magnilian, the mayor, said—"Have you a Bishop?" Januarius, the Presbyter, answered—"We have."

*Magnilian.*—"Where is he?"

*Januarius.*—"I know not."

*Magnilian.*—"Have you any sacred books?"

*Januarius.*—"We have."

*Magnilian.*—"Give them up that they may be burnt."

*Januarius, Fortunatus, and Septimius.*—"Our Bishop has them at his own house," [or, "with him."]

*Magnilian.*—"Well then, you must remain in custody till you appear before Anulinus, the Proconsul, to answer for your conduct."

But the next day Felix, the Bishop, came from Carthage to Tubyza. And when Magnilian had notice of his arrival, immediately he ordered him to be taken into custody, and brought before him. Accordingly, he came with all possible speed, and as soon as he was come, Magnilian said to him—"Art thou Felix, the Bishop of this city?" Felix answered—"I am."

*Magnilian.*—"Deliver up to me all books or parchments of what kind soever which may be in thy possession."

*Felix.*—"I have some in my possession. But I shall not deliver up the law of my adored LORD and Master."

*Magnilian.*—"What then, is your GOD greater than our gods?"

*Felix.*—"Our GOD is great, and greatly to be feared. He it is who made heaven and earth, the sea, and all things that are therein. Whereas your gods are of stone, the work of men's hands; of whom it is written, 'They have eyes, and see not. They have ears, and hear not. They have mouths, and speak not. They that make them are like unto them, and all who trust in them.'"

*Magnilian.*—"The Emperors' command is the chief thing to

<sup>1</sup> *Curator*, a High-Bailiff or Mayor, or perhaps Sheriff.

be attended to, and what thou talkest of is all nothing. So give up all the books which thou hast, that they may be burnt with fire, according to the decree."

*Felix*.—"It were better that I should give up my body to the fire, than that the LORD'S Scriptures should seem to be burnt by my means. For it is good to obey God, the immortal, everlasting King, rather than an Emperor of the world, when he commands that which is wicked to be done."

*Magnilian*.—"I have already told thee, that the Emperors' command is the chief thing to be regarded, and not what you talk of."

*Felix*.—"The chief thing is to keep the commandments of God, rather than to obey men."

*Magnilian*.—"I allow thee a space of three days wherein to recollect thyself. For if here, in thy own city, thou refuse to fulfil the decree, thou must go to the Proconsul, and plead before his court the things which thou hast now been saying."

After three days Magnilian, the mayor, commanded the holy Bishop, Felix, to be brought into his presence. And when he was brought in, Magnilian said, "Hast thou deliberated with thyself, and come to any better determination?"

*Felix*.—"My word is one and the same; where it began, there also by God's grace it shall finish. For the things which I said at first, the same I now also say, and before the Proconsul, I shall not utter any thing else whatever."

*Magnilian*.—"Well, then, thou shalt go straight to the Proconsul, and there give an account for thyself, as he shall examine thee."

Then he thus spoke to his men. "Inasmuch as Felix the Bishop is in no respect willing to act according to the decrees of the Emperors, which they had graciously communicated to us, let him be taken to Carthage, and do you accompany him thither."

To which Felix answered,—“God be praised.”

Then one Vincentius, a Senator<sup>1</sup>, of the city of Tubyza, was

<sup>1</sup> *Decurio*, a Senator in the Colonies.

appointed to have the charge of him, and so Felix set out for Carthage.

When he was arrived there, he presented himself before the Lieutenant of the Proconsul. And this Lieutenant said to him, "What is thy reason for not giving up these foolish writings (Scriptures)?"

The Bishop answered,—“I confess I have them in my possession, but I will not part with them. The Scriptures which we have are not foolish, nor can they on any account be given up by us.”

Upon this the Lieutenant ordered him to be put into the dungeon. Into which when the Bishop was entered, he offered this prayer to the LORD his God, saying,

“O LORD GOD! Creator and Governor of all things! O LORD JESU CHRIST! I beseech Thee, do not forsake me, seeing that for Thee and Thy Testament I suffer these things. Have pity on me, O LORD! and receive my spirit; let my mortal body perish in this world, that according to Thy gracious promise I may be counted worthy to be clothed with immortality with Thee. For ever living in Thee, O LORD, death shall have no power against me.”

But sixteen days afterwards, at the fourth hour of the night, the Bishop was brought forth from the prison, and at once introduced into the presence of Anulinus, the Proconsul.

And Anulinus said to him,—“What is thy name?”

*Felix.*—“I am a Christian.”

*Anulinus.*—“I did not inquire concerning thy profession,—but I asked by what name thou art called.”

*Felix.*—“As I said before, so now I say to thee again, I am a Christian and a Bishop.”

Upon this, Anulinus being angry that he had refused to tell him his name, said to him,—“Hast thou any foolish writings?”

The Bishop answered,—“I have some writings, but they are not foolish, as thou dost assert; and know thou for certain, that I will on no account ever give them up.”

Upon this the Proconsul ordered that he should be sent off to Rome, to the Prefect of the Guard.



When Felix the Bishop had come thither, and had presented himself before the Prefect, he ordered that he should be taken to prison, and bound with greater chains.

But after twelve days, the Prefect of the Guard ordered him to be put on ship-board, to sail after the Emperors.

So the Bishop went on board the ship very heavily laden with chains, and was in the hold of the ship four days and four nights, under the horses' feet, having no bread to eat, nor a drop of water to drink. And in this famishing state he came to Nola.

Then the Chief Judge<sup>1</sup> of that city, as soon as the Bishop came, ordered him to be brought into his presence loaded as he was with very heavy chains.

And the Judge said to him,—“Felix, how camest thou hither?”

The Bishop answered,—“As it pleased God.”

Then said the Judge,—“If in thy own city, or at Carthage, thou wouldst have given up your divine scriptures, thou wouldst not have come all this way to me.”

To whom the Bishop replied,—“I have, I confess, the divine Scriptures; but as thou art not ignorant of the answer I have returned to others who have questioned me, so now to thyself I make known with all possible assurance, that I shall on no account whatever give them up.”

The Judge answered,—“If thou dost not give up your sacred Scriptures, thou wilt forfeit thy life.”

The Bishop replied,—“I am more ready to forfeit my life than to give up the LORD's books into sacrilegious hands.”

Then the Judge bethought himself to have the Emperors' decrees recited. And when they had been read by Vincentius, the Secretary, the Judge said:—“Since this man hath remained so long in the same confession, according to the decree, I give sentence, that this same Bishop, Felix, shall be beheaded with the sword.”

Upon this, the Bishop raised his eyes to Heaven, and said, “O God, I thank Thee. Thou who hast graciously enabled me to remain faithful to Thee in this world, during six and fifty

<sup>1</sup> *Cognitor*, properly, a Proctor or Attorney,—here a Criminal Judge.

years. O LORD God of Heaven and Earth, FATHER of our LORD JESUS CHRIST, for the sake of Thee and Thy law, and for Thy honour, I suffer this, and yield my neck to the slaughter. Receive my spirit, O LORD, out of this dying world; for Thou art the Living God, invincible and eternally glorious, world without end. *Amen.*

Having finished his prayer, he was led away by the soldiers, and in that same place, namely, in Nola, he was beheaded, on the 18th of the calends of Feb. [January 15, ccciv.]

ACCOUNT OF THE MARTYRDOM OF ST. LAURENCE, ARCHDEACON  
OF ROME. A. D. 258.

(From a Sermon of St. Augustine's.)

LAURENCE was a deacon, ministering to the Apostles, though after their age. When then persecution, as prophesied in the Gospels against the Christians, furiously raged at Rome as elsewhere, and the property of the Church was demanded of Laurence as Archdeacon, he is said to have made answer, "Send with me carriages, in which to convey to you the treasures of the Church. The appetite of avarice was forthwith roused; but wisdom the while knew what he was about. The order was given; as many carriages as he had asked were sent. He asked for many; so much the more was the hope of booty excited. He filled them with the POOR OF CHRIST, and so returned with them. When asked the meaning of all this, he answered, "These are the Church's riches." The baffled persecutor gave command to kindle the fire; he was not so cold as to be afraid of it. So a fierce punishment consumed his body, while love of the brethren burnt more keenly in his soul.

In a word, the iron hurdle (or gridiron) was brought, and he was broiled upon it; one side at length caught fire, yet he is said so serenely to have borne his torments, as to fulfil the Gospel precept, "In your patience possess ye your souls."—Consumed in the flame, yet serene in his patience, he said; "The meal is now dressed; turn me, and eat." "Such was his Martyrdom; such his glorious crown. Such his service to Rome, beyond price. Of him CHRIST spoke, "He who shall lose his life for My sake, the same shall find it." He found it by means of faith, contempt of the world, Martyrdom. What must his glory be with God, when even among men he had such excellent praise!

Let us follow his steps in faith, in contempt of the world. Not Martyrdom only, but faith inviolate and perfect charity will secure all heavenly blessings, for the followers of CHRIST \* \* \* What is more glorious than for a man to sell his possessions and buy



CHRIST therewith, to offer up to God the most acceptable of gifts, a poor mind, an unsullied devotion? to attend on CHRIST, when He shall come to take vengeance on His enemies, to sit at His side when He is on the judgment-seat, to be fellow-heir with Him, to be made equal with the Angels, to rejoice with Patriarchs, Apostles, Prophets, in the possession of the heavenly kingdom? What persecution, what tortures, have power to subdue such thoughts? The mind is obstinate, brave, and stable, which is trained in religious meditations; the heart persists unmoved against all the terrors of Zabulon, and the threats of the world, when a sure and real faith in things to come braces it. The eyes are shut in persecution, but heaven is revealed. Antichrist threatens, but CHRIST protects. Death is inflicted, but immortality follows... How great the honour and the peace, to go hence into joy, to go through straitness into glory, to shut the eyes suddenly, by which the world is seen, to open them again forthwith, and to see Almighty God!... How great is the speed! You are snatched from the earth, you are laid up safely in heavenly mansions. Let these be our thoughts and our consolations day and night; that when persecution comes on God's soldier, it may find in him a virtue ready for battle, proof against defeat. Or if he be summoned away first, that faith, which was prepared for martyrdom, will find its immediate reward, by the merciful judgment of God. The crown is given in persecution to those who serve gallantly in peace, to those who stand and wait.

OXFORD,  
*The Feast of St. James.*

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## TRACTS FOR THE TIMES.

## RECORDS OF THE CHURCH.

## No. XXIV.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*Vincentius of Lerins on the Tests of Heresy and Error.*

Vincentius was a member of the Monastery of Lerins, a small island off the south coast of France. He is famous for the treatise, parts of which it is here proposed to translate for the English reader, as a fit companion to the extracts from Tertullian's account of the Rule of Faith, which formed the xvii. and xviii. Numbers of the Records. Vincentius wrote in the year 434.

## 1. (c. 1. 2.)

I HAVE made frequent and earnest inquiries of a great number of holy and learned men, *how* I might discriminate, that is, what certain and universal rule there was for discriminating, between Catholic truth and heretical pravity; and I have ever received something like the following answer; that whether I myself, or any other private person, wished to detect the corruptions, and avoid the snares of heretics who were springing up, and to remain sound and whole in the sound faith, there were two ways, by God's blessing, of preserving himself,—first, by the authority of Scripture, next by the teaching of the Church Catholic.

Here some one perhaps will demand, *why* I need make mention of the Church's understanding of Scripture at all, considering that the Canon of the Scriptures is perfect and self-sufficient, nay more than sufficient for all things? To which I answer, that the very depth of Holy Scripture prevents its being taken by all men in one and the same sense, one man interpreting it in one way, one in another; so that it seems almost possible to draw from it as many opinions as there are readers. Novatian,

Photinus, Sabellius, Donatus, Arius, Eunomius, and Macedonius, Apollinaris, and Priscillian, Jovianus, Pelagius, and Celestius, lastly Nestorius, each of these heretics has his own distinct interpretation of it. This is why it is so necessary, viz. in order to avoid the serious labyrinths of such various errors, to direct the line of interpretation, both as to Prophets and Apostles, according to the sense of the Church, and Catholic world.

[To apply this to the present day. Supposing a private and unlearned Christian is made anxious, by witnessing the number of persuasions, as they are called, among us. First let him not be alarmed at the difficulty of choosing; there were as many such in the early Church. Suppose he falls in with a Socinian, or (as such a one will call himself) a Unitarian; he will probably find, on talking with him, that such a man does not admit the Scriptures to be divine; rejects some books or parts of books, speaks disparagingly of the Old Testament, perhaps explains away "the inspiration of the whole Bible. Here then Vincent's rule at once detects the heretic: he will not submit to have his opinions tried "by the authority of Scripture," much less "by the teaching of the Church Catholic." Escaping this snare, our inquirer next falls in the way of a Baptist, or Independent, each of whom professes to go by Scripture,—but adopts his own private interpretation of it. Here the second test applies; the man in question rejects the Church's interpretation of Scripture, for nothing can be more certain than that infant baptism and the Episcopal succession have been received from the first all through the Church Catholic. This rule then, provided by Vincent, greatly simplifies the difficulty of deciding between parties; indeed it reduces our choice to an alternative between two—the Church established among us, and to the Latin or Roman Catholic communion. And, when we attain to this point, we shall soon see our way quite clear.

If it be asked *why* should we go by this rule of primitive authority? it may be replied, first, that, on the very face of it, it is a very sensible rule; all of us admit the authority of Scripture; again, all of us know that there are various interpretations of Scripture, and, if so, which is so likely to be right as that which was received, taught, and handed down in the early Church? But again St. Paul expressly calls the Church "the pillar and ground of the truth;" it was intended then to maintain and teach the truth, and when is it to be listened to, if not in the times following immediately on the Apostles? And it may be observed, that Vincentius says he had received the rule from the teachers and religious men of his time; they not only maintained one certain interpretation of Scripture, but did not allow that any other interpretation could be put upon it.—Of course: for the Divine Word can have but one sense.]



## 2. (c. 3. 4.)

Again, much attention is to be paid in the Church Catholic itself, to maintain what has been believed EVERYWHERE, ALWAYS, and BY ALL. This is true and genuine Catholicism, as the very word means, comprehending all truths every where, and truly ; and this will be ours, if we follow in our inquiries *Universality*, *Antiquity*, and *Consent*. We shall follow *Universality*, if we confess that to be the one true faith, which is held by the Church all over the world ; *Antiquity*, if we in no respect recede from the tenets which were in use among our Holy Elders and Fathers ; and *Consent*, if, in consulting antiquity itself, we attach ourselves to such decisions and opinions as were held by all, or at least by almost all, the ancient Bishops and Doctors.

What then will the Catholic Christian do, in a case where any branch of the Church has cut itself off from the communion of the universal faith ? What can he do but prefer the general body which is sound, to the diseased and infected member of it ?

[This may be illustrated by the case of the Church of Geneva among others, which near three centuries since broke off from the great Episcopal communion, took to it a head of its own, new laws and customs, and in part a new creed. It is our duty then, according to Vincentius, to keep fast by the old stock of the Church Catholic, and guard against all infection of our faith or discipline from such schismatical members.]

What if some novel contagion attempt with its plague-spots, not only a portion, but even the whole Church ? Then he will be careful to keep close to antiquity, which is secure from the possibility of being corrupted by new errors.

[This case had been instanced even before Vincentius's time, in the history of the Arians. In our own day it is fulfilled in the case of the Church of Rome, which indeed has not erred *vitally*, as the Arians did, nor has infected with its errors the whole Church, yet has to answer for very serious corruptions, which it has not merely attempted, but managed to establish in a great part of the Churches of Christendom. Here then apply Vincentius's test, *Antiquity* ;—and the Church of Rome is convicted of unsoundness, as fully as those other sects among us which have already been submitted to the trial.]

What if even in antiquity itself there be two or three men, nay one community, or even province, discovered in error? Then he will be careful to prefer to the rashness or ignorance of the few (if so be) the ancient decrees (*i. e.* in Council) of the Universal Church. What if a case arises when no such acts of the Church are found? then he will do his best to compare and search out the opinions of the ancients; of those, that is, who in various times and places, remaining in the faith and communion of the one Catholic Church, are the most trustworthy authorities; and, whatever, not one or two, but all alike, with one consent, held, wrote, and taught, and that openly and perseveringly, that he will understand is to be believed without any hesitation.

[Take, for instance, the case of the Society of Friends (so called); they reject baptism altogether; so did some heretics of the second century, whom Tertullian wrote against (*vide* Records, No. 22); yet that of course is no defence of them against the general consent of the Doctors of the Church. Or again, the authority of Jerome, who wrote in the fourth century, is brought by some Anti-Episcopalians, to justify their rejection of Bishops: but, were he ever so clearly for them, (which we by no means allow) yet his authority would go for nothing against the *consent* of the ancient teachers.]

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### 3. (c. 12. 14. 15. 39.)

Let us seriously dread to incur the guilt of altering the faith and violating religious truth, which we are warned against by the judgment of Apostolic authority as well as by the received rule of the Church. All know how seriously, how sternly, how forcibly the blessed Apostle Paul inveighs against certain light-minded men, who had passed with strange rapidity from him who called them to the grace of CHRIST, into another Gospel which was not another, who had heaped to themselves masters at their own pleasure, turning away the ear from the truth and converted to fables, having damnation, because they had made void their first faith. When, then, such men went about provinces and cities, offering their lying doctrines for sale, and at length came to the Galatians, and the Galatians seized somehow with a nausea of Divine truth, and putting away the manna of the Apostolic and Catholic doctrine, refreshed themselves with the filth of

heretical novelty, then the authority of an Apostle was roused in him, and he settled the matter with an unmixed severity. "Though we," he says, "or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be anathema, an accursed thing." What is the meaning of his saying, "Though we?" why not rather, "Though I?" This, viz. though Peter, though Andrew, though John, though in a word the whole company of the Apostles preached as the Gospel other doctrines than we have already preached, let him be anathema. Tremendous ban! that he may maintain the supremacy of the original faith, he spares neither himself nor his fellow-Apostles;—yet even this is not all. He adds, "Though an angel from heaven, let him too be anathema." Not as if the holy and heavenly angels can sin; but he says, If that were possible, which is impossible; whoever he be, who would tamper with the faith once delivered, let him be anathema.

But perhaps it will be said that this injunction was intended for the particular time when it was given, and is not in force now. If so, why should his other commandments be in force at this day, such as "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." But if the latter supposition is at once profane and pernicious, it follows of necessity that, as the command to be spiritual is for all ages, so the sanction given to the immutability of the faith is for all ages also. Therefore, to preach any doctrine to Catholic Christians, besides what they have received, was never lawful, is no where lawful, never shall be lawful; and to anathematize those who do preach a doctrine besides that which was once given and received, was never but a duty, is no where but a duty, never shall be but a duty. If this be so, is there a person to be found so venturesome as to preach, or so light of mind as to receive, doctrines in addition to those which the Church has received and the Church preaches! Let him cry aloud, let him cry out again and again, to all, and in all times, and in all places, by means of his Epistles, that elect vessel, that teacher of the Gentiles, that clarion among the Apostles, that herald on the earth, that guest of the third heaven. If any one bring in any new doctrine, let him be anathema! And



on the other side let them raise their counter-voice, as the frogs or flies of Egypt, or insects of a day, I mean such as the Pelagians. Let them say, Take us for your authority, for your guides, for your expositors, in condemning what you used to hold, in holding what you used to condemn, in rejecting the ancient faith, your fathers' usages, the trust committed to you by your ancestors, and in receiving—what? I tremble to say what; so proud are their words, that to pronounce them, nay even to refute them, seems to involve some sort of pollution.

But it may be said, why then does Providence so often allow distinguished persons in the Church to preach novelties to Catholics? A fair and profitable question, which I shall answer, not by any attempted explanation of my own, but by the authority of the Divine law, and the example of an inspired teacher of the Church. Holy Moses teaches us, why learned men, men who by reason of their gift of knowledge are even called Prophets by the Apostle, are sometimes permitted to preach their new doctrines, or as they are called in the figurative style of the Old Testament, "other gods." "If there arise among you a prophet, or a dreamer of dreams," that is a teacher constituted in the Church, whom his followers or hearers consider to speak as from revelation. What then? he continues, "and he giveth thee a sign or a wonder, and the sign or the wonder come to pass." It is plain some great teacher or other is spoken of, one of surpassing knowledge, so as to seem to his partizans to have the gift even of foreknowledge, such as is attributed by their disciples to Valentinus, Donatus, Photinus, Apollinaris, and the like. What follows? "And shall say to thee, 'Let us go after other gods, which thou hast not known, and let us serve them;'" "Other gods," that is, errors external to the Church . . . "serve them," that is, believe them, follow them. "Thou shalt not hearken unto the words of that prophet or that dreamer of dreams." Now, why is it that God allows to be taught, what He does not allow to be received? Moses continues, "for the LORD your God *proveth you*, to know whether ye love the LORD your God with all your heart, and with all your soul." And doubtless the temptation is great, when he whom you consider

to be a prophet, one of the sons of the prophets, a doctor and champion of truth, and hold in highest veneration and love, when he suddenly and secretly is the author of mischievous errors, which the strain of teaching he has made familiar to you, incapacitates you from quickly detecting, and affection for himself seems to make it undutiful in you to condemn.

I say, whoever he be, how holy and learned soever, whether Bishop, whether Confessor and Martyr, if he teaches aught beyond or contrary to the doctrine of all the Fathers, let it be set apart from the common, public, and general doctrine, which has authority, and numbered among his peculiar, hidden, and private surmises, lest, at the extreme risk of eternal ruin, we fall into the ways of heretics and schismatics, giving up the universally received truth, and following the novel error of an individual.

[Augustine, who was contemporary with Vincentius, affords an instance in illustration of the last sentence. His peculiar views of election were beyond, not to say contrary, to those of the Church ever before him, and called for precautions on the part of Christians, lest by mixing them up with Christianity, they acted *like* heretics, whose peculiar tenets have always been originally the innovations of one or two subtle and venturous minds upon or counter to what has been received.

As to cases of actual error, such as that of the false prophet introduced by Vincentius, there has been since his time a most deplorable and astounding instance of this in the corruptions of the Latin Church, whether they be called heresy or not. Considering the high gifts and the strong claims of the Church of Rome and its dependencies on our admiration, reverence, love, and gratitude, how could we withstand it as we do; how could we refrain from being melted into tenderness and rushing into communion with it, but for the words of Truth itself, which bid us prefer It to the whole world? "He that loveth father or mother more than ME, is not worthy of ME;" How could we learn to be severe, and execute judgment, but for the warning of Moses against even a divinely gifted teacher, who should preach new gods; and the anathema of St. Paul even against Angels and Apostles, who should bring in a new doctrine?

And lastly, what a noble comment is here given us upon the prohibition of Christ to call any one on earth our Master! and how elevating a thought is it to reflect that the precept so explained has ever been acted upon by the Church Catholic! We have no human head in matters of doctrine, we acknowledge every single Christian, however exalted, to be but an individual, to have no intrinsic authority, no power, no influence except so far as he is

the organ of the whole body of Christian teachers. In this we differ from heretics and Dissenters. They follow particular teachers, and call themselves after their names. We follow Christ only; even in following the old fathers we follow them, not as if they were commissioned expounders, but simply as being witnesses of the truth once delivered, and to be followed simply because and so far as they agree together. Their mutual agreement is the test of their being faithful witnesses, which is all we seek after; we attribute nothing to them as oracles of the truth, much less to individuals now a days. Let a man be gifted with eloquence, ready talent, deep penetration, vigorous grasp of mind; let him be amiable, sympathizing, winning; let him bear upon him the evidence of earnestness and disinterested piety; let him be zealous, active, patient, self-denying; let him have a noble heart, and a resolute hand, and many followers, yet if he keeps to the ancient truth it is well. But if he departs from it, that instant MENE and TEKEL are written upon his school. The ground crumbles from under him, his rod of influence is broken, his glory is departed; he is no more. He has what he had not while he was a transmitter of Catholic Verities, a *name*; and it is borne after him by his party as a witness against him and them.

OXFORD,

*The Feast of St. James.*

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TRACTS FOR THE TIMES.

RECORDS OF THE CHURCH.

No. XXV.

THE HOLY CHURCH THROUGHOUT ALL THE WORLD DOTH  
ACKNOWLEDGE THEE.

*Vincentius of Lerins on the Tests of Heresy and Error.*

(Concluded.)

4. (c. 25.)

It follows, that he is the real and genuine Catholic, who loves God's truth, and the Church, and the body of CHRIST, who makes all things second to divine religion and the Catholic faith, whether the authority of private men, or their amiable qualities, or their talent, or eloquence, or philosophy; but not regarding any of these, and remaining fixed and stedfast in the faith, deliberately maintains that, and that only, which the Church Catholic is known to have held every where from the beginning; and considers as a temptation, not as a religious truth, whatever novelty has been secretly introduced by some private hand, beside, or even contrary to, the body of Saints. And, above all, as being taught by St. Paul, he receives that heresies must be, in order that the approved may become manifest among us, as if this were the reason why heresiarchs are not at once taken away by divine Providence; that the con-

stancy of each of us, and fidelity, and steady love of Catholic truth may be ascertained. And, in fact, on the bursting forth of each novelty in its turn, then forthwith is discerned the weight of the corn, and the emptiness of the chaff; and so, without much trouble, the threshing-floor is cleared of whatever rubbish was contained in it. Some fly off at the instant; others are driven a certain way, but are afraid of perdition while they are ashamed to recant; and so they continue wounded, half dead, half alive, with just so much of the poison within them as is neither fatal nor yet is thrown off; neither kills nor suffers to live. Ah, miserable state of feverish and agitating anxiety! At one time they are hurried aside as the wind drives them; at another they fall back again like ebbing waves: now with rash presumption they assent to doctrines which are but doubtful, now again they have a superstitious dread of what is unquestionable; uncertain whither to go, whither to return; what to seek, to avoid, to maintain, to give up. Surely, this trouble of an unsettled heart is a medicine, if they are wise, sent to them by divine mercy. They are tossed, and beaten, and almost overwhelmed by the discordant currents of their own reasonings, while they remain out of the safe haven of the Catholic faith, in order that they may learn to gather in the sails of their pride, which are filled with the evil gales of novelty, and to betake themselves again to the secure station of their serene and loving mother, and to rid themselves of the bitter errors which they have swallowed, and so to drink, in future, the streams of living water. Let them unlearn worthily what they unworthily learned, mastering the Church's doctrine as far as it is level to the reason, submitting where it is above it.

[How accurate a description is the above of many amiable persons of the present day, who, instead of a single and noble maintenance of Catholic truth, try to unite in their creed things incompatible, and are ever spoiling their own excellences by timidity, weakness, or presumption! Nay, how true a description is it of our Church itself, *not as it was intended to be*, but as it actually has become in these dark and secular days! Do not we hover about our ancient

home, the home of Cyprian and Athanasius, without the heart to take up our abode in it, yet afraid to quit the sight of it; boasting of our Episcopacy, yet unwilling to condemn separatism; claiming a descent from the Apostles, yet doubting of the gifts attending it; and trying to extend the limits of the Church for the admission of Wesleyans and Presbyterians, while we profess to be exclusively primitive? Alas, is not this to witness against ourselves, like coward sinners, who hope to serve the world, without giving up God's service!]

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5. (c. 27. 33. 34.)

"O Timothy," the Apostle says, "guard the deposit, shunning profane novelties of words!"... Who is Timothy in this day, but the Church universal, or, in particular, the whole body of its rulers, who ought both themselves to have and to teach others the sound inviolate knowledge of religious duty? What means "guard the deposit?" Guard it, he says, because of thieves, of enemies, lest, while men sleep, they sow tares upon that good seed of wheat, which the Son of man has sown in His field. "Guard the deposit." What is the deposit? That which is committed to thee, not discovered by thee; what thou hast received, not struck out; a subject not of talent, but of instruction; not of private judgment, but of public tradition; that has come to thee, not from thee; in which thou shouldest display not originality, but safe custody, not as a master, but as a scholar, not as a leader, but a follower. "Guard the deposit." Preserve the talent of Catholic faith inviolate, entire. As thou hast received it, so let it remain with thee; so let it pass from thee. Gold thou hast received, be it gold that thou payest back. I will have no base coin palmed upon me, no shameless lead, no fraudulent brass, no outward seeming without the reality. O Timothy, priest, expositor, doctor, if a divine gift has made thee sufficient for these things, in ability, in practice, in learning, be thou the Bezeleel of the spiritual tabernacle, polish the precious stones of the divine word, set them with fidelity, embellish them with skill, add brilliancy, elegance, beauty; what was before



believed obscurely, be it illustrated by thy exposition ; what antiquity but darkly venerated, let posterity learn from thee to apprehend, ever remembering so to teach what thou hast learned, that the teacher be new, not the teaching. “ Shunning profane novelties of words.” “ Shun,” he says, “ as if a viper, or scorpion, or basilisk, whose very sight and breath—not touch only—may blast thee.” Shun, in what way ? “ With such a one, no, not to eat.” “ If any one come to you, and bringeth not this doctrine ;”—What doctrine, but the Catholic and universal, that one and the same doctrine remaining age after age by an incorrupt tradition of the truth, and ever so to remain on into everlasting ages ? To proceed : “ receive him not into your home, nor give him greeting ; for he who gives him greeting, shares in his evil works.” “ *Profane novelties of words ;*” that is, such as have nothing sacred or religious in them ; such as are altogether outside the Church’s shrine, which is the temple of God. “ *Novelties of words ;*” that is, of doctrines, subjects, statements, contrary to antiquity. If these be admitted, the creed of the Sainted Fathers must necessarily be violated, in whole or part ; all believers of all ages, all the saints, all the religious brethren, and virgin sisters, all the clergy, Levites, and priests, so many thousand of Confessors, so many armies of martyrs, so many populous cities and countries, so many islands, provinces, kings, nations, kingdoms, families, nay almost the whole compass of the world, incorporated, as it is, through the Catholic faith, into Christ the head, in so long a series of years, must necessarily be judged to have been ignorant, to have erred, to have blasphemed.

“ *Profane novelties ;*” such namely, as were never followed or admitted by Catholics, but by heretics ever. For in good sooth, when was there ever an heresy, which did not spring up under a certain designation, at a certain place, at a certain time ? Who ever established a heresy, except he first separated himself from the accordant voice of Catholic universality and antiquity ? The fact is clearer than day, as instances show. Who, before the

profane Pelagius, ever claimed such power for the will, as to deny that the grace of God was necessary to aid it in the particular acts of obedience? Who, before his marvellous disciple Celestius, ever denied that the whole human race was brought under the guilt of Adam's sin? Who, before the blasphemer Arius, dared to divide in his creed the Unity of the Trinity? Who, before the wretched Sabellius, to confuse the Trinity of the Unity? Who, before that cruel Novatian, ever taught that cruelty belonged to Him, who willeth not the death of him that dieth, but his turning and living? . . . Numberless other instances might be added, did space allow it; all of which plainly and clearly prove this one thing, as the peculiar and genuine mark of heresy, that it is novel, dislikes antiquity, and is wrecked by the captiousness of a pretended knowledge. On the other hand, it is almost the distinctive mark of a Catholic, that he keeps the trust and commission of the Holy Fathers, and condemns profane novelties, in accordance with the Apostle's repeated declarations, "If any one preach to you, what you have not already received, let him be anathema."

[There is this difficulty in applying the doctrine of this extract to these times, that the Church has forfeited in great measure its Catholicity; that is, in matter of fact, it *was* unanimous in its whole creed in Vincent's day, and it is not now. It now, alas! has one doctrine in Greece, another in Rome, a third in England, a fourth in Sweden. Moreover, since all of these cannot be true, error must have been admitted in some or other of its branches, an occurrence which Vincent never anticipated. He considers the Church to possess within it that principle of health and vigour, which expels heresies out of its system, without its suffering more than a temporary disarrangement from them. The state of things is altered now in matter of fact; though the Church of Rome attempts to deny it, by cutting off from the Catholic Church such branches as do not agree with itself. But this is arguing in a circle; for its members, after having cut off from them all who do not agree with them, maintain they are Catholic, because they all speak the same thing.

However, there is a true and sufficient sense in which Vincent's doctrine has been and ever will be fulfilled. In truth, he does not speak of *all* doctrine, but of the "*foundations*," (as he terms them, c. 41,) of Christian doctrine.

That the Church ever will teach these faithfully, is promised in Scripture (Isa. lix. 21.), and in matter of fact, it has taught them up to this day, has taught them over the whole world, whatever may be the quarrels and schisms of its branches. These fundamentals are contained in the creed, and have been expanded at various times by the Catholic Church acting together; such are the doctrines of the Trinity, the Incarnation, the Atonement, and the like; they have been held from the beginning, and to this day are taught in the east and west, north and south. Such too are many ordinances and usages of the Church. Accordingly, in spite of our unhappy differences with Greece and Rome, we may say to the Socinian, after Vincent's manner, "We know *when* your doctrine first appeared, and it was protested against on its first appearance;" to the Baptist, "We can point to the very date *when* Infant Baptism was first denied;" to the Presbyterian, "We can prove the rejection of Episcopacy to be a *novelty*;" to the Zuinglian or Hoadleian, "We can trace the *history* of the denial of Sacramental grace; we know its rise, its course, its outbreaks, and its defeats;" and so with the rest.

Further, we may apply the argument against the Romanists themselves, unwilling as we are to speak harshly of them. We consider we can give the history of the corruptions in the Church, as well as of the heresies which went out of it. We can give the very year when image worship was first established, and show the opposition and protests made against it at the time. We can assign a date to the doctrine of Transubstantiation. Nay, we are willing to receive all doctrines which were in possession of the Church in the sixteenth century, except so far as we can show a time when they were not in possession.]

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#### 6. (c. 35. 37.)

Here perhaps some one may ask, whether the heretics also do not make use of testimonies from Holy Scripture? Yes, indeed, they do use them, and lay great stress on them, for you may see them ready quoters of each book of God's Sacred Law,—the Books of Moses, of Kings, the Psalms, the Apostles, the Evangelists, the Prophets. Whether indeed they are among their own people, or among strangers, in private or in public, discoursing or writing, at convivial meetings or in the open ways, they never at all advance any of their peculiar positions, without attempting



to express it in Scripture language. Look at the treatises of Paul of Samosata, of Priscillian, of Eunomius, of Jovinian, and those other scourges of the Church ; you will find an infinite heap of instances, so that scarcely a page occurs, which is not coloured by some perverted passages of Scripture, the Old or the New. But so much more are they to be avoided and dreaded, the more they skulk behind the cover of the Divine Law. For they know that the ill savour of heresy would scarce commend itself to any one, if exhaled in its own simplicity ; so they sprinkle it with the fragrance of a heavenly voice, that men who would be quick in rejecting human error, may be slow in despising Divine oracles.

Such were they whom the Apostle has stricken in his Second Epistle to the Corinthians, saying, "Of this sort are false Apostles, deceitful workmen, transforming themselves into the Apostles of Christ." What is "transforming themselves into the Apostles of Christ?" This is meant by it. The Apostles adduced texts from the Divine Law, so did they ; the Apostles brought authorities from the Psalms, so did they ; the Apostles appealed to the Prophets, so did they quite as much. But when, what both parties had agreed in adducing, they differed in interpreting, then was the distinction seen between the innocent and the deceitful, the honest and the counterfeit, the true-hearted and the perverse, in a word, the true Apostles, and the false Apostles. "And no wonder," he continues, "for Satan himself transforms himself into an angel of light ; so that it is not a great thing that his ministers are transformed into ministers of righteousness." According then to St. Paul's teaching, as often as false apostles, or false prophets, or false doctors, pervert texts of Scripture into authorities for their errors, they are evidently following the crafty device of their father, who, we may be sure, would never adopt it, did he not well know that the pretence of Scripture texts is the most successful mode of insinuating impious doctrine.

Does any one ask, how we know that the devil is accustomed

to quote Scripture? let him read the Gospels, in which it is written,—“Then the devil took Him up,” that is, the Lord and Saviour, “and placed Him on a pinnacle of the Temple, and said to Him, “If Thou art the Son of God, cast Thyself down, *for it is written*, He hath given His angels charge of Thee, to keep Thee in all Thy ways.”... We must especially heed and remember the doctrine contained in this passage, that, when we meet with men citing the words of Apostles or Prophets against the Catholic Faith, we may take it as a Gospel sanction for being quite certain, that the devil speaks by their mouth. . . . If any one of the heretics be asked, how he proves that we ought to abandon the universal and ancient faith of the Church Catholic, he will promptly reply, “It is written;” and on the spot is ready with a thousand texts and proofs, some from the Law, some from the Psalms, some from the Apostles, some from the Prophets; with the view of precipitating the unhappy soul, by a new and perverse interpretation of them, from the secure pinnacle of Catholicism into the gulf of heresy. Moreover, they add promises which wonderfully deceive incautious men. They dare to engage and to proclaim that in their Church, that is, in their own meeting, there is a certain great and special grace of God, belonging to each of them personally, so that without labour, or endeavour, or pains, without seeking, or asking, or knocking, all who belong to their number, are so divinely ordered, that carried up aloft by the hands of angels, they can never “strike their foot against a stone,” that is, stumble in their Christian course.

[This warning is especially seasonable to us of this day, who are beset both with the clamour, that “the Bible and the Bible only is the religion of Protestants,” and with a thousand discordant views, all professedly Scriptural, in illustration of its unreasonableness. We may simply say, “that interpretation shall be ours, which the Church has ever taught from the first day until now. The whole body of saints, speaking unanimously, must be sounder and more certain in their doctrine, than any of these upstart and self-authorized parties.” If it be objected, that the Church Catholic at this day speaks different things; we may plainly deny this as regards the great points of faith, as above stated. Whatever be our private differences with the Roman Catholics, we may join

with them in condemning Socinians, Baptists, Independents, Quakers, and the like. But God forbid, that we should ally ourselves with the offspring of heresy and schism, in our contest with any branches of the Holy Church, which maintain the foundation, whatever may be their incidental corruptions!]

7, (c. 28, 29, 30, 31.)

If it be asked, whether in saying that the Christian doctrine is immutable, I maintain that Divine doctrine can make no advance in the Church, let me answer at once that I maintain just the reverse. Who indeed is so niggardly towards mankind, so abandoned by God, as to try to forbid it? However, it must be such an advance as is truly an increase of the faith, not a change. That is, it is the property of an increase, that each particular part has its own development; but of a change, that some part or other becomes what it was not before. Doubtless, then, there should be in successive ages an increase, a great and effective improvement, in the understanding, the knowledge, the wisdom of all Christians, and of each of them, of the individuals and of the whole Church, but only in the same form, that is, in the same doctrine, the same meaning, the same expression.

The soul should observe the same rule which obtains in the case of the body, which, in the course of years, unfolds itself into its perfect proportions, yet remains the same as before. Great as is the difference between the flower of boyhood and the maturity of old age, yet the very same individual who was a boy becomes aged, the change in state and habit of that one and the same being in no respect affecting the identity of his nature and his person. Children at the breast have small limbs, youths have large, yet the very same ones. Their number is the same, even though they might before be in part undeveloped. This, then, evidently is the legitimate and right rule of growth, the natural and beautiful order of advancing, if years bring out into shape those elements which Creative Wisdom had already implanted. If, however, a change were made in course of time into some type



of a different species, or the number of the limbs increased or diminished, the whole body would necessarily fall to pieces, or become monstrous, or, at least, be enfeebled. So, in like manner, let the one message of Christianity follow the laws of growth; consolidated indeed by years, expanded, elucidated, but incorrupt for ever, and inviolate, and full and perfect in the entireness of its parts, of its members, (as it were,) and its senses, but with no alteration, no loss of its characteristic marks, no variety in its definition.

For instance: our ancestors sowed of old in this corn-field of the Church the seeds of true faith as of wheat. It were very wrong and unseemly that we their children should choose, instead of the genuine crop, the intrusive deceit of the tares. Rather, it is right and fitting that the first and the last should not differ from each other, but that the seed being wheat, the crop should be wheat also . . . God forbid that, in that Spiritual garden, the shoots of cinnamon and balsam should suddenly bear nettles or aconite. Whatever, then, divine husbandry and ancient faith have sown in our Church, must be cultivated and cherished by the diligence of posterity; must flourish and grow to ripeness; must advance and be perfected. It is pious to make accurate, to refine, to polish those primitive doctrines of heavenly philosophy; it is impious to change them for others. Let them be made intelligible, luminous, distinct; but they ought ever to retain their completeness, their entireness, their characteristic nature.

For, should this license of impious deceit once be allowed, I shudder to think of the risk, which will follow, of the excision and destruction of religion. If but one portion of the Catholic doctrine be renounced, another, and then another, and then again others will be renounced also, as if by right and custom. Moreover, if the separate parts be repudiated, what is to hinder the whole being at length repudiated equally? On the other hand, if new and old, foreign and native, profane and sacred, are once mingled together in any degree, this evil must necessarily extend

to the whole, till nothing is left in the Church inviolate, nothing undefiled, the shrine of holy truth becoming the impure dwelling of impious and base errors. But, may God's pity avert this curse from the hearts of His people; rather be it the recompense of the wicked!

[Alas! since the Church divided and spoke different things, what part of it is there which is not, in some respects, justly open to the description contained in these last words! How miserably contrasted are we with the One Holy Apostolic Church of old, which "serving with one consent," spoke "a pure language!" And now that Rome has added, and we have omitted, in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and, with Bishop Ken, make it our profession to live and "die in the faith of the Catholic Church before the division of the East and West?"]

OXFORD,

*The Feast of St. Luke.*

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# TRACTS FOR THE TIMES.

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BY

MEMBERS OF THE UNIVERSITY OF OXFORD.

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VOL. II.—PART II.

FOR

1834-5.

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“ If the trumpet give an uncertain sound, who shall prepare himself to the battle ? ”

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THIRD EDITION, ENLARGED.

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1840.

# PRAYERS FOR THE LIVES

OF THE PEOPLE OF THE UNITED STATES

OF THE YEAR 1863

AND

OF THE YEAR 1864

AND OF THE YEAR 1865

AND OF THE YEAR 1866

AND OF THE YEAR 1867

AND OF THE YEAR 1868

AND OF THE YEAR 1869

AND

THIRD EDITION, ENLARGED.

## TRACTS FOR THE TIMES.

## SCRIPTURAL VIEWS OF HOLY BAPTISM,

AS ESTABLISHED BY THE CONSENT OF THE ANCIENT CHURCH, AND  
CONTRASTED WITH THE SYSTEMS OF MODERN SCHOOLS.

What sparkles in that lucid flood  
Is water, by gross mortals ey'd :  
But seen by Faith, 'tis Blood  
Out of a dear Friend's side.

CHRISTIAN YEAR. *Holy Baptism.*

## PART I.

## CHAPTER I.

ON THE PRINCIPLES NECESSARY FOR THE ATTAINMENT OF SCRIPTURAL TRUTH, AND SOME OBSTACLES WHICH OF LATE HAVE PREVENTED MEN FROM RECEIVING THAT OF BAPTISMAL REGENERATION.

EVERY pious and well instructed member of our Church will in the abstract acknowledge, that in examining whether any doctrine be a portion of revealed truth, the one subject of inquiry must be, whether it be contained in Holy Scripture ; and that in this investigation, while, in proportion to the fulness of the evidence, he defers to the interpretations handed down to us through the early Church, so also must he lay aside all reference to the supposed influence of such doctrine, the supposed religious character of those who held it at any given time, and the like.

Any right-minded person, I say, will readily acknowledge this in the abstract ; for to judge of doctrines by their supposed influence upon men's hearts, would imply that we know much more of our own nature, and what is necessary or conducive to its re-



storation, than we do : it would be like setting about to heal ourselves, instead of receiving with implicit faith and confidence whatever the Great Physician of our souls has provided for us. The real state of the case is indeed just the contrary of what this habit would imply. We can, in truth, know little or nothing of the efficacy of any doctrine but what we have ourselves believed and experienced. Even in matters of our own experience we may easily deceive ourselves, and ascribe our spiritual progress *exclusively* to the reception of the one or the other truth, whereas it has depended upon a number of combining causes which God has ordered for our good, upon a great variety of means, by which God has been drawing us to Himself, whereof we have seized upon one or two of the principal only. In other cases we may be altogether mistaken. Thus, to take a published instance ; a person now living has said of himself that “ as he had “ read himself into infidelity, so he was enabled to read himself “ out of it.” As if mere diligent study could restore any one who had fallen from the faith ! Whereas, without considering what circumstances, beside the reading of infidel books, led him to infidelity, or what commencing unsoundness led him to follow up the reading of infidel books, on which he was not competent to judge ;—the very fact of reading at one time infidel, at another Christian, writings, implies that the frame of mind was different at each time ; so that by his own account, other causes must have combined both to his fall, and his restoration. Again, he himself incidentally shows that, though a sceptic, he still continued to exercise considerable self-denial, for the welfare of others : so that *among* the instruments of his restored faith, may have been one which he omitted, that his benevolence, like that of Cornelius, and the prayers of those, whom he benefitted, went up as a memorial before God<sup>1</sup>. But if we can be mistaken, even as to the influence of what we have tried, much more assuredly must we, in spiritual matters, be in ignorance of what we have not tried. We may have some intimation with

<sup>1</sup> Knox's Correspondence, t. ii. p. 586, 7. “ It has often struck me that “ probably this good man was rewarded for his fraternal piety by his providential conversion to Christianity.”

regard to such questions, whether of doctrine or of practice, from the experience of good men ; but so far from being judges about them, it will often happen that precisely what we are most inclined to disparage, will be that which is most needful for us. For, since all religious truth or practice is a corrective or purifier of our natural tendencies, we shall generally be in ignorance beforehand, what will so correct or purify them. Our own palate is disordered, our own eye dimmed : until God then has restored, by His means, our spiritual taste, or our spiritual vision, we should select for ourselves very blindly or undistinguishingly. In matter of fact, the Christian creed has been repeatedly pared down, as every one knows, in consequence of men's expunging beforehand, what they thought prejudicial to the effect of the other portions of Scripture truth. Thus, early Heretics objected to the truth of the human nature of CHRIST : against the Reformers it was urged, that the doctrine of "justification by "faith only" was opposed to sanctification and holiness : Luther, (although he afterwards repented,) excepted against God's teaching by St. James, and called his Epistle an "Epistle of straw : " fanatics of all ages have rejected the use of both Sacraments : stated or premeditated prayer has been regarded as mere formality, and the like. And in these or similar cases, when at a distance, we can readily see how some wrong tendency of mind suggested all these objections, and how the very truth or practice objected to, would have furnished the antidote which the case needed. We can see *e. g.* how stated or fixed prayer would have disciplined the mind, how a form would have tended to make the subjects of prayer more complete : for we ourselves have felt, how, by the prayers which the Church has put into our mouths, we have been taught to pray for blessings, our need of which we might not have perceived, or which we might have thought it presumption to pray for. And this is a sort of witness placed in our hands, to testify to us, how in other cases also we ought with thankful deference to endeavour to incorporate into the frame of our own minds each portion of the system which God has ordained for us, not daring to call any thing of little moment, which He has allowed to enter into it ; much less pre-

suming to "call that common, which God hath cleansed," or to imagine that, because we cannot see its effects, or should think it likely to be injurious, it may not be both healthful and essential.

The doctrine, then, of Baptismal Regeneration (rightly understood) may have a very important station in God's scheme of salvation, although many of us may not understand its relation to the rest of that dispensation, and those who do not believe it, *cannot* understand it. For this is the method of God's teaching throughout; "first believe and then you shall understand<sup>1</sup>." And this may be said, in Christian warning, against those hard words, in which Christians sometimes allow themselves; as, "the deadening doctrine of Baptismal Regeneration;" language which can only serve to darken the truth to those who use it, and which is by so much the more dangerous, since all Christians believe that Regeneration *sometimes* accompanies Baptism. Since also Baptismal Regeneration was the doctrine of the Universal Church of CHRIST in its holiest ages, and our own reformers (to whom, on other points, men are wont to appeal as having been highly gifted with God's HOLY SPIRIT) retained this doctrine, it would seem to require but little modesty in a private Christian, not to feel so confident in his own judgment, as to denounce, in terms so unmeasured, what may after all be the teaching of God; "lest haply he be found to fight against God."

Others again, holding rightly the necessity of Regeneration for every one descended of Adam, would strongly set forth this necessity; but whether God have ordinarily annexed this gift to Baptism, this they would have passed over as a difficult or curious question. They bid men to examine themselves whether they have the fruits of regeneration; if not, to pray that they be regenerate. "This absolute necessity of regeneration," they say, "is

<sup>1</sup> "We are not therefore ashamed of the Gospel of our LORD JESUS CHRIST, because miscreants in scorn have upbraided us, that the highest point of our wisdom is, *Believe*. That which is true, and neither can be discerned by sense nor concluded by mere natural principles, must have principles of revealed truth whereupon to build itself, and an habit of Faith in us, wherewith principles of that kind are apprehended."—Hooker L. v. § 63.



“ the cardinal point ; this is what we practically want for rousing  
“ men to the sense of their danger, and for the saving of their  
“ souls : what privileges may have been bestowed upon them in  
“ Baptism, or, in a happier state of the Christian Church, might  
“ not only be then universally bestowed, but be realized in life, is  
“ of lesser moment : regeneration, and the necessity thereof, is the  
“ kernel ; these and other questions about outward ordinances, are  
“ but the husk only : regeneration and ‘ justification by faith only ’  
“ are the key-stones of the whole fabric.” I would, by the way,  
protest against such illustrations, whereby men, too commonly,  
embolden themselves to call any portion of God’s institution  
for our salvation, “ husk,” or “ shell,” or the like : let it seem  
to us never so external, it can in no stage of the Christian  
course be dispensed with, which these similitudes would imply.  
Rather, if we use any image, we might better speak of the whole  
Gospel as an elixir of immortality, whereof some ingredients may  
be more powerful than the rest, but the efficacy of the whole  
depends upon the attemperament of the several portions ; and  
we, who formed neither our own souls, nor this cure for them,  
dare not speak slightly of the necessity of any portion.  
Doubtless there are truths, which in one sense (comparatively  
speaking) may be called the great truths of Christianity, as  
embodying in them a larger portion of the counsel of God, and  
exhibiting more fully His attributes of holiness and love. Better  
perhaps, and more Scripturally might we speak of *the* truth,—the  
Gospel itself ; yet there is no evil in that other expression, if  
intended solely as the language of thankfulness for the great  
instances of His mercy therein conveyed. If used, on the other  
hand,—I will not say disparagingly, but—as in any way convey-  
ing an impression that other doctrines are *not* in their place  
essential, or that we can assign to each truth its class or place in  
the Divine economy, or weigh its value, or measure its impor-  
tance, then are we again forgetting our own relation to God, and  
from the corner of His world in which we are placed, would fain  
judge of the order and correspondencies and harmonies of  
things, which can only be seen or judged of, from the centre,  
which is God Himself. We cannot, without great danger, speak

of lesser, or less essential, truths, and doctrines, and ordinances, both because the passage from "less essential," to "unessential," is unhappily but too easy, and because although these truths may appear to relate to subjects further removed from what *we* think the centre of Christianity, the mode in which we hold them, or our neglect of them, *may* very vitally affect those which we consider more primary truths. We can readily see this in cases in which we are not immediately involved. Thus we can see how a person's whole views of Sanctification by the HOLY GHOST will be affected by Hoadly's low notions of the LORD'S Supper; or how the error of Transubstantiation has modified other true doctrines so as to cast into the shade the one Oblation once offered upon the Cross; or how the addition of the single practice of "soliciting the Saints to pray for men," has in the Romish Church obscured the primary articles of Justification and of the Intercession of our Blessed LORD; and yet Transubstantiation was at first connected with high reverential feeling for our LORD, and no one could have anticipated beforehand, that this one error would have had effects so tremendous. If then wrong notions about the one Sacrament, among both Romanists and Pseudo-Protestants, have had an influence so extensive, why should we think error, with regard to the other, of slight moment? Rather, should we not more safely argue, that since Baptism is a Sacrament ordained by CHRIST Himself, a low, or inadequate, or unworthy conception of His institution, must, of necessity almost, be very injurious to the whole of our belief and practice? Does not our very reverence to our SAVIOUR require that we should think any thing, which He deigned to institute, of very primary moment,—not (as some seem now to think) simply to be obeyed or complied with, but to be embraced with a glad and thankful recognition of its importance, because He instituted it?

The other point, which was mentioned as important to be borne in mind, in the inquiry whether any doctrine be a Scriptural truth, was, that we should not allow ourselves to be influenced by the supposed religious character of those whom we happen to know of, as holding it, or the contrary. This we should again see

to be a very delusive criterion, in a case where we have no temptation to apply it: we should at once admit that Pascal and Nicole were holy men, nay, that whole bodies of men in the Church of Rome had arrived at a height of holiness, and devotion, and self-denial, and love of God, which in this our day is rarely to be seen in our Apostolic Church; yet we should not for a moment doubt that our Church is the pure Church, although her sons seem of late but rarely to have grown up to that degree of Christian maturity, which might have been hoped from the nurture of such a mother: we should not think the comparative holiness of these men of God any test as to the truth of any one characteristic doctrine of the Church of Rome. We should rightly see that the holiness of these men was not owing to the distinctive doctrines of their Church; but that God had ripened the seed of life which He had sown in their hearts, notwithstanding the corrupt mixture with which our Enemy had hoped to choke it: we should rightly attribute the apparent comparative failure among ourselves in these times, not to our not possessing the truth, but to our slothful use of the abundant treasures which God has bestowed upon us. They hold the great Catholic truths of our Creeds, and much of the self-discipline (as fasting), or means of grace (as more frequent prayer), which modern habits have relinquished; and these have brought their fruit: yet we should not infer that all which they held was true, because they were holy. Holiness (whether produced in the teacher or the taught) proves the presence of *some* truth, not of the whole truth, nor the purity of that truth. And so also, with regard to any doctrine in which persons either within or without our Church may depart from her; no one can say with confidence, that the superior holiness of any who do not accept it, is attributable to their not accepting it, since it may be only that by their rejection of this one truth, they have not forfeited the blessing of God upon the other truths, which they yet hold: while others who do hold it, may be holding it in name only, and may never have examined the treasure committed to them, or stirred up the gift that is in them. It may be (to speak plainly) that many who deny or doubt about Baptismal Regeneration, have been made holy and good men, and yet have sustained a



loss in not holding this truth : and again, that others may nominally have held it, and yet never have thought of the greatness or significance of what they professed to hold. If, again, right practice were a test of doctrine, then could there be no such thing as "holding<sup>1</sup> the truth in unrighteousness," for which however the Apostle pronounces the condemnation of the Heathen. Further, if the comparison were any test at all, it must manifestly be made not at one period only, but throughout the time that such doctrine has been held by the Church ; one must compare, not the men of our own day only, but those of all former times, Confessors, Saints, and Martyrs, which were impossible ! This is not said, as if we were competent judges even as to our own times, or as if any could be, but God alone, who searcheth the hearts ; for if the number of those, who being earnest-minded and zealous men, do not hold Baptismal Regeneration, were increased an hundred fold, or if those who imagining that they hold Baptismal Regeneration, do in fact use it as a screen to hide from themselves the necessity of the complete actual change of mind and disposition necessary to *them*, were many more than they are, —still, who can tell to how many thousands, or tens of thousands, this same doctrine has been the blessed means of a continued child-like growth in grace, who have been silently growing up,

<sup>1</sup> Or "hold down the truth," Rom. i. 18, but *κατέχω* is used without emphasis, Luke xiv. 9. for "take," "hold," and 2 Thess. ii. 6. it signifies "hinder ;" Luke iv. 42. "detain," not "keep down." The doubt was not alluded to (Ed. i.), because it does not in the least affect the argument. In either case, the truth is *in the persons*, whether they keep it for a time, and then at last lose it, or forcibly keep it down, and repress it from rising up, and being present to their minds, and influencing them. And so St. Paul, verse 19, directly asserts that "that which might be known of God was manifest *in them*, for God hath "showed it unto them ;" and this is explained, verse 20, to be "His invisible "power and Godhead ;" and, verse 21, he says, "they knew God." Their condemnation was not that they knew not God, for then, in comparison, "they had "had no sin," (John ix. 41.), but that they knew Him, and yet acted against their knowledge, by "changing the glory of the incorruptible God into an image made "like unto corruptible man," and so at last God gave them up unto an undistinguishing (*αδόκιμος*) mind ; so that, *at last*, they lost the knowledge also. And so it is with individuals ; men act at first against the light and truth in them, and afterwards, and at length only, is the light withdrawn. See St. August. Tract. 2. in Joann. § 4.

supported by the inestimable privilege of having been made God's children, before they themselves knew good or evil ; who have on the whole been uniformly kept within CHRIST's fold, and are now " heartily thanking their heavenly Father for having called them" thus early to this state of salvation, into which, had it been left to their frail choice, they had never entered ; who " rejoice with " joy unspeakable and full of glory," that they were *placed* in the Ark of CHRIST's Church, and not first called, of themselves, to take refuge in it out of the ruins of a lost world <sup>1</sup>.

Most of this, people will in the abstract readily acknowledge ; even if they are not conscious of the full value of the Church, as an Interpreter of Holy Scripture, still they will confess that Scripture is the only ultimate authority in matters of Faith, and that in searching it they ought not to be biassed by any questions of expediency, or grounds distinct from the obvious meaning of the Inspired word : and yet they will probably find on examination that some of these irrelevant grounds have occasioned them to hold Baptismal Regeneration to be an unscriptural doctrine. If they examined Scripture at all, yet still the supposed effects of this, and of a contrary doctrine, the supposed character of those who hold it, or the reverse, were in fact their rule for interpreting Scripture ; or perhaps wearied with the controversy (which is and must be in itself an evil) they came to the conclusion that, if we but hold the necessity of Regeneration, it matters not when we suppose it to take place,—thus *assuming*, in fact, the unscripturalness of the doctrine of Baptismal Regeneration, since if God has connected Regeneration with Baptism, it must be of importance.

<sup>1</sup> " They with whom we contend are no enemies to the Baptism of infants ; " it is not their desire that the Church should hazard so many souls by letting " them run on till they come to ripeness of understanding, that so they may be " converted and then baptized, as Infidels heretofore have been ; they bear not " towards God so unthankful minds as not to acknowledge it even among the " greatest of His endless mercies, that by making us His own possession so " soon, many advantages which Satan otherwise might take are prevented, and " (which should be esteemed a part of no small happiness) the first thing " whereof we have occasion to take notice is, how much hath been done already " to our good, though altogether without our knowledge."—Hooker, b. v. § 64, p. 287.

This is very natural; for men must lean upon something. Our Reformers, in their interpretation of Scripture, besides the divine means of prayer, leant on the consent and agreement of the "old holy Catholic Doctors," who had received their doctrine immediately, or but at a little interval, from the Apostles, when every link almost in the chain was a Saint and Martyr. The agreement of the Church was to them the evidence of God's speaking in the Church. But now that men have forgotten these maxims, and the blessed dead who resisted unto blood Heathen malice, and established and fixed for us the Creeds wherein we find rest, and look upon deference to the Church almost as a relic of Papal errors, man, since he is not made to be independent, leans upon his fellows; and the supposed spiritual character of individuals is made the test of truth. Man cannot escape from authority: the question only, in religious truth as in civil society or in private life, is, whose authority he will follow.

This mode of judging is indeed a tacit recognition of external authority; those who adopt it have virtually renounced the narrow and cold notion of individual judgment, and taken refuge from it in that of a body of Christians; they adopt and imitate the principles of our Church, which refers us to the agreement of Catholic antiquity, only that unhappily they take as a test moderns instead of ancients; those who arose after the waters had been polluted, instead of those who lived near the source; a section of the Church, instead of the Church itself. They are thereby necessarily much narrowed in their choice, substituting a sort of Ultra-Protestant Popery of one or more individuals, for the Catholic unity of all times and Churches.

The several controversies with infidels, again, have led to some false maxims as to the tests of truth: for, instead of setting forth against these despisers the power of the Gospel of CHRIST as a *whole*, that it is "the power of God unto salvation to every one that believeth," that "the truth," *i. e.* the *whole* Gospel, "will set free" those who receive it, men have dwelt too much upon its natural tendency, as they deem it, to produce such or such effects, upon the efficacy of particular doctrines, or its contrast in such or such points with other religions; thereby fostering the conviction that we are much more judges in these matters than we



are. These men, however, were contented with contrasting Christianity, or parts thereof, with that which was out of the pale of the Gospel; and for this, happily, a more general and superficial view and statement of doctrine sufficed: others have arisen, who have applied this same test *within* the compass of Christianity, contrasted the supposed efficacy of one doctrine with another; and thus we have made ourselves judges in matters yet more beyond our grasp. Undoubtedly faithful and sound preaching is likely, by God's blessing, to produce a harvest: the holy and earnest life of a religious pastor is a yet more powerful sermon: his performance of his weekly duties, his greater watchfulness over the right dispensation of the Sacraments, his more earnest prayers are also means of promoting God's kingdom. Obviously then, the blessed effects of a whole ministry cannot be made a test of the truth of each doctrine preached: and yet more obviously perhaps on this ground, that there is not *complete* agreement in the doctrines, the preaching of which is attended with these apparent effects: add also, that even in this way, one must judge not by the preaching of those, who being already full of fervour preached these doctrines, but by that of their disciples<sup>1</sup>; for it may be that that influence was owing to the fervour of the individuals, not to the *entire* truth of their system. For since we do not think that incidental error will mar the benefit of a whole ministry, or that fallible man, though richly endowed by God's SPIRIT, is yet rendered infallible, we cannot infer that because his teaching is blessed, therefore every portion of it must be sound. Rather, one might infer from the fact that the same doctrines when preached by a less gifted follower, have not the same efficacy, that the former efficacy was not to be referred to the truth of *each* doctrine, which was preached, but to the SPIRIT of God, with which each faithful minister is endowed. Had the effect been the result of the whole doctrine, and of that only, the effects had been more uniform. Lastly, we must look not to im-

<sup>1</sup> Thus the early Pietists in Germany, whose system and practice much resembled that of the body here alluded to, had, from their personal character, a great, and for the time a blessed, influence; but they shook the Lutheran body, and prepared the way for its downfall: their successors with the same system had no weight.

mediate only but to lasting effects, not only to the foundation but to the superstructure. This arguing from the supposed effects of a system, as it is at this day the plea for every irregularity, so is it most used by a body where the good effects are the least lasting, and subsequently are fearfully neutralized ; and it is in great part owing to the absence of this doctrine of Baptismal Regeneration, that while a foundation is so often laid, the edifice of Christian piety among us still bears such low and meagre proportions, and still further, that there is not more of early Christianity among us. As of course, if it is a Scriptural truth, the neglect of preaching it must be a loss as well as a negligence.

These observations<sup>1</sup> are not made under any idea that they who oppose the doctrine of Baptismal Regeneration are more zealous and earnest than they who preach it ; quite the contrary ; they who believe and realize the height of the gift of God in Baptism must, in the belief of the great things which God has done for them and His whole Church, have a source of solemn responsibility and deep awe, and humble amazement of God's graciousness, peculiar to themselves ; and in proportion as they are penetrated with it, their preaching must be also raised. One may appeal safely on this point to the solid, subdued, but sublime eloquence of the early Church, or to those of our own who in older times most realised their Baptismal gifts. Baptismal Regeneration, as connected with the Incarnation of our blessed LORD, gives a depth to our Christian existence, an actualness to our union with CHRIST, a reality to our sonship to God, an interest in the presence of our LORD's glorified Body at God's right hand, a joyousness amid the subduing of the flesh, an overwhelmingness to the dignity conferred on human nature, a solemnity to the communion of saints, who are the fulness of Him, Who filleth all in all, a substantiality to the indwelling of CHRIST, that to those who retain this truth, the school which abandoned it must needs

<sup>1</sup> The following remarks are made reluctantly now (Ed. ii.), because, in a controversial writing, what had been said above has been construed into an admission of the superiority of those who oppose the doctrine of Baptismal Regeneration. The author wished, while he might, to avoid every thing directly bearing on modern controversy.

appear to have sold its birthright. But it is one thing to hold Baptismal Regeneration, and another, to hold merely that there is no regeneration subsequent to Baptism. A mere negative view must always be a cold one. Any careless person may hold Baptismal Regeneration negatively; they only can hold it positively and in its depth, who have endeavoured to realize it. Yet as well might we urge the case of the Antinomian, (*i. e.* of him who holds justification by faith *negatively*, in opposition to the necessity of good works,) against that holy doctrine, as the case of him who should in like way abuse the doctrine of Baptismal Regeneration, to lower the greatness of subsequent holiness. Both may be abused to men's own destruction; both may be blasphemed in consequence of their being held in name only; both may be held imperfectly and inadequately; nay, both in this life must be so held; yet one would not select those who hold either, and therewith other truths, most imperfectly, as the specimens of the effects of the doctrine in itself. Let those who would remonstrate against any such injustice, in the case which they make their own, beware how they be themselves guilty of the like injustice.

But, again, it might very well be, that a body of men, having much zeal for religion, and very active in promoting it, might yet for a time be in error upon some one or more points; nay, in circumstances such as the present are represented to be, it is probable that it would be so. It is professed, that they who now oppose Baptismal Regeneration, arrived at their present views by a sort of reaction; the Church, it is represented, was in a state of lethargy and coldness, preaching moral discourses, and forgetful of her office as teacher of the truth, when certain individuals were aroused, and preached faithfully the leading truths of the Gospel, of which our generation is reaping the fruits. In like manner individuals who oppose the same doctrine, are wont to refer to the time when they suppose they held it, as a period of religious apathy, during which they lulled their consciences with the notion that, having by Baptism been made children of God, they had nothing further to do<sup>1</sup>. In either case (whether of

<sup>1</sup> Hence such persons persist in calling the doctrine of Baptismal Regeneration "deadening," and "soul-destroying," because *they* held it amiss, and so



individuals or bodies), it is probable that they would arrive at a portion only of the truth. It is not in these sudden reactions that God generally imparts a consistent enlarged view of truth. To such he gives what is most needful for them, and they are often energetic preachers of conversion ; but the deeper, calmer, insight into truth, He usually reserves for those (whether bodies or individuals) whom He has gently led, and who have on the whole equably followed his leading. Under the elder dispensation, *schools* of the prophets were formed, so soon as God purposed to raise up a succession of teachers for His Church ; from very youth were they to be trained to the service of the LORD. Samuel himself, who was employed to form them, was before his birth consecrated to the LORD, and formed in His temple ; the forerunner of the LORD was sanctified from his mother's womb ; and of the Apostles whom He chose, the saintly disciple whom He loved, who loved most early, steadily, boldly, alone by the Cross, was chosen further that he should

“ Armed in his station wait,

“ Till his Lord be at the gate ;”

forming and carrying on the Church when the rest were removed, and (through his disciple St. Polycarp) the author of the earliest school of Christian doctors for the transmission of sound doctrine. So also in later times, they to whom, in her hour of need, the Church of CHRIST has been most indebted for the maintenance of purity of life and doctrine, St. Basil<sup>1</sup>, St. Gregory of Nazianzum, St. Athanasius the Great, St. Ambrose, St. Chrysostom, St. Ephraim, were, by pious mothers, sisters, grandmothers,

it became deadening to them ; *e. g.* “ A Tract for the Times, in Reply to the Oxford Tracts,” p. 1 & 13, notes.

<sup>1</sup> St. Basil, chiefly by his grandmother Macrina, a confessor of the Catholic Faith, and a disciple of St. Gregory Thaumaturgus ; St. Gregory of Nazianzum, by the excellent Nonna, who, like Hannah, dedicated her son to God from the womb, and soon after his birth, placing the Gospel in his hand, devoted him at the Altar to the service of the LORD, as was St. Ephraim also, the son of Confessors ; St. Athanasius, by very pious parents, and then by the saintly Alexander the Bishop ; St. Ambrose, by his sister Marcellina, who devoted herself to celibacy, that she might the more “ care for the things of the LORD ;” St. Chrysostom, by his mother Anthusa, who lived a widow from her twentieth year, retiring from the world, wherewith she was connected, to devote herself to educate her son.

bishops, piously trained, and grew up in that ripening piety ; or else as St. Hilary and St. Cyprian, born heathens, faithfully followed God's earliest guidance to the truth. St. Augustine, on the other hand,—although *his* wanderings were before he received the seal of Baptism, and through subsequent steadfastness he became, as it were, a guardian angel to the Church, standing in the gap against Pelagianism,—yet propagated or introduced error into the Church along with the good seed, was the author of a stern theory of predestination, and through his statements, a chief promoter of the belief in Purgatory.

It is, then, even probable, on the very view of the case set forth by the adherents of this system, that men or parties, so circumstanced, should in this sudden recovery have seized hold of certain prominent truths, applied them forcibly, but have forgotten others, which still are essential to their perfect use and truth. They have re-erected the temple of God, but it has no longer Aaron's rod that budded, nor the Manna, nor the Shechinah—the full truth of the indwelling of the LORD in His Church. It was so in the Swiss reformation, whose traditions of doctrine and exposition of Scripture, those of the school in question have engrafted upon the Church : and, as in the early reformation, many of the German Reformers, together with the truths which they learned from St. Augustine, imbibed from him also a rigid predestinarian theory, and subsequently relaxed it, so now, together with the truths which Calvin, (the parent, as it were, of their reformation,) intended to advocate, men have unwittingly entertained also his deep disparagement of the Sacraments, whereby he corrupted the truths which he held. They received both together ; and because the doctrine of Baptismal regeneration must correct *his* view of “ justification by faith,” they think it opposed to the doctrine in itself. Their views then are defective, in that, arising (according to their own statement,) in a cold period of the Church, they seized upon certain principal truths <sup>1</sup>, as

<sup>1</sup> It ought to be borne in mind that Dr. Chalmers' testimony so often alleged, as decisive between two sorts of preaching, contrasts simply Christian preaching, as a whole, and Heathenism. For what Dr. C. speaks of, is “ pressing the “ reformatations of *honor* and truth and integrity, the *virtues* and *proprieties* of “ *social life*,”—“ subordinate reformatations.” Why so might Cicero have

*the* means of restoring the energy of the Church, or of rousing men from their lethargy ; but as men awaking from a slumber in alarm, look not around with full self-possession, they let slip other truths. Without deciding as to the whole extent of their allegations, the eighteenth century was comparatively a stagnant period of the Church,—in England, owing to the violent revolution, whereby so many of her best members, the Non-juring Clergy, were ejected, and that, at one time, the State set itself to corrupt and degrade her, and her writers looked for strength in foreign alliances ;—abroad, through the development of the principles of the ultra-reformation, and the influence of degraded England and corrupted France. But this very fact, while it accounts for the weight attaching to any energetic, though partial, statement of truth, affords a presumption, that persons vehemently roused at that period, and connecting themselves with a defective reformation, would not see the whole ; their influence was blessed as far as they were faithful, fell short, where their system was defective.

A happier time, we trust, is dawning, when with the energy for conversion which now exists, shall be combined care for the young, such as the belief in God's gift through Baptism brings with it, and the holy calmness of a complete faith.

It has seemed necessary to premise thus much, both because the habits of mind referred to, have an evil tendency, far beyond even this one important subject, and also because the difficulties raised against Baptismal Regeneration seem to lie entirely in these collateral questions, not in the defect of Scripture evidence for its truth. They are made however, more in the hope of removing difficulties from the minds of such as have not yet taken any decided line against the doctrines of the Church, than of

preached. A mode of preaching “ wherein Christ was *scarcely ever* spoken of, “ or spoken of in such a way as stripped Him of all the importance of His character and offices,” has obviously nothing to do with any thing existing at the present day, nor with the belief that CHRIST imparts His gift of the new birth through Baptism. Bp. Sumner, in quoting this passage, (Apost. Preaching, c. v. end,) keeps the same contrast between Christianity and Heathenism, or Christianity as a republication of the religion of nature. This is seldom observed by those who quote them.



convincing such as have : and to the former only will the evidence proposed be addressed. But let not others think, that because the evidence does not persuade them, this is owing to its want of validity : for Scripture evidence is throughout proposed to those who believe, not to those who believe not ; it will be enough for those who “ continue in the things which they have learned, and have been assured of, knowing of whom they have learned them ” (2 Tim. iii. 14) ; but there is no promise that any, be they nations, sects, or individuals, who have failed to hold fast to them, should be enabled to see their truth. God has provided an institution, the Church, to “ hold fast ” and to convey “ the faithful word as they had been taught.” (Tit. ii. 2.) He ordered that the immediate successors of the Apostles should “ commit the things which they had heard of them to faithful men, who should be able to teach others also.” (2 Tim. ii. 2.) Whoever, then, neglects this ordinance of God, and so seeks truth in any other way than God has directed it to be sought, has no ground to look to obtain it ; nay, it appears to be a penalty annexed to departure from this channel of truth, both in individuals and bodies, that they not only lose all insight into the Scripture evidence for that truth, but gradually decline further from it, and but seldom, and not without extraordinary effort, recover. The first misgivings, and restrictions, and limitations, are forgotten : what was originally an exception is made a rule and a principle ; and departures, which were at first timidly ventured upon, and excused upon the necessity of the case, (as that of Calvin from episcopal ordination, or the licence with regard to the authority and extent of the Canon of Scripture among several denominations of Christians,) are by their followers looked upon as matters of glory and of boast, and as distinctive marks of Protestantism. For, on the one hand, the dissatisfaction generated by a state of doubt leads us to prefer even wrong decision to suspense or misgiving ; we “ force ourselves to do this ” unbidden “ sacrifice : ” on the other, our natural listlessness and dislike of exertion tempts us to make an arbitrary selection of such portions of the vast compass of Divine Truth as is most congenial to ourselves, (since to enter equally into all its parts

costs much effort,) and this done, we acquire a positive distaste for such truth as we have not adopted into what is practically our religious creed: we dislike having our religious notions disturbed; and since no truth can be without its influence upon the rest, the adoption of any forsaken truth involves not only the admission of a foreign and unaccustomed ingredient, but threatens to compel us to modify much at least of our actual system.

My object, then, in the following pages is partly to help, by God's blessing, to relieve the minds of such persons as being in the sacred ministry of the Church, or Candidates for the same, have difficulty in reconciling with their ideas of Scripture truth, what appears even to them to be the obvious meaning of our Baptismal and other <sup>1</sup> Formularies, as to the privileges of Baptism; partly (and that more especially) to afford persons a test of their own views of their SAVIOUR's ordinance, by comparing them with the language and feelings of Scripture. And this, because a due sense of the blessings which He has bestowed upon us, must tend to increase our love for Him; as also, because I know not what ground of hope the Church has to look for a full blessing upon its ministry from its Head, so long as a main channel of His grace be, in comparison, lightly esteemed.

<sup>1</sup> Persons often forget that Baptismal Regeneration is taught in the Catechism as well, as undoubtingly, and as warmly, as in the services of Baptism and Confirmation; for when the child is taught to say that it was "in its Baptism made a member of CHRIST and a child of God," that "being by nature born in sin, and the children of wrath, we are hereby (by the spiritual grace of Baptism) made the children of grace;" what is this but to say that they were born of GOD, *i. e.* re-generate? and every child is taught to "thank its Heavenly FATHER for having called it into this state of salvation through JESUS CHRIST our SAVIOUR," and humbly to pray—not that it be brought into any other state, but—"that it might continue in the same to its life's end."

## CHAPTER II.

ON THE MEANING OF BAPTISMAL REGENERATION, AND THE PASSAGES OF HOLY SCRIPTURE WHICH SPEAK OF OR IMPLY THE GREATNESS OF BAPTISM.

THE passages of Holy Scripture, which refer to Baptism, may naturally be divided under two heads ; those which directly connect regeneration with it (John iii. 5. Titus iii. 5), and those which speak of its privileges, in high indeed and glorious terms, but without the same precision and definiteness. Each class, in a different way, strengthens our faith ; the one telling us what our privilege is, the other raising or illustrating our notions of that privilege, by speaking of its accompaniments or results.

Before entering upon the consideration of these passages, however, some may wish to know the meaning here attached to the Scripture words "regeneration," or "new birth," and "birth from above." This were easy for practical purposes, by way of description, so as to set before ourselves the greatness of the gift by Baptism bestowed on us ; but it is not so easy by way of a technical definition. This arises from the very nature of the subject ; for we can only accurately define that which we understand, not in its effects only but its cause. Things divine, even by describing, we are apt to circumscribe ; much more, if we attempt strictly to define them : the depth of things divine cannot be contained within the shallowness of human words. The more carefully we express ourselves in the one way, the more escapes us in another. Thus, in the doctrine of justification by faith, a mind which should mainly fix itself on our being "accounted righteous," would by degrees lose sight of that other portion of it, the "having righteousness actually imparted, the "being made righteous ;" as on the other hand one<sup>1</sup> who recently

<sup>1</sup> Knox's Remains.



attempted to recover this last portion of the truth, became so intent thereon, as to do away the vividness of that former truth, that we are "judicially pronounced righteous or absolved for "CHRIST'S sake:" what CHRIST worketh *in* us cast a shade over what He did and suffered *for* us. So again, in many good persons, the desire to uphold (as they think) the doctrine of justification *by* faith, practically obliterates the truth, that our justification is imputed to us, not through the feelings, but *through* Baptism; as on the other hand, there may be also a cold and exclusive recognition of the gift of God in Baptism, without any vivid perception that by abiding faith only can that gift be retained. In all these cases, a portion of the truth has been taken for the whole, and has narrowed the whole. Neither again sufficeth it often, that the whole truth should be really involved in the definition given. Thus in the words "justification by faith," all the Christian privileges and gifts are indeed included, since they are all part of the faith, bestowed on one who embraces the mercies of God in CHRIST, and is through the Sacraments made a member of Him. It is justification by God's free grace in the Gospel, as opposed to every thing out of the Gospel; yet when a person comes to look upon this as a definition, not as exhibiting the truth vividly upon one side only, he annexes restraining senses to the words, and goes on to substitute or oppose one portion of the truth—that most familiar to his own mind—to other portions, likewise contained in it. Thus "justification by faith" came to be opposed<sup>1</sup> in men's minds to Baptism, the means ordained by CHRIST Himself for the remission of sin or for justification.

The like has happened with regard to Baptism. Hence also it may be in part that the early Church has not fixed the language on this subject beyond the statement of the Nicene Creed, (that there is "one Baptism for the remission of sins,") and her teachers have, as occasion suggested, dwelt at different times upon the one or other portion of its blessings, but left no fixed form of speaking thereon. They have *described* not *defined* the gifts of God in Baptism. Thus Baptism may obviously be looked upon

<sup>1</sup> Papers from the "Record," p. 31, 33, &c.

either with reference to the past or the future ; as a passage *from* death, or *to* life ; as a deliverance *from* sin, or a renewal *to* holiness ; a death unto sin, or a new birth unto righteousness ; and men's minds might from circumstances be directed *prominently* to the one or other view. Again, they might look upon Baptism as it was a *channel* of these blessings, in that the person baptized becomes thereby " a member of CHRIST," (which one saying comprehends more than all which men's or angels' thoughts can conceive of blessedness ; ) or they might look at the blessings of which it is the channel. Thus the Greek Fathers (who were harassed by no controversies connected with it) spoke principally of the blessedness whereof it makes us partakers. So St. Chrysostom<sup>1</sup> : " Blessed be God, who alone doeth wonders ; who made " all things, and changeth all. Behold, they enjoy the calm of " freedom who a little before were held captives, they are denizens " of the Church who were wandering in error, and they have the " lot of righteousness who were in the confusion of sin. For " they are not only free, but holy ; not holy only, but righteous ; " not righteous only, but sons ; not sons only, but heirs ; not " heirs only, but brethren of CHRIST ; not brethren of CHRIST only, " but co-heirs ; not only co-heirs, but members ; not members " only, but a temple ; not a temple only, but instruments of the " SPIRIT. See how many are the largesses of Baptism ; and " whereas some think that the heavenly grace consists only in the " remission of sins, lo, we have recounted ten glories thereof. " Wherefore we baptize infants, although they have no sins, that " holiness, righteousness, adoption, inheritance, brotherhood with " CHRIST, may be added to them ; that they may become his " members." It appears from this that some already had begun to restrict themselves too rigidly to the words of the description given in the Creed of Constantinople. St. Augustine, on the other hand, living in the midst of the Pelagian heresy, was com-

<sup>1</sup> Orat. ad Neophytos, ap. Augustin. c. Julian. l. i. § 21. It is plain (as St. Augustine remarks) that since St. Chrysostom speaks of children being free from *sins*, he means *actual sins*, since original sin must always be spoken of in the singular ; so the Pelagians, to make the passage serve their end, substituted the singular for the plural which St. Chrysostom used.

pelled to take prominently this very line, which St. Chrysostom regards as cold, when taken exclusively : since the Pelagians denied all sin in infants, he was obliged very principally to insist upon Baptism as the remission of original sin. In like manner, our Church at first, in her Catechism, used the warm undefined language of the Eastern Churches, " wherein I was made a " member of CHRIST, the child of God, and an inheritor of the " kingdom of heaven ;" and afterwards defined the benefits of Baptism more after the manner of St. Augustine, " a death unto " sin, and a new birth unto righteousness ; for being by nature " born in sin, and the children of wrath, we are hereby made the " children of grace." The two views, as above said, do in fact coincide, and are only the same great truth looked upon on different sides ; for neither did St. Augustine regard the remission of original or actual sin as taking place in any other way than through the union with CHRIST, nor doubted he that this union infused actual righteousness and holiness, the seed of immortality, and gifts in CHRIST far more than had been lost in Adam. On the other hand, the Greek Churches, though chiefly dwelling upon the blessings acquired, yet acknowledged Baptism to be for the remission of original, as well as actual sin.

The difficulty of explaining Baptismal Regeneration is twofold ; First, from its being a mystery ; Secondly, from men being in these days inclined to lower that mystery. Thus one should prefer speaking of it, with our Catechism, as that whereby we were made " members of CHRIST ;" but then, when people explain " members of CHRIST" to be " members of CHRIST's Church," and that, to mean " members of His visible Church, or of the society " of men called Christians," a description in itself the highest and most glorious, and the source of every other blessing, is made equivalent to " a mere outward admission into a mere outward " assemblage of men." In either case, however, man is the author of his own difficulties ; in the one, by lowering the fulness of Scripture truth ; in the other, by carnally inquiring into the mode of the Divine working. For a mystery presents no difficulty to belief ; it becomes difficult only when we ask about the mode of its being. Nicodemus asked, " How can these things be ?" and



most of our questions about Baptismal Regeneration are Nicodemus-questions. We know it in its author, GOD; in its instrument, Baptism; in its end, salvation, union with CHRIST, sonship to GOD, "resurrection from the dead, and the life of the world to come." We only know it not, where it does not concern us to know it, in the mode of its operation. But this is just what man would know, and so he passes over all those glorious privileges, and stops at the threshold to ask how it can be? He would fain know *how* an unconscious infant *can be* born of GOD? *how* it can spiritually live? *wherein* this spiritual life consists? *how* Baptism can be the same to the infant and to the adult convert? and if it be not in its visible, and immediate, and tangible effects, *how* it can be the same at all? Yet Scripture makes no difference; the gift is the same, although it vary in its application; to the infant it is the remission of original guilt, to the adult of his actual sins also; but to both by their being made members of CHRIST, and thereby partakers of His "wisdom and righteousness, sanctification and redemption;" by being made branches of the True Vine, and so, as long as they abide in Him, receiving from Him, each according to their capacities, and necessities, and willingness, nourishment and life; but if they abide not in Him, they are cast forth like a branch, and withered. We can then, after all, find no better exposition than that incidentally given in our Catechism,—“my Baptism, wherein I was “made a member of CHRIST, the child of GOD, and an inheritor of “the kingdom of heaven;” and with this statement we may well be content, as it expresses most our union with our Redeemer, the fountain of our gifts, and the ground of our hopes. One may then define Regeneration to be, “that act whereby GOD takes us “out of our relation to Adam, and makes us actual members of “His SON, and so His sons, as being members of His Ever-“blessed SON; and if sons, then heirs of GOD through CHRIST,”—(Gal. iv. 7.) This is our new birth, an actual birth of GOD, of water, and the Spirit, as we were actually born of our natural parents; herein then also are we justified, or both accounted and made righteous, since we are made members of Him who is Alone Righteous; freed from past sin, whether original or actual;

have a new principle of life imparted to us, since having been made members of CHRIST, we have a portion of His life, or of Him who is our Life; herein we have also the hope of the resurrection and of immortality, because we have been made partakers of His resurrection, have risen again with Him. (Col. ii. 12.)

The view, then, here held of Baptism, following the ancient Church and our own, is, that we be engrafted into CHRIST, and thereby receive a principle of life, afterwards to be developed and enlarged by the fuller influxes of His grace; so that neither is Baptism looked upon as an infusion of grace distinct from the incorporation into CHRIST, nor is that incorporation conceived of as separate from its attendant blessings.

The following sentences of Hooker express, in that great master's way, the view here meant to be taken:—"This<sup>1</sup> is the necessity of Sacraments. That saving grace which CHRIST originally is, or hath for the general good of His whole Church, by Sacraments He severally deriveth into every member thereof. By<sup>2</sup> Baptism therefore we receive CHRIST JESUS, and from Him the saving grace which is proper unto Baptism.—Baptism<sup>3</sup> is a Sacrament which GOD hath instituted in His Church, to the end that they which receive the same might be *incorporated into Christ, and so* through His most precious merit obtain as well that saving grace of imputation, which taketh away all former guiltiness, as also that infused divine virtue of the HOLY GHOST, which giveth to the powers of the soul the first disposition towards future newness of life."

Two more observations must be premised on the Scripture evidence itself: First, Whereas, confessedly, Regeneration is in Scripture connected with Baptism, there is nothing in Scripture to sever it therefrom. The evidence all goes one way. This, in itself, is of great moment. For if GOD, in two places only, assigns the means of His operations, and then in other places were to mention those operations apart from the means, we are not (as the manner of some is) to take these texts separately, as if they did not come from the same Giver, but to fill up what is not

<sup>1</sup> Eccl. Pol. b. v. c. lvii. § 5. ed. Keble.    <sup>2</sup> Ib. § 6.    <sup>3</sup> Ib. c. lx. § 2.

expressed in the one by what He teaches plainly in the other. Thus, when we have learnt that the "new birth," or "birth from above," is "of water and the Spirit," (John iii. 5.) then, where it is said, "who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John i. 13.) we should, with the Ancient Church, recognise here also the gift of God in Baptism to "such as receive Him."

But, Secondly, not only is there nothing in Scripture to sever Regeneration from Baptism, but Baptism is spoken of as the source of our spiritual birth, as no other cause is, save God: we are not said, namely, to be born again *of* faith, or love, or prayer, or any grace which God worketh in us, but to be "born *of*<sup>1</sup> water "and the Spirit," in contrast to our birth *of*<sup>2</sup> the flesh; in like manner as we are said to be born *of*<sup>3</sup> God: and in order to express that this our new birth *of* God is, as being of God, a deathless birth, it is described as a birth *of*<sup>4</sup> seed incorruptible, in contrast with our birth after the flesh, *of* corruptible seed through our earthly parents. The immediate causes of our birth are not yet spoken of; only we are taught that it is *of* God, and in itself immortal, if men will but not part with it; or occasion God to withdraw it. Holy Scripture, indeed, *connects* other causes besides Baptism with the new birth, or rather that one comprehensive cause, the whole dispensation of mercy in the Gospel, (for this, not the written or spoken word, is meant by the

<sup>1</sup> γεννηθῆναι ἐξ ὕδατος καὶ Πνεύματος. John iii. 5.

<sup>2</sup> τὸ γεγεννημένον ἐκ τῆς σαρκός. ib. v. 6.

<sup>3</sup> οἱ οὐκ ἐξ αἱμάτων—ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. i. 13.

<sup>4</sup> ἀναγεγεννημένοι οὐκ ἐκ\* σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου,

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\* It has been a careless habit of interpretation which has here confounded words so distinct as ἐκ and διὰ, and then proceeded to identify ἡ σπορά here with the σπέρμα in our LORD's parable; and so, by this double mistake, inferred that St. Peter declared that "the incorruptible seed, of which we are re-born," is the "preaching of the word." The two metaphors are quite distinct. St. Jerome rightly translates (adv. Jovin. l. i. § 39), "renati non ex coitu corruptibili sed ex incorruptione, per verbum viventis Dei et permanentis," and so Cajetan. ad loc. clearly explains it, "quæ natura generat, generat per semen, et illud corruptibile; vos quidem renati estis per semen, sed incorruptibile."



“word,” the “word of truth”): but it at once marks, by the very difference of language, that these are only more remote instruments: we are not said to be born *of* them as *of* parents, but *by* or *through* them. They have their appointed place, and order, and instrumentality, *towards* our new birth, but we are not said to be born *of* them. Thus we are said to be “born” (as was noticed) “*of* seed incorruptible,” *i. e.* of an immortal birth, but only “*through*<sup>1</sup> the word of God, which liveth and abideth for ever;” “in JESUS CHRIST have I begotten you *through*<sup>2</sup> the Gospel;” “of His own will begat He us by<sup>3</sup> the word of truth;” no other instrument being spoken of as having the same relation to our heavenly birth as this of Water<sup>4</sup>. Had it even been otherwise, the mention of any other instrument in our Regeneration could not of course have excluded the operation of Baptism: as indeed in Baptism itself, two very different causes are combined, the one, God Himself, the other a creature which He has thought fit to hallow to this end. For then, as CHRIST’s merits, and the workings of the HOLY SPIRIT, and faith, and obedience, operate, though in different ways, to the final salvation of our souls, and yet the one excludes not the necessity of the rest; so also the mention of faith, or of the preaching of the Gospel, as means towards our Regeneration, would not have excluded the necessity of Baptism thereto, although mentioned in but one passage of Holy Scripture. But now, as if to exclude all idea of human agency in this our spiritual creation, to shut out all human co-operation or boasting, as though we had in any way contributed to our own birth, and were not only the creatures of His hands, no loop-hole has been left us, no other instrument named; our birth (when its direct means are spoken of) is attributed to the Baptism of Water and of the SPIRIT, and to that only. Had

<sup>1</sup> ΔΙΑ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς αἰῶνα. 1 Pet. i. 23.

<sup>2</sup> ἐν Χριστῷ Ἰησοῦ ΔΙΑ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 1 Cor. iv. 15.

<sup>3</sup> βουλευθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας. James i. 18.

<sup>4</sup> “Unless as the Spirit is a necessary inward cause, so water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new born, and that ἐξ ὕδατος, “even of water?”—Hooker, b. v. c. 59.

our new birth, in one passage only, been connected with Baptism, and had it in five hundred passages been spoken of in connection with other causes, still, because it was in that one place so connected with Baptism, no one who looked faithfully for intimations of God's will, would have ventured to neglect that one passage; the truth contained in Holy Scripture is not less God's truth because contained in one passage only; but now, besides this, God has so ordered His word that it does speak of the connection of Baptism with our new birth, and does not speak of any other cause, in the like close union with it.

These circumstances alone, thoughtfully weighed, would lead a teachable disposition readily to incline his faith, whither God seems to point. For although the privileges annexed to Regeneration are elsewhere spoken of, and the character of mind thereto conformable,—our sonship and the mind which we should have as sons, our new creation,—yet these are spoken of, as already belonging to, or to be cultivated in, us, not as to be begun anew in any once received into the body of CHRIST. There are tests afforded whether we are acting up to our privilege of Regeneration, and cherishing the Spirit therein given us, but there is no hint that Regeneration can be obtained in any way but by Baptism, or if totally lost, could be restored. We are warned that having been “ saved by Baptism through the resurrection of “ JESUS CHRIST, we should no longer live the rest of our time in “ the flesh to the lusts of men but to the will of God,” (1 Pet. iii. 21. iv. 2.) that “ having been born of incorruptible seed, we “ should put off all malice, and like new-born infants desire the “ sincere milk of the word,” (1 Pet. i. 23. ii. 1—3.) that “ having “ been saved by the washing of Regeneration and the renewing of “ the HOLY GHOST, we should be careful to maintain good works,” (Tit. iii. 1—8.) and again, those who had fallen in any way are exhorted to repentance; but men are not taught to seek for regeneration, to pray that they may be regenerate: it is nowhere implied that any Christian had not been regenerated, or could hereafter be so. The very error of the Novatians, that none who fell away after Baptism could be renewed to repentance, will approach nearer to the truth of the Gospel, than the supposition

that persons could be admitted as dead members into CHRIST, and then afterwards, for the first time, quickened. Our life in CHRIST is, throughout, represented as commencing, when we are by Baptism made members of CHRIST and children of GOD. That life may through our negligence afterwards decay, or be choked, or smothered, or well-nigh extinguished, and by GOD's mercy again be renewed and refreshed; but a *commencement* of life in CHRIST after Baptism, a death unto sin and a new birth unto righteousness, at any other period than at that one first introduction into GOD's covenant, is as little consonant with the general representations of Holy Scripture, as a commencement of physical life long after our natural birth is with the order of His Providence. Those miracles of GOD's mercy, whereby He from time to time *awakens* souls from their lethargy, to see the reality of things unseen, and the extent of their own wanderings from the right way, no more indicate that they had had no life imparted to them before, than a man awaking from an unnatural slumber would that he had been physically dead. These analogies go but a little way; but the very terms "quickened," "awakened," "roused," and the like, wherewith men naturally designate the powerful interposition of GOD's HOLY SPIRIT upon the hearts of men hitherto careless, convey the notion that the life was there before, although sunk in torpor, the gift there, although not stirred up, the powers implanted, although suffered to lie idle.

The evidence, however, arising from a general consideration of GOD's declarations in Holy Scripture, obtains fresh strength from the examination of the passages themselves: only we must not look upon them as a dead letter<sup>1</sup>, susceptible of various meanings, and which may be made to bear the one or the other indifferently, but as the living Word of GOD; particularly we

<sup>1</sup> "Now then," says even Zuingli, vindicating Matt. xxviii. 19. from the common Anabaptist cavil, "see whether we also cannot weigh the sense and "order of words, *if indeed this strife about words* (λογομαχία) *ought to have any avail, when they are the words of Christ.* For although I am by no means "addicted to the bare letter of words, yet sometimes it needeth to weigh them "according to the letter, yet in a due and right way, lest perchance the letter "should kill."—De Baptismo, Opp. t. 2. f. 65.



should regard, with especial reverence, any words which fell from our SAVIOUR's lips, and see that we consider, not what they *may* mean, but what is their obvious untortured meaning. We should not argue, therefore, as some have done, that it is "improbable that CHRIST, discoursing with a carnal Jew, should lay "so much weight upon the outward sign;" (for this teaching was not for Nicodemus only, but for His Church; and of all our SAVIOUR's teaching we can know this only, that it would be far different and far deeper than what we should have expected, and that it would baffle all our rules and measures;) nor, again, would we say with Zuingli<sup>1</sup>, Calvin, Grotius, and the Socinians<sup>2</sup>, that the "water" may be a mere metaphor, a *mere* emblem of the SPIRIT; and so, that being "born again of water and the SPIRIT," means nothing more than "being born of the SPIRIT" without water<sup>3</sup>. For Hooker<sup>4</sup> well says, "I hold it for a most infallible

<sup>1</sup> De Baptismo, Opp. t. ii. f. 70. v.

<sup>2</sup> See Faust. Socinus de Baptismo, c. 4. Opp. Fratr. Polon. t. i. p. 718. Slichtingius, ad loc. ib. t. vi. p. 26. agrees to the letter almost with Calvin. See Note P. at the end.

<sup>3</sup> "I do not think they are to be heard, who hold that under 'water' in this place, not water, but the HOLY SPIRIT is to be understood; as if the LORD meant to make mention of the HOLY SPIRIT twice, and to say, 'Whosoever is not born of the HOLY SPIRIT and the HOLY SPIRIT,' or 'whosoever is not born of water which is the HOLY SPIRIT.'"—*Bucer de vi et efficacia Baptismi Script. Anglican. p. 596.*

<sup>4</sup> "When the letter of the Law hath two things plainly and expressly specified, water and the SPIRIT; water as a duty required on our parts, the SPIRIT as a gift which GOD bestoweth; there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needeth. We may by such rare expositions attain perhaps in the end to be thought witty, but with ill advice."—*Hooker, L. v. c. 59.*

"That we may be thus born of the SPIRIT we must be born also of water, which our SAVIOUR here puts in the first place. Not as if there were any such virtue in water, whereby it could regenerate us; but because this is the rite or ordinance appointed by CHRIST, wherein He regenerates us by His HOLY SPIRIT: our regeneration is wholly the act of the SPIRIT of CHRIST.—Seeing this [Baptism] is instituted by CHRIST Himself, as we cannot be born of water without the SPIRIT, so neither can we in an ordinary way be born of the SPIRIT without water, used or applied in obedience and conformity to His institution. CHRIST hath joined them together, and it is not in our power to

“ rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchemy doth, or would do, the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing. Or however such voluntary exercise of wit might be borne with otherwise : yet in places which usually serve, as this doth, concerning regeneration by water and the HOLY GHOST, to be alleged for grounds and principles, less is permitted. To hide the general consent of antiquity, agreeing in the literal interpretation, they cunningly affirm, that certain have taken those words as meant of material water, WHEN THEY KNOW THAT OF ALL THE ANCIENTS THERE IS NOT ONE TO BE NAMED THAT EVER DID OTHERWISE EITHER EXPOUND OR ALLEGE THE PLACE, THAN AS IMPLYING EXTERNAL BAPTISM.”

Rather, as the prophecy which these same persons alleged, that CHRIST namely shall “ baptize with the HOLY GHOST, and with fire,” received its literal fulfilment at the day of Pentecost, and in this the later Baptism of the Apostles, we find, “ as well a visible<sup>1</sup> descent of fire, as a secret miraculous infusion of the SPIRIT ; if on us He accomplish, likewise, the heavenly work of our new birth, not with the SPIRIT alone, but with water thereunto adjoined, sith the faithfullest expounders of His words are His own deeds, let that, which His hand hath manifestly wrought, declare what His speech did doubtfully utter.”

To name individuals<sup>2</sup> in this universal consent is to disguise

“ part them ; he that would be born of the SPIRIT, must be born of water also.”  
—*Beveridge's Sermons*, vol. i. p. 304.

<sup>1</sup> *Hooker*, l. c. See Note A. at the end.

<sup>2</sup> *Vazquez*, in 3 Part. S. Thomæ Disp. 131. n. 22, refers to *Justin Apol.* 2. *Tertullian* de Baptismo, c. 11. n. 89. *Cyprian*, L. 3. ad Quirin. c. 25. *Ambrose*, L. 3. de Spiritu Sancto, c. 11. *Jerome*, in c. 16. Ezek. *Basil* and *Gregory* of *Nyssa* de Baptismo. *Gregory Nazianzen*. Orat. 40. in S. Bapt. and he adds “ all the commentators, whom he omits as superfluous.” Such are, to name the older, not only *St. Chrysostome*, *St. Augustine*, *St. Cyril of Alexandria*, *Nonnus*, but *Theodorus* of Mopsuestia, *Apollinarius*, *Ammonius*, *Severus*, (ap. *Corderius* Caten. in Joann. Evangel.) To these may be added,

the extent of the evidence; it is to point to a few single luminaries in the nightly sky, when the whole heavens are lighted and thickly set with the "stars which He has ordained." For those who, in their extant writings, were not led to explain this text of St. John, yet in their other language bear ample and implicit witness that they understood it in the same sense as the rest of the Christian Church. Every vestige of exposition of Scripture, every statement of Christian doctrine which can bear this way, implies the same. Thus, when one explains<sup>1</sup> the words, "He shall lead me to the waters of refreshment," of "the water of regeneration, whereby whoso is desirous of the Divine Grace, being baptized, layeth aside the old age of sin, and whereas he was decayed, hath his youth renewed;" or again, when David speaketh of the "blessedness of him to whom the Lord imputeth no sin," saith<sup>2</sup>, "foreseeing with prophetic eyes the grace of the New Testament, and that remission which through the all-holy Baptism is bestowed upon believers, he pronounceth them blessed, inasmuch as they received free remission of sin," no one could doubt how he would explain the words of St. John. No one could doubt that they who so expounded, had their minds

*Recognit. Clem.* vi. 9. (Hom. xi. c. 26. Epit. c. 17, 18.) *Origen* in Ep. ad Rom. L. v. c. 8. p. 561, ed. de la Rue. Hom. 14. in Luc. p. 940. *Nemesianus in Concil. Carthag.* ap. Cyprian. p. 338. (ed. Bened.) *Auctor Lib. de rebaptismate*, apud eund. p. 355. *Eusebius*, ad Is. 3, 2. (Montfaucon Coll. Nov. t. ii. p. 368.) *St. Cyril of Jerusalem*, Cat. xi. c. 9. *Constitt. Apostol.* L. vi. c. 15. *Hilary of Arles*, (Combefis. Bibl. Patr. v. 22.) *S. Hippolytus* in Theophan. § 8. *Leo the Great*, Ep. ad Demetriad. c. 11. Quæst. ad Antioch. c. v. *Hesychius* in Ps. 103, (Catena Corderii.) *Pseudo-Martial* Ep. ad Burdegalenses, Bibl. Patr. t. iv. p. 108. Ep. ad Tolosan, c. 4. and 8. A late writer in the "Record" (I am told) ventured the assertion that St. Chrysostome was the *first* who interpreted the text of Baptism! Of the witnesses here quoted he is the *twentieth*; and this without taking into account the manifest allusions to the text in *S. Hermas*, (L. iii. c. 16.) *S. Irenæus*, (iii. 17. 2.) *S. Dionysius* of Alex. (c. Samosaten. L. iv. p. 230.) *S. Optatus*, (de Schism. Donatist. v. 5.) Let any one disposed to disparage this evidence, think how he would appreciate it, if it supported any point in the system which he has made his own.

<sup>1</sup> Theodoret, in Ps. xxii. 23, with whom St. Athanasius agrees, although not speaking quite so strongly. These are two, in whose extant works we happen to have no interpretation of the text of St. John.

<sup>2</sup> Theodoret and St. Athanasius, in Ps. xli. 42, both alike positively.



filled with the benefits of Baptism, so that the very mention of forgiveness brought to their thoughts that full remission, whereby they were admitted into the kingdom of heaven ; the very name of “ waters of refreshment ” recalled that health-giving stream, the Baptism of water and the SPIRIT, which had cleansed them of all sins, and given them a fresh life, the life from above. All such expositions are an *à fortiori* evidence that such writers must have understood, in like manner, the words of their LORD. Not only did they understand the words “ water and the SPIRIT ” of Baptism, but they regarded them as a sort of key to the rest of Holy Scripture, which any way bore upon the same subjects. Thence they inferred, that wherever, under the law, free remission of sins was set forth, there was an intimation of that gift of CHRIST in the Gospel, without which a man could not “ enter into “ the kingdom of Heaven ; ” thence, also, that when water was spoken of as cheering, cleansing, refreshing, there was a secret reference to that great mystery, wherein our LORD, by condescending to be baptized, should “ sanctify water to the mystical “ washing away of sin,” and to the imparting of His holiness. And so, of those words, (St. John i. 12, 13.) “ As many as received Him, to them gave He power to become the sons of “ God, to them that believe on His name, which were born, not of “ blood, nor of the will of the flesh, nor of the will of man, but of “ God ; ” whoso should explain them of the gift of God in Baptism, could not hesitate so to understand the words of our LORD. For this exposition is founded on the very notion, that the partaking of the Incarnation and the Christian relation of Sonship to God, is imparted through Baptism, and is not imparted without it. Yet even Pelagius <sup>1</sup> understood the gift here spoken of to be realized through Baptism ; and among the Christian fathers, allusions to this text are frequent, even where our LORD’s words are not quoted ; because this declares more positively the Christian’s privilege of the birth of God : our LORD’s words are spoken negatively, that no one shall see the kingdom of Heaven without that birth.

<sup>1</sup> His comment is, “ Through Faith they are born of Him, through the renewal of Baptism and grace of the HOLY SPIRIT.”—App. ad Hieron. t. xi. . 774.

Controversy and error have driven us into narrower bounds, where our forefathers used to "feed freely in a large pasture."

The force of the appeal to this text is much disguised again by mere reference to those who allege it. For beyond the simple fact of the unity of the whole Church, by whom one and one only sense is found in it, there is something very impressive in the very way in which it is quoted. It is impressive, from very contrast, amid our strifes of words, to see the undoubtingness with which the whole Church embraced one meaning, alluded to, drew inferences from it, as having the nature of an axiom in religious truth. There is, however, yet another test. The very first author who names it, Justin Martyr, in a public document, written not forty years after the death of St. John, speaks of it as a recognized ground of Christian Baptism. He speaks not in his own name, but in that of the whole Church<sup>1</sup>.

*John III*

"Whoever are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are taught, with prayer and fasting, to beg of God the remission of their former sins, we also praying and fasting with them. Then they are led by us to a place where is water, and after the manner of new birth, whereby we also were new born, are they new born. For they are bathed in the water in the name of God, the FATHER and Lord of all, and of our Saviour JESUS CHRIST, and of the HOLY GHOST. For CHRIST said, 'Except ye be born again, ye shall not enter into the kingdom of Heaven.' But that it is impossible for those who have once been born to enter into the wombs of those who bare them is manifest to all."

And not less Tertullian<sup>2</sup>, arguing the very point, whether, because faith sufficed to Abraham without Baptism, therefore it sufficed now.

"Be it that in past times, before the Passion and Resurrection of the Lord, salvation was through bare faith. But when faith was enlarged by the belief in His Nativity, Passion, and Resurrection, there was added the sealing of Baptism, a clothing, as it were, of faith, which heretofore was bare, but which now avails not without the law annexed to it. For a law of Bap-

<sup>1</sup> Apol. I.

<sup>2</sup> De Baptismo, c. 13.

"tism has been prescribed, and its form ordained. 'Go,' He saith, 'teach all nations, baptizing them, &c.' And that strict rule, 'Except a man, &c.' blended with this law, obliged faith to Baptism as a thing essential; so thenceforth all who believed were baptized."

In both these writers alike it is spoken of *as a known fact*, that Christians had ever been baptized, in obedience to these words of our LORD; and so it is assumed, as having been undoubted by the whole Church, from the Apostles downwards, that our LORD in those words spoke of His Baptism, that Faith, without the Baptism of Faith, did not regenerate. In St. Basil's clear and eloquent words<sup>1</sup>, "Faith and Baptism are two modes of salvation, akin and indivisible, for Faith is perfected by Baptism, and Baptism is founded by Faith, and both are accomplished through the same Names. For as we believe in FATHER, SON, and HOLY SPIRIT, so are we also baptized into the Name of the FATHER, and the SON, and the HOLY SPIRIT."

Thus, then, we have not only the universal consent of the early Church, but we have, in the very earliest writers, an appeal to the then practice, as resting upon the plain meaning of these words of Scripture, and implying an Apostolic tradition.

Again, if we must have recourse to the admissions of heretics, (since people will trust them rather than the Church,) there was no text by which the Pelagians were more pressed than this. Nothing but sin could exclude any from the kingdom of Heaven; but infants were baptized, because our LORD had said, "Except one be born of water and the SPIRIT, he cannot enter into the kingdom of heaven." This showed (the Catholics argued) that infants had sin, and since not actual, original sin. The Pelagians answered not, (as moderns would,) by cutting short the question, denying that the text had anything to do with Baptism, or that infants *could* need baptism; but they answered (also in a modern way), by keeping close to the letter of Scripture, and disregarding its spirit, that "they did enter into life eternal, although not into the kingdom of Heaven<sup>2</sup>." Here, then, we have a heresy requir-

<sup>1</sup> De Spiritu S., c. 12. fin.

<sup>2</sup> "These [the Pelagians] are alarmed at the words of the LORD, 'Unless a



ing the attention of the whole Church; the Church appealing to the Apostolical custom of infant baptism, and our LORD's words, as the ground of that custom; the adversaries admitting both, but escaping the result of their admission by an expedient which attests into how great straits they were reduced. Now, let any one imagine the controversy transferred from that day to this, would the Pelagians have the same difficulty now? and can this difficulty be otherwise explained than through the fixed and rooted persuasion in the whole Church, that our LORD, when speaking of the "birth of water and the SPIRIT," spoke of the privileges of Baptism?

The Catholicity of this interpretation of our LORD's words, "Except a man be born of water and the SPIRIT," is still further illustrated by the use of them in the Baptismal Liturgies of the whole ancient Church. There is not a Liturgy, from Britain to India, which does not in some way incorporate it: the Eastern Liturgies rehearse it as the Gospel<sup>1</sup>; the Western have some

"man be born again, he shall not see the kingdom of GOD," which He explains, "Unless a person be born again of water and the SPIRIT, he shall not enter into the kingdom of Heaven." And so they would fain give unbaptized infants "salvation and eternal life, as the deserts of their innocency, but make them "aliens from the kingdom of Heaven, as not having been baptized; a new and "strange assumption, as if there could be salvation and life eternal out of the "inheritance of CHRIST, out of the kingdom of Heaven! They seek, namely, "a lurking-place therein, that our LORD does not say, 'Unless a man be reborn "of water and the SPIRIT, *he shall not have life*, but he shall not enter into the "kingdom of GOD.'"—S. Aug. de Peccat. Merit. et Remiss. i. § 26. The Pelagians admitted the text even into their confessions of faith, in proof of the *necessity* of infant-baptism. Rufinus (Lib. Fid. c. vii. § 48. ap. Garnier, Diss. de lib. fid. ed. a Pelag. p. 303), and Pelagius, Ep. ad Innocent. ap. Aug. de Pecc. orig. c. xix. § 21.

<sup>1</sup> John iii. 1—9. is a lesson in the *Armenian* Baptismal service, (see Assem. Cod. Liturg. t. ii. p. 196—206); in that of *Malabar*, John ii. 25.—iii. 8. ib. t. i. p. 188; that of *Antioch*, c. 3, 1—11, ib. p. 229; that of St. James of Edessa, from the Greek, c. 3, 1—6, p. 248; and the Apostolic Liturgy, revised by Severus, t. ii. p. 274, c. 3, 1—21, Coptic and Æthiopic, (t. ii. p. 154.) In the Western Church, part of the beginning of each of the four Gospels was read in the service for the Catechumens, yet not simply as the beginning, but because each contained something suited thereto. The portions read were St. Matt. i. 18—21, "The birth "of JESUS CHRIST was on this wise," to "He shall save His people from their "sins." St. Mark i. 1—8. to "He shall baptize you with the HOLY GHOST."

corresponding passages in the place of the Gospel : but both East and West, the Churches of St. James, St. Mark, St. Peter, and St. Paul, St. John, St. Thomas, and those whose human founders are not known, — the Church of Egypt, of Antioch, of Armenia, of Ethiopia, of Malabar, of Constantinople, Rome, Gaul, Milan, the Goths, all not new or of yesterday, but from remote antiquity, attest that their forefathers understood the words of our LORD in no other sense. The truth so contained in the text recurs in every form ; it occurs in the prayer for the hallowing<sup>1</sup> of the Baptismal Fountain, or (as in our own Liturgy)

St. Luke i. 5—17. to “ make ready a people prepared for the LORD.” St. John i. 1—14. the Incarnation of the Eternal Word to “ who were born not of “ blood, nor of the will of the flesh, nor of the will of man, but of GOD.” These Gospels occur in the Sacramentary of Gelasius, (ap. Assen. t. i. p. 9, 10, from a MS. of the seventh century) of Gregory, (ib. p. 22. MS. of ninth century) ; Gothic and Gallican Missal (early part of eighth century), p. 35 ; Gallican Sacramentary (end of seventh century), p. 40 ; Missal of Gellone, pp. 57, 58 ; Poitiers (end of ninth century), p. 63, 64, 68, 69 ; Vietri, Naples, p. 75 ; Vienne, pp. 77, 78, 79, 80 ; Liege, pp. 83, 84.

<sup>1</sup> *Old Roman Sacramentary of Gelasius* (Ass. ii. 4) ; Gregory, ib. p. 8 ; Apamea in Syria (fourteenth century), p. 75 ; Gallican, Colbert. ninth century, p. 63 ; Moisac, ninth century, p. 68.

“ Let the power of Thy SPIRIT descend into the fulness of this fountain, and “ impart to the whole substance of this water the power of regenerating. Here “ be all stains of sins blotted out. Be the nature, here formed in Thy image “ and restored to the glory of its first estate, cleansed from all defilements of “ the old man ; that every one who cometh to this sacrament of regeneration “ may be born again to the new infancy of a real innocence.”

*Old Gothic* (ib. p. 34).

“ O LORD, Who sanctifiedst the river Jordan for the salvation of souls, let the “ angel of Thy blessing descend upon these waters, that Thy servants being “ bedewed with them, may receive remission of sins, and being born of water “ and the SPIRIT, may serve Thee devotedly for ever. Through our Lord, &c.”

*Old Gallican* (ib. p. 38).

“ Let us, with one mind and humble prayer, beseech the God of everlasting “ gifts and healthful graces, that through His Word, Wisdom, and Power, His “ SON, our LORD JESUS CHRIST, He would grant to His people, coming to the “ health-giving Baptism, the grace of the new birth ; and wholly removing “ hence all approach of any evil, pour His HOLY SPIRIT into the life-giving “ Bath ; that when the people, thirsting after righteousness, entereth the health- “ giving waters, they may truly (as is written) be ‘ born again of water and the

as the ground<sup>1</sup> why the port of Baptism was sought after; in

"SPIRIT," and being buried with their REDEEMER in the Bath, after the likeness of the Holy and Divine mystery, and dying with Him in Baptism, may rise with Him in His kingdom. Through, &c."

"And again,—'Sanctify this fountain, Thou Sanctifier of the human race; fit this place for the influence of Thy HOLY SPIRIT; let the old Adam be buried here, &c.' (as in our Liturgy.)

*Constantinople and Greek Church* (ib. p. 138).

"Thou hast said, O LORD, 'wash and become ye clean, put away iniquities from your souls.' (Is. i. 16.) Thou hast bestowed on us the new birth from above, through 'water and the SPIRIT.' Manifest Thyself, O LORD, over this [water], and grant that whoso is baptized therein may be transformed, so as to 'put off the old man, which is corrupt according to the deceitful lusts, and put on the new man, which is renewed after the image of Him who created him,' that 'having been planted through Baptism in the likeness of His death, he may be a partaker also of the resurrection,' &c."

*Church of Jerusalem and Antioch (Syriac)* (ib. pp. 220, 231.) *Apostolic*, as arranged by Severus, patriarch of Antioch, p. 291.

"Do Thou, O LORD of all, make these waters, waters of comfort, waters of joy and gladness, &c. For Thou hast said, 'Wash ye, be ye clean, put away iniquities from your hearts.' Thou hast given regeneration 'by water and the SPIRIT,' and to Thee we uplift glory and thanksgiving, and to Thy Only-Begotten SON, and to Thy HOLY SPIRIT, now and for ever. Amen."

*Coptic and Ethiopic* (t. ii. pp. 166—7).

"Since Thy Only-Begotten SON, our LORD JESUS CHRIST, Who, descending into the Jordan, cleansed its waters, bare witness, saying, 'Unless a man be born again of water and the HOLY SPIRIT, he cannot enter into the kingdom of heaven'—O LORD, upon this water, and by it and by Thy HOLY SPIRIT, through Thy Divine Power, regenerate Thy servant, who hath offered himself to Thee."

<sup>1</sup> *Maronite*, (arranged by St. James of Sarug. fifth century.) Address by Deacon (ib. t. ii. p. 344).

"Nor doth he receive the heavenly kingdom who is not baptized and cleansed. Come, my beloved, become children of the Church and of Baptism, which reneweth what is decayed in you, and healeth your wounds. Put off what is old, by the waters of Baptism, and put on the robe of glory through the HOLY SPIRIT from the water, &c."

*Armenian* (t. ii. p. 198).

"Moreover, Thou hast decreed, through Thy unfailing Word, that they 'who are not regenerated of water and the SPIRIT shall not see eternal life;' wherefore this Thy servant, affrighted, desiring eternal life, cometh willingly



prayer to God<sup>1</sup> to make them fit to receive it; in thanksgiv-

"to the spiritual Baptism of this water. Send forth, we beseech Thee, O Lord,  
"Thy HOLY SPIRIT into this water, as Thou sanctifiedst Jordan, &c."

<sup>1</sup> *Old Roman Church. Gelasius*, t. i. p. 21. (in eight MSS. of eighth century, Gellone, Rheims, Anglican in Monastery of Jumiege, Noyon, Poitiers, MSS. of Royal and Colbertine Libraries, Moissac near Thoulouse, Martene de Antiq. Eccl. Rit. L. i. c. i. p. 38.) Prayer on admitting a heathen as a Catechumen.

"Deign to hear him, who boweth his neck before Thee; let him come to  
"the fountain of the washing, that being 'born again of water and the HOLY  
"SPIRIT,' and 'being freed from the old man, he may put on the new man,  
"which is created after Thee;' let him receive the incorrupt and spotless  
"clothing, and be accounted worthy to serve Thee our LORD, through the  
"LORD, &c."

*Church of Antioch*, i. 220; *Apostolic*, by Severus, t. ii. p. 266. (For Catechumens.)

"Write Thy fear in their hearts, that they may know the emptiness of this  
"world, and that putting from them all ungodliness and worldly lusts, they  
"may be made meet for the regeneration, which is from above, of water and the  
"SPIRIT, &c."

*Apostolic*, by Severus (t. ii. p. 267).

"GOD, Who out of His love was in an incomprehensible manner made man  
"of the Holy Virgin, with a human body, yet born without generation, that  
"He might bring the sons of men to the adoption of sons of His FATHER, and  
"might make them sons of GOD by water and the SPIRIT; do thou, O LORD,  
"cover with the right hand of Thy mercy this Thy servant, who is prepared for  
"Holy Baptism, and sanctify, cleanse, and wash him with Thy holy hyssop,  
"and unite him with Thy spiritual and holy sheep, &c."

A short form by *Severus* (t. ii. p. 302).

"And grant him by Thy mercy, the new birth by 'water and the SPIRIT,' and  
"make him meet for the good things which are from Thee, through the good-  
"ness and mercy of Thy CHRIST, &c."

*Antioch* revised (t. i. pp. 224, 225).

"Do thou perfect by 'water and the SPIRIT,' and make them sons of the new  
"birth for the remission of sins and the clothing of incorruption; put off from  
"them the old man, which is corrupted through the deceitful lusts, and clothe  
"them with the new clothing, which is renewed in knowledge in the likeness of  
"Thee, O Creator; where there is neither Jew nor Syrian, neither circumcision  
"nor uncircumcision, but in all and in each is Thy dwelling-place. For  
"Thou hast said in Thy illumining and living doctrine, 'Except a man be born

ing<sup>1</sup> to Him for having bestowed it, and prayer to Him to

“of water and the SPIRIT,’ he cannot see Thy kingdom. Wherefore, O LORD,  
“make them meet for Thy heavenly kingdom.”

Also the prayer, “Write Thy fear, &c.”

<sup>1</sup> *Gelasius* (Ass. ii. 5); *Gregory* (ib. 9, 10); *Modern Roman* (pp. 18, 19—30); *Old Gallican* (p. 39, from MS. of seventh century, p. 42); *Ambrosian, Milan*, (pp. 47—51); *Gellone* (p. 55); *Colbertine MS.* ninth century, p. 66; *Moisac*, Isle of France, ninth century, p. 68; *Anglican*, from Norman MS. p. 70; *Cologne*, p. 73; *Apamea in Syria*, p. 76; *Paris, and Lodi in Italy*, p. 67; *Vienne*, p. 61.

*Western Church* (prayer at the Chrism after Baptism).

“Almighty GOD, the FATHER of our LORD JESUS CHRIST, who hath regenerated thee by water and the HOLY SPIRIT, and hath given thee remission  
“of all sins, He anoints thee with the unction of salvation in CHRIST JESUS  
“our LORD to life eternal.”

*Gelasius* (Ass. ii. 7); *Gellone* (p. 58); *Rheims* (MS. of eighth century, p. 59); *Chelle Diocese of Paris* (ninth century, p. 63); *Colbertin.* MS. ninth century (p. 66); *Moisac* (ninth century, p. 70); *Anglican* (p. 71); *Cologne* (p. 74).

“Almighty everlasting GOD, who hast regenerated Thy servant by ‘water  
“and the HOLY SPIRIT,’ and hast given him remission of all sins, grant him  
“continual health to acknowledge the truth of Thy Unity through the LORD  
“JESUS CHRIST.”

*Gothic* (p. 36).

“Let us pray, dearly beloved brethren, our LORD and GOD for these His  
“regenerate, who have now been baptized, that when the SAVIOUR shall come  
“in His majesty, He may clothe them with salvation, whom He has born again  
“‘of water and the HOLY SPIRIT.’” (Collect after giving the white vestment.)

*Old Gallican* (MS. of seventh century, ib. p. 43).

“O LORD GOD Almighty, do Thou, in these Thy servants whom Thou hast  
“appointed to be born again ‘of water and the HOLY SPIRIT,’ preserve that holy  
“Baptism which they have received, and be pleased to perfect it to the hallow-  
“ing of Thy Holy Name; that Thy grace may ever avail to them, and that what  
“they have received by Thy free gift they may keep by the integrity of their  
“life.”

*Church of Jerusalem* (p. 254). (Prayer with offering of incense).

“O GOD, the Word, Begotten from everlasting,—Who, by thy life-giving dispensation, breaking down the barrier of the ancient enmity, hast given to the  
“human race a second birth ‘of water and the SPIRIT,’ the bright robe of  
“Baptism, and the heavenly gift of adoption, and kindred with the FATHER and  
“the SPIRIT,—grant that we may stand in fear and trembling before Thee, stand-  
“ing pure and without falling, until our last breath, clothed with the royal robe

keep this His gift in them to the end. It occurs also in the prayer of the minister that he may be made worthy<sup>1</sup> to administer so high a mystery. And now, let any one, who wishes to see the truth, labour to lay aside prejudice, and without bias to review this evidence. It relates to no insulated point, no bye or incidental question, which may be laid aside or assumed without affecting the rest. It lies, as is confessed, at the root of the whole system; as some say, a deadening doctrine; as the old Church found it, full of life: but, in either case, it is the point from which the two opposite systems, which divide the Church, diverge. Let a person, then, consider what the evidence is. Every vestige of Christian writing which GOD has preserved to us from the ancient Church, that explains the words, "Except 'a man be born of water and the SPIRIT,'" assumes, that they declare that in Baptism we are born from above, through our SAVIOUR's gift; every passage, which speaks of the privileges of

"of holy Baptism, which Thou hast wrought for us through Thy Divine goodness, and which, by an unfeigned faith, is kept whole, &c."

*Church of Antioch.* (Apostolic by Severus, on raising the Baptized from the Water, a hymn, t. ii. p. 300.)

"Spread thy wings, Holy Church, and receive the gentle lamb, which the HOLY SPIRIT hath begotten of the waters of Baptism. Hail, thou new lamb, son, begotten of Baptism, whom I have begotten of the waters, in the Name of the Trinity."

In the order by *Severus* himself, p. 266, note, there occurs:

"The filth of our sins, and the stains which come from the enemy, we wash off this day, in the laver which is of water and the SPIRIT."

<sup>1</sup> *Greek and Syriac.* Apostolic Liturgy translated from the Greek by James of Edessa. (Prayer in offering the incense. T. i. p. 256.)

"Giver of holiness and Saviour of the human race, Thou who hast transformed earthly things into a good and heavenly order, and hast renewed the way of salvation 'through water and the SPIRIT,' and hast by the love of Thy CHRIST brought us to that life, and hast set us miserable sinners as Thy servants in the presence of Thy glory—fill us with the might of Thy HOLY SPIRIT and the grace of Thy Only-Begotten SON, and make us able to be ministers of Thy New Testament, and that with knowledge, and faith, and repentance, we may be fit now also to minister to Thy all-glorious name."

Also in the Apostolic form arranged by Severus, Patriarch of Antioch, t. ii. p. 266.



Baptism at all, implies the same ; their whole system of theology presupposes it ; every branch of the whole Church, independent as they may have been in their origin, ingraft upon their Baptismal Liturgies, (and in this sense,) our Lord's words, " Except a " man be born of water and the SPIRIT." The doctrine seems to militate against predestinarian views, yet St. Augustine, the author of those views, and his disciples, maintained and urged it ; heretics, whose interest it was aforesaid to deny it, retained, in their own sense, their belief in this ; until, at last, after the Church had borne witness to it for fifteen centuries, one man arose and denied it. Now, let any one find any other instance in which the whole Church has thus uniformly held any doctrine, which can be proved to be an error : if he cannot, let him ask himself what ground he has for supposing them to be in error on this, for setting a modern novelty against the consent of the whole Church, or how the supposition of such an error is consistent with the SAVIOUR's promise, never to forsake His Church.

But, combining this consent with our LORD's words, the argument becomes so strong, that with one who loves his SAVIOUR, and is not hindered by a long contrary bias, I would gladly rest the whole question of Baptismal Regeneration upon this one consideration. However men may think that the words do not *require* this interpretation, they will readily admit that it is *an* obvious, perhaps (apart from other considerations) *the more* obvious meaning ; add, then, to this, that the Christian Church uniformly, for fifteen centuries, interpreted these His words of Baptism ; that on the ground of this text alone, they urged the necessity of Baptism ; that upon it, mainly, they identified <sup>1</sup> rege-

<sup>1</sup> I say, identified, because, so convinced were they of the connection of " re-generation" with Baptism, that they use it, unexplained, when the ordinary sense of " regeneration " was manifestly incorrect. Thus Jerome uses it of the Baptism of our SAVIOUR (L. I. c. Jovinian. circa med. quoted by Wall, Infant Baptism, p. 19) : as also do others, (e. g. S. Hilary and S. Ambrose, see below on iii. 3) where, if it have any sense but that of " being baptized," it can only mean, was " declared to be the SON of GOD," (as Ps. ii. 7. is sometimes applied to His Baptism;) but they never could have used " re-natus " in this sense, had they not been accustomed to use it as identical with Baptism.

neration with Baptism. If, then, this be an error, would our SAVIOUR have used words which (since water was already used in the Jews' and John's Baptism) must inevitably, and did lead His Church into error? and which He, Who knew all things, must, at the time, have known, would lead His Church into error? and that, when, according to Zuingli's or Calvin's interpretation, His meaning had been as fully expressed, had it stood, "born of the SPIRIT," only. Rather, if one may argue from the result, one should think, that our SAVIOUR added the words, "of water," (upon which, in His immediate converse with Nicodemus, He does not dwell,) with the very view, that His Church should thence learn the truth, which she has transmitted,—that "regeneration" is the gift of GOD, bestowed by Him, in this life, in Baptism only. Indeed, the opposite exposition, invented by the Swiss teachers, was so manifestly a mere weapon, by which to demolish a Papal argument for the absolute necessity of Baptism, that it had hardly been worth commenting upon, but that no error ever stops at its first stage; mere repetition hardens, as well as emboldens; what is first adopted as an expedient, is afterwards justified as being alone the truth—the mantle, which was assumed to cover shame, cleaves to us, like that in the fable, until it have sucked out the very life and marrow of our whole system. One text, misquoted in order to disprove the *absolute* necessity of Baptism, has ended in the scarcely disguised indifference or contempt of an ordinance of our SAVIOUR.

Not less peremptorily, however, do our Blessed SAVIOUR's words refuse to be bound down to any mere *outward* change of state<sup>1</sup>, or circumstances, or relation, however glorious the privi-

In like manner, in our own Articles "renatis," in the Latin copy (Art. 9), is Englished by "baptized." As in the Antient Church, St. Hilary, on the confession of Faith in Baptism, "Didst thou not, when thou wast re-born (renascens), confess that the SON of GOD was born of Mary?"—De Trin. l. ix. c. 49.

<sup>1</sup> Whitaker de Sacr. q. iv. c. 2. ad test. l. ex Concil. Nic. l. ap. Gataker, p. 123. "The Fathers did not mean to be understood to the letter, (that there was one Baptism for the remission of sins;) but the Council thus speaks "because Baptism designates a new state." I cannot but think, too, that Waterland's statements lead to too outward a view, at least in the case of in-

leges of that new condition may be. For this were the very opposite error; and whereas the former interpretation “dried”<sup>1</sup> “up” the water of Baptism, so does this quench the SPIRIT therein. One may, indeed, rightly infer, that since the Jews regarded the *baptized* proselyte as a new-born child<sup>2</sup>, our SAVIOUR would not have connected the mention of water with the new birth, unless the new birth, which He bestowed, had been bestowed through Baptism: but who would so fetter down the fulness of our SAVIOUR’S promises, as that His words should mean nothing more than they would in the mouth of the dry and unspiritual Jewish legalists? or, because they, proud of the covenant with Abraham, deemed that the passing of a proselyte into the outward covenant, was a new creation, who would infer that our SAVIOUR spoke only of an outward change? Even some among the Jews had higher notions, and figured<sup>3</sup> that a new soul descended from the region of spirits, upon the admitted proselyte. And if it were merely an outward change—a change of condition only, wherein were the solemnity of this declaration, “Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God?” for the “seeing” or “entering into” the kingdom of God, *i. e.* the Church of CHRIST, (first militant on earth, and then triumphant in heaven,) was itself a change of state, so that the two sentences would have had nearly the same meaning. And who could endure the paraphrase, “unless a man be brought into a state outwardly different, he cannot enter into the kingdom?” But our SAVIOUR Himself has explained His own words. To be “born of the SPIRIT,” stands opposed to the being “born of the flesh.” As the one birth is real, so must the other be; the agents, truly, are different, and so also the character of life produced by each: in the one case,

phants, regarding Baptism as an outward admission to privileges which may afterwards become inward.’ In saying this, however, I mean not to depreciate the services, which on this as on other subjects, Waterland has rendered to the Church.

<sup>1</sup> Hooker, l. c.

<sup>2</sup> See Lightfoot, *ad loc.* Archbishop Laurence’s Doctrine of Baptismal Regeneration, p. 28. See Note AA. at the end.

<sup>3</sup> Archbishop Laurence, l. c. pp. 31, 32. See note AA,



physical agents, and so physical life, desires, powers; and, since from a corrupted author, powers weakened and corrupted: in the other, the HOLY SPIRIT of GOD, and so spiritual life, strength, faculties, energies; still, in either case, a real existence; and, to the Christian, a new, real, though not merely physical beginning—an existence real, though invisible—and, though worked by an unseen Agent, yet (when not stifled) felt in its effects, like the energy of the viewless winds<sup>1</sup>.

This birth “of the water and the SPIRIT” our Blessed SAVIOUR declared to be *ἄνωθεν*, *i. e.* (as seems probable) not simply that we must be born *again*, (for this is implied by the very saying that one now living must be born,) but “from above,” as the word *ἄνωθεν* is always used by St. John, and indeed throughout the Old and New Testaments. Nicodemus, namely, had (in the name of himself and others) confessed that our LORD “was come “from God,” and then made a sort of enquiring pause, (as it would appear,) as to the signs of His coming, or the mode of His manifestation<sup>2</sup>. Carnal notions of our LORD’s kingdom were probably at the root of his error; he thought that the kingdom of God would come with observation, and awaited its coming. Our LORD, seeing the love of truth mixed with his natural fearfulness, graciously prepared him for the contrary, and connected the discovery of the spiritual nature of His kingdom with the confession of Nicodemus. As if He had said, “*I am*, indeed, come down “from God (*ἀπὸ Θεοῦ*), and he only can see My kingdom, who is

<sup>1</sup> The two births, the natural and the baptismal, are eloquently contrasted by St. Augustine:—“One is of the earth, the other of heaven; one of the flesh, “the other of the SPIRIT: one of mortality, the other of eternity; one of man “and woman, the other of GOD and the Church.”—In Joann. Tract. xi. no. 6. See a similar passage, against the Pelagians, *de peccat. meritis et remiss.* l. 3. c. 2.

<sup>2</sup> This connection has been suggested by Lightfoot *ad loc.*, and others from him; “Since then there was so earnest an expectation among the Jews of the “coming and kingdom of the Messiah, and Nicodemus appears to have thought “the miracles of CHRIST an indication and specimen thereof, CHRIST instructs “him, how he may be fit to see and enter into that kingdom, and enjoy the “blessings of those times.”

“born *from above*, or *from God*. The children only of the kingdom can know the mysteries of the kingdom, the children of GOD the things of GOD.” “Nicodemus,” says St. Chrysostom, “thought that he had made some great confession of CHRIST when he had so spoken. But what saith CHRIST? He sheweth that he had not reached the very threshold or vestibule of the true knowledge; but that he, and all who spake thus, were yet straying without the palace, and had not even caught a glimpse of the true knowledge, who had such thoughts of the Only-Begotten. What said He? ‘Verily, verily,’ &c., *i. e.* ‘unless thou be born from above, and receivest the truth, thou wanderest without, and art far from the kingdom of GOD;’ only to make the words less grievous, He speaketh not plainly but indefinitely, ‘unless a man,’—all but saying, ‘whether thou or any other thinkest this of Me, he is without the kingdom—’ What he says then is of this sort, ‘Unless thou be born again, unless thou receive the SPIRIT through the bath of regeneration, thou canst not receive the fitting conception of Me. For this conception [that He was a teacher only] is not spiritual, but carnal. For it is impossible for him who is not so born to see the kingdom of GOD;’ CHRIST here pointing to Himself, and showing that He is not that only which was seen, but that we have need of other eyes to see the CHRIST.”

So then our LORD declares here the mystery, not only of a new birth, but of a birth “from above<sup>1</sup>,” “from GOD,” as the beloved

<sup>1</sup> Besides vv. 3. 7. it occurs in St. John v. 31. “He who cometh *from above* ;” xix. 11. “given thee *from above* ;” and xix. 23. St. Matt. xxvii. 51. Mark xv. 38. “woven from above.” So in St. James i. 17, “is *from above*, coming down from the Father ;” iii. 15. “coming down *from above* ;” iii. 17. “the wisdom *from above*.” In the only other cases in which it occurs in St. Luke and St. Paul it signifies “from above” of time, St. Luke i. 3. Acts xxvi. 5. Gal. iv. 9. In the LXX. it occurs seventeen times, always in the sense of “above” and “from above ;” nine times answering to *מלמעלה* which word our Lord may have here used, (*מלעילא*). The authority of Antiquity goes the same way. *S. Chrysostome* gives the two renderings, *ad loc.*, “the word *ἄνωθεν* some say ‘from heaven,’ others, ‘again,’” but does not decide; yet his language leads one to think that he took that sense which he placed first, and so his Benedictine editors have translated him throughout, “desuper.” And so (which has much weight) *Theophylact* manifestly understood him; for in his commentary,

disciple from his mouth repeats it, "born of God" (John i. 13), and in his Epistle dwells so longingly on the words, "born of Him" (1 John ii. 29), "born of God" (iii. 9. iv. 7. v. 1. 4. 18), "of God" (ἐκ τοῦ Θεοῦ) (iii. 10. iv. 1, 2, 3, 4. 6. v. 19.), "children

which is here a sort of paraphrase of St. Chrysostom, he says, "Since Nicodemus had a low notion of CHRIST, that he was a teacher, and GOD was with Him, the LORD says to him, it was to be expected that he should have such conceptions of Me; for not as yet have you been born *from above*; i. e. the spiritual birth of God (ἐκ Θεοῦ).—But I say unto thee, that thou or whosoever is not born from above and of God," &c. (where the ἐκ Θεοῦ is inserted to explain the ἀνωθεν, which Chrysostom uses in this same sentence). "For the birth through Baptism, illumining the soul, enables a person to see, i. e. to perceive, the kingdom of GOD, i. e. His Only-Begotten SON." And before Chrysostom, Origen (lib. v. in Ep. ad Rom. § 8.) "ἀνωθεν signifies both 'again' and 'from above.' But here, since he who is baptized by JESUS, is baptized in the HOLY SPIRIT, it must be understood not as 'again,' but 'from above;' for we say 'again' when the same things are repeated; but here the same birth is not repeated, but, setting aside this earthly birth, a new birth is received from above, and so we should read more correctly in the Gospel, 'unless a man be born from above,' for this it is to be born of the HOLY SPIRIT." (This last paragraph, "and so we should read more correctly," &c. must be the translator's, Ruffinus, making Origen's interpretation his own, since in Latin only could there be any question about the reading; in the original ἀνωθεν expressed both; so we have here the authority of Ruffinus also.) St. Cyril of Alexandria (whose explanation is like Chrysostom's) compares (ad loc.) the use of ἐκ τῶν ἄνω, "I am from above," John viii. 23, and at the end of this ch. v. 31. ὁ ἀνωθεν ἐρχόμενος, "he that cometh from above," and explains it thus: "It is the will of the FATHER that man should be made partaker of the HOLY SPIRIT, being born to an unwonted and foreign life, and that man, being of the earth, should be a citizen of heaven. But in that He says that the new birth through the SPIRIT is 'from above,' He sheweth plainly that the SPIRIT is of the Essence of the GOD and FATHER, and of Himself he says, 'I am of 'above.'" Ammonius (Catena Corderii) explains also 'from above,' and argues in the same way the Divinity of the HOLY SPIRIT. St. Cyril of Jerusalem seems to take it in the same way, since he compares and contrasts our birth "of water and the SPIRIT" with that of CHRIST of the FATHER, and with St. John i. 12, and it is adopted in the Greek Liturgy (Ass. ii. 138.) "thou hast granted us the regeneration from above (τὴν ἀνωθεν ἀναγέννησιν) through water and the SPIRIT," (where the ἀνωθεν would be superfluous except in this sense) Nonnus (A. D. 410) alone of the Greek writers (as far as I am aware) interprets ἀνωθεν 'again;' and this, in a question of Greek interpretation, has great



" of GOD " (iii. 2. 10. v. 2), which he so intertwines as being identical one with another. No change of heart, then, or of the affections, no repentance, however radical, no faith, no life, no love, come up to the idea of this " birth from above ;" it takes them all in, and comprehends them all, but itself is more than all ; it is not only the creation of a new heart, new affections, new desires, and *as it were* a new birth, but is an *actual* birth from above or from GOD, a gift coming down from GOD, and given to faith, through Baptism ; yet not the work *of* faith, but the operation *of* " water and the HOLY SPIRIT," the HOLY SPIRIT giving us a new life, in the fountain opened by Him, and we being born therein *of* Him, even as our Blessed and Incarnate LORD was, according to the flesh, born *of* Him in the Virgin's womb. Faith and

weight ; and with it, the fact that St. John uses it elsewhere only in this sense. The translations (Syriac, Vulgate, Coptic) have given perhaps the general sense only in that they have rendered " again," (Euthymius certainly, who is commonly quoted for this rendering, really expresses himself neither way,) and it is remarkable that a trace of the other interpretation occurs in their Liturgies, as in the *Syriac*, " the new birth, *which is from above*," (Ass. i. 220. sup. p. 38) ; and in another (t. ii. p. 255.) " the gift from above of adoption " (sup. p. 39) ; and so perhaps also the *Latin* in the ninth century, " the everlasting benediction " of the *heavenly* washing." (Ass. i. 24.)

The only apparent grounds for the rendering " born again " are, first, the use of the word " regeneration " in Tit. iii. 5 ; secondly, that Nicodemus has been thought so to understand it. But (as has been observed) Nicodemus's answer is, " Can a man be born [not " born again "] when he is old ?"—" Can he enter " a second time into his mother's womb, and be born ?" wherein the second sentence is an inference from the first, and the stress is not upon the being " born again," but on the *δεύτερον εἰσελθεῖν*, so that the words are in no way a commentary on our LORD's words. And any birth of one already born must be a second birth, so that Nicodemus's words, if they applied ever so strictly, would apply just as well in the one case as in the other. The same may be said of the passage of St. Paul ; it is an evil mode of interpretation, which would so interpret one Scripture by another as to restrain the larger by the limits of the less. St. Paul declares the mystery " of regeneration and renewing of the HOLY GHOST ;" the SON of GOD speaks more fully of our sonship to GOD, our being " born " not " again " only, but " from above," " of GOD." One should look also for explanation rather to our LORD's own words than to those of Nicodemus ; and He explains " being born *ἄνωθεν* " by " being born *of* water and the SPIRIT," v. 5, whereof He names " the SPIRIT " only, vv. 6. 8.

repentance are the conditions on which God gives it; water, sanctified by our LORD's Baptism, the womb of our new birth; love, good works, increasing faith, renovated affections, heavenly aspirations, conquest over the flesh, its fruits in those who persevere; but it itself is the gift of God, a gift incomprehensible, and not to be confounded with or restrained to any of its fruits, (as a change of heart, or conversion,) but illimitable and incomprehensible, as that great mystery from which it flows, the incarnation of our Redeemer, the Ever-Blessed SON of GOD.

Thus, then, we are sons of GOD, because He, in Whom and of Whom we are made, is the SON of GOD, not by any figure or likeness, but actually,—parts of the Second Adam, as we were by nature of the first; by nature, of the earthy, by grace, of the LORD from heaven, GOD Blessed for ever;—and thus being made sons of GOD, we have “our fellowship (*κοινωνία*) with the FATHER and the SON” (St. John i. 3), because we are made “partakers (*κοινωνοὶ*) of the Divine nature.” (2 Pet. i. 4.) This overwhelming mystery the Antient Church would in a measure express when she spake of our being “Christophori,” “Theophori;” and however strange these words may seem to our degenerate Theology, so cold and heedless of its highest privileges and the highest doctrines, she spake and could speak no more than the HOLY GHOST had in the written word set down.

The words of our LORD, then, “birth *from above* of water and “the SPIRIT,” are a key to other Scripture; they are in themselves a high revelation, not to be closed up when we come to read other Scripture, and their fulness restrained within themselves, (as if, like the heretics of old, we looked upon different portions of Scripture, as the work of another GOD,) but flowing over into other parts, and imparting to them the light which they contain concentrated within them. Thus when we read the words “to them that received Him gave He power to become “the sons of GOD, to them that believe in His name, who were “born not of blood, nor of the will of the flesh, nor of the will “of man, but *of GOD*,” we are not to take this in a figurative way, as if it were a distinct statement, that through faith we are *accounted* as it were sons of GOD, but, as it stands, in connection

with the Incarnation; as it there follows, "and the Word was made flesh, and dwelt among us;" and both, in union with that mystery, whereby we are made partakers of the Incarnation, being "baptized into one Body," the Body of our Incarnate LORD, being actually "born from above of water and the Spirit of God."

It is instructive to see how the old Church combined this declaration of St. John (i. 12—14.) with the teaching (iii. 5.) and ordinance of his LORD, the Sacrament of Baptism, and both with the Incarnation; and so, in consequence, how much more they seem to have felt that mystery. They then contemplated God's majesty in all the mysteries which He had revealed; we have made them all so systematically to bear upon one, the Death on the Cross, as well nigh to efface out of our minds the rest, except in so far as they have this bearing.

To take one instance only out of an antient sermon on our LORD's nativity<sup>1</sup>.

"The earthly birth neither added to nor diminished the majesty of the SON of GOD; for an unchangeable Substance can neither be diminished nor increased. For that 'the Word was made flesh' signifieth not that the Nature of GOD was changed into flesh, but that flesh was taken by the Word into an unity of Person, and therein the whole man was taken, with whom (within the bowels of the Virgin, quickened by the HOLY SPIRIT and ever-virgin) the SON of GOD is so inseparably united, that He Who, before time was, was begotten of the Essence of the FATHER, now, in time, is born of the Virgin's womb. For no otherwise could we be freed from the chains of eternal death, than by His becoming humbled among us, Who with His Own was abiding Almighty. Our LORD JESUS CHRIST, then, being born very man, but ceasing not to be Very GOD, made in Himself the commencement of a new creation, and in the mould of His birth gave to the human race a spiritual beginning, so that, to abolish the infection of a carnal generation, they who were to be re-born might have an origin without any seed of sin; of whom it is said, 'who were born not of

<sup>1</sup> Leo, Sermon. 7. de Nativ. Dom.



“ ‘ blood, nor of the will of the flesh, nor of the will of men, but  
 “ ‘ of God.’ What mind can comprehend this mystery? what  
 “ tongue declare this grace? Unrighteousness restored to inno-  
 “ cence; decay to freshness; aliens adopted; foreigners made  
 “ heirs! The ungodly righteous; the covetous bountiful; the  
 “ incontinent chaste; from earthly they begin to be heavenly.  
 “ What is this change, but the right hand of the Most High?  
 “ Since the SON of GOD came to destroy the works of the devil,  
 “ and so incorporated us into Himself, and Himself into us, that  
 “ the descent of God to the things of man, shall be the advance  
 “ of man to the things of God.”

In this passage, Leo, as the holy festival led him, dwelt on the connection of our privilege of sonship to God, and this declaration of it by St. John, with the Incarnation; in others, on that of both with Baptism. Thus he says in another place<sup>1</sup>:

“ All things then, which the SON of GOD did and taught for  
 “ the reconciling of the world, we not only know in the history  
 “ of past actions, but we feel in the power of present deeds. He  
 “ it is, Who, born of the HOLY SPIRIT from a virgin-mother,  
 “ quickens His undefiled Church with the same infused SPIRIT,  
 “ that so by the birth of Baptism an innumerable multitude of  
 “ sons of God may be born, of whom it is spoken, ‘ who are born  
 “ not of blood,’ ” &c.

And again, in a treatise on Christian Humility<sup>2</sup> (against the Pelagians):

“ Although all the portions of the same mystery meet together  
 “ in one, what is enacted visibly is one thing, what is realized  
 “ invisibly is another; nor in the Sacrament are the form and the  
 “ power the same, for the form is ministered by the obedience of  
 “ human agency, the power is operated by the effectualness of  
 “ the Divine working. For to His might alone is it to be referred,  
 “ that while the outward man is washed, the inward man is  
 “ changed; and of the old a new creature is formed; vessels of  
 “ wrath are transformed into vessels of mercy; *and the sinful  
 “ flesh is changed into the body of Christ*; for unholy, they are

<sup>1</sup> Serm. 63. de Passione Dom. c. 6.

<sup>2</sup> Epist. ad Demetriad. c. 11. He quotes it again of Baptism, Ep. 16. c. 6.

“made holy; for captives, free; for sons of men, sons of God,  
“ ‘who are born not of blood, &c., but of God.’ ”

This was the general interpretation of the Antient Church : those who quote the text <sup>1</sup> of Baptism, go not about to *prove* its reference to it; they assume it, see it; others, again, though they name not Baptism, speak of these privileges <sup>2</sup> in terms which they

<sup>1</sup> *e. g.* *S. Clem. Alex.* Strom. ii. 13. p. 460. *S. Chrysostome*, ad loc. *St. Athanasius*, sup. *S. Cyril of Jerus.* (in connection with St. John iii. 5.) Cat. xi. § 9. *S. Cyril of Alex.* ad loc., and the other Greek Commentators.

<sup>2</sup> *e. g.* *St. Augustine*, Sermon. 121. de verb. Ev. Joh. i. § 5. uses language the same as he had employed in Joann. Tract. xi. n. 6. on our LORD's words, “Except a man be born of water and the SPIRIT,” see above, p. 44. n. 1. He also, as well as *Tertullian*, de Orat. c. 2. explains the text of that relation of God as our FATHER, in which “the Church is our mother;” “The first birth is of male and female; the second of GOD and the Church;” and this is notoriously Baptism: *Theodoret*, as describing our “regeneration in Christ,” (ad Ep. 1. ad Cor. c. 1. ult.); *Jerome* (adv. Jovinian, ii. 29.) as declaring us to be members of the body of CHRIST; but again, they conceive of us as *in* CHRIST, members of CHRIST's body, by Baptism, and by that only. “Seest thou,” says St. Jerome, “that our being taken into the participation of His substance, is not of nature but of grace; and He therefore loves us, because the FATHER loved the SON; and the members are loved, namely in the body. ‘For as many as received Him,’ &c. The Word was made flesh, that we from the flesh might pass into the Word.” And so *St. Augustine* at length. The connection with the following words he thus points out: “So when he had said ‘born of GOD,’ lest we should marvel, and shrink from favour so great, so that it should seem incredible to us, that men are ‘born of GOD,’ as if to reassure them, he adds, ‘and the Word was made flesh.’ Why then marvellest thou, that men are born of GOD? Hearken, that GOD HIMSELF was born of men. ‘And the WORD was made flesh.’” *St. Irenæus* (v. 18. 2.) connects it with the Incarnation (as St. Aug. above, and St. Chrys.), and so likewise *Origen* (Fragm. in Joann. Opp. t. iv. p. 99), and *St. Hilary*, de Trin. l. i. c. 10. Origen again (de Orat. § 22), and *Eusebius* speak of it, as something distinct from Jewish privileges. “Joh. i. was read as a baptismal lesson in the African Church, as appears from “*S. Augustine*, Sermon. 119, 120.” Admon. in Sermon. 8. App. ad S. Leon. t. i. p. 418. ed. Ven. see above, p. 35. note 1. In the sermon itself, the text. (Joh. i. 13.) is explained of the birth in Baptism, “Ye then have now been born, not of the conception of the flesh, but begotten of GOD the FATHER. It remains that by a holy life and conversation, ye preserve the dignity of that holy origin.” It is quoted also in the exposition of the LORD's Prayer in the Office for Catechumens in the Liturgy of Gelasius, “Wherefore, most beloved, show yourselves worthy of the Divine adoption, since it is written, ‘Whoso believeth in Him, to them gave He power to become the sons of GOD.’” (Ass. i. 15.)

elsewhere use of Baptism: both, on the same ground; the one need not prove it, the other need not express it, because in those days men knew of no other way whereby a man might become a son of GOD, than by being born in Baptism of the HOLY SPIRIT, Who is GOD. Hence St. Athanasius and others employ the fact as a proof of the Divinity of the HOLY SPIRIT. Having quoted the words "who were born not, &c., but of GOD," he infers<sup>1</sup>, "as many *then* as were born of the HOLY SPIRIT were born of GOD; and as many as were baptized into CHRIST, were baptized into the FATHER and HOLY SPIRIT." The very argument implies the complete identification of the two passages, (St. John i. 13. iii. 5); for in the one Christians are said to be born in Baptism "of the SPIRIT," in the other "of GOD;" therefore, St. Athanasius argues, the HOLY SPIRIT is GOD<sup>2</sup>. Not only also are St. John's words so interpreted by the several Fathers of the Greek and Latin Church; they are (as was stated)<sup>3</sup> read as the Gospel in the several branches of the Latin Church, and incorporated into the exposition of the Creed in a very ancient Baptismal Liturgy<sup>4</sup>.

"Ye, then, dearly beloved, are to be re-created from the old into the new man; and for carnal ye begin to be spiritual, for earthly to be heavenly; believe with a firm and unshaken faith that the resurrection which took place in CHRIST, shall be fulfilled in all of us; and that what went before in the Head, shall follow in the whole body. Inasmuch as this very Sacrament of Baptism, which you are about to receive, furnishes an emblem of this hope. For there a sort of death and resurrection are enacted. The old man is laid aside, the new taken.

<sup>1</sup> De Incarnat. et cont. Arian. t. i. p. 880, he quotes the text also, after the manner of Leo, ib. § 8. p. 876, and (in connection with the Incarnation) Orat. i. c. Arian. § 43. p. 447. Orat. ii. § 59. p. 527. "These are they, who, having received the Word, received power to become children of GOD; for no otherwise could they, being by nature creatures, become sons, unless by receiving the Spirit of HIM Who is by Nature and indeed THE SON." Add Orat. iii. § 19. p. 569.

<sup>2</sup> The sort of argument is the same as we are wont to use from Acts v. 3, which follows here in St. Athanasius.

<sup>3</sup> See above, p. 35. n. 1.

<sup>4</sup> Sacramentary of Gelasius, from MS. of the seventh century. (Ass. i. 13.)



"He entereth a sinner, he ariseth justified; he who dragged us to death is cast aside; He received, Who brought us back to life; through Whose free grace it is granted you, that ye should be sons of God, not born by the will of the flesh, but begotten by the power of the HOLY SPIRIT." Such was the exposition of the antient Church; the difference is radical, essential; it relates not to the exposition of a text, but to the insight, the depth, the harmony of Scripture, the greatness of what God has wrought, the unutterableness of His condescension. They formed no system, and so received everything as it fell into that which God had ordained; moderns have formed theirs; yet will even they venture to think that they have not lost as to all these things?

Our Blessed SAVIOUR's words declare the greatness of the mystery in itself. He Who never ceased to be in the bosom of the FATHER announces the exceeding and hidden mystery of our actual birth of God: the disciple who lay in His bosom, inculcates and draws out to us the yet "dark saying." Our LORD, Who is Love Eternal, takes on Him (what even after He has declared it, we still shrink from echoing, otherwise than as He has said it) the absolute necessity of regeneration, for the entrance into the kingdom of heaven, or our state of grace and glory, in which we live in His Church, and in which we hope to live with Him for ever; and that this regeneration is the being "born of water and the SPIRIT," or by God's SPIRIT again moving on the face of the waters, and sanctifying them for our cleansing, and cleansing us thereby. He Who died for us<sup>1</sup>, took upon Him to scare us, or our parents for our sakes, to seek refuge in the ark, by the words, "Except a man be born of water and the SPIRIT, he cannot see the kingdom of God:" His disciple, St. Paul, had only to dwell on the greatness of the love herein displayed, the unmeritedness and irrespectiveness of our calling and election to this grace of Baptism and privilege of sonship.

<sup>1</sup> This contrast was suggested by a like distinction in the *Lyra Apostolica*, no. lxxxii. which ends—

The Fount of Love His servants sends to tell  
Love's deeds; Himself reveals the sinner's hell.

"But when the kindness and love of GOD our SAVIOUR toward man appeared, not by works of righteousness, which we had done, but according to His mercy, He saved us, by the washing of regeneration, and of the renewing of the HOLY GHOST, which He shed on us abundantly, through JESUS CHRIST our SAVIOUR <sup>1</sup>." Our LORD, Himself the First Cause, declares the cause of our regeneration, "water and the SPIRIT;" the servant, (who of God's free mercy had been called, and experienced the transcendence of the change thereby wrought, from the persecutor to the persecuted, from the wolf to the lamb) speaks of it chiefly in its effects, the renewal of that, which by man's disobedience was decayed. In this language, also, as a comment on that of our LORD, we should observe how closely the gift is connected with the Sacrament; as our LORD speaks of "being born of "water and the SPIRIT," so, here, His Apostle, of the "washing of regeneration;"—not, (as a modern school <sup>2</sup> has paraphrased it,) "regeneration, which is *as* a birth," or "baptism, which *attests, or signifies* regeneration," or "is a seal of regeneration before given," or in whatever other way men have tortured the plain words of Holy Scripture, but "the *washing* of regeneration, and of the renewing of the HOLY GHOST," *i. e.* a Baptizing, accompanied by, or conveying a re-production, a second birth, a restoration of our decayed nature, by the new and fresh life, imparted by the HOLY GHOST. As before, our Blessed SAVIOUR had respect unto the contrary tendencies of our nature, the neglect, as well as the bare acquiescence in the outward ordinance; so here, also, the Apostle has been directed both to limit the imparting of the inward grace by the mention of the outward washing, and to raise our conceptions of the greatness of this second birth, by the addition of the spiritual grace. The gift moreover is the gift of GOD in and by Baptism; every thing but GOD's free mercy is excluded—"not by "works of righteousness which we have done"—they only who believe will come to the washing of regeneration; yet not belief alone, but "GOD, according to His mercy, saves them by the "washing of regeneration;" by faith are we saved, not by

<sup>1</sup> Tit. iii. 5.

<sup>2</sup> See Note P. at the end.

works ; and by Baptism we are saved, not by faith only ; for so GOD hath said ; not the necessity of preparation, but its efficiency in itself is excluded ; Baptism comes neither as “ grace “ of congruity,” nor as an outward seal of benefits before conveyed ; we are saved neither by faith only, nor by Baptism only ; but faith bringing us to Baptism, and “ by Baptism GOD “ saves us.” They are the words of GOD Himself. As our LORD said negatively, that without the birth “ of water and the SPIRIT,” or Baptism, man “ could not see the kingdom of GOD,” so St. Paul, that “ by it we are saved ;” saved out of the world, and brought into the ark, if we but abide there, and become not reprobates. Lastly, as our LORD had placed the birth “ of water and the SPIRIT” at the threshold of *His* kingdom, without which men could neither enter in nor see it : so St. Paul speaks of the manifestation of the love of GOD therein, as distinct from and higher than all other, as what men had waited for, longed for,—and at last it dawned ; “ but when the kindness and love of GOD our SAVIOUR toward man appeared” (ἐπεφάνη), shone, arose upon him<sup>1</sup>. The privileges, then, of Baptism, the new birth, and renewal of the HOLY GHOST therein imparted, are something different in kind, from what had been before made known ; they were part of the hidden mystery, which in times past was not made known, but now at length GOD's goodness

<sup>1</sup> I observe that Cassian makes the like remarks (de Incarn. Christi, l. 2. c. 2) : “ When he says ‘ appeared,’ he expresses the dawn of this new grace “ and nativity ; for the gifts of this new grace thenceforward began to ‘ appear,’ “ when GOD ‘ appeared’ born in the world. So, then, by the very correspond- “ ence of the term he pointed out, as it were, this ‘ dawning’ of a new grace. “ For that is most properly said to have ‘ appeared,’ which suddenly, as by a “ sort of apparition, flashes upon us. As, in the Gospels we read that the “ star ‘ appeared’ to the Eastern Magi, and in Exodus ‘ The angel *appeared* to “ ‘ Moses in the flame in the bush.’ In all these, and other sacred visions, “ Scripture thought right especially to use this word, speaking of those things, “ as having ‘ appeared,’ which shone with unwonted brightness. So then the “ Apostle also, knowing the coming of the heavenly grace, which appeared at “ the dawn of the Holy Nativity, expressed it by the term of ‘ bright appar- “ ‘ tion ;’ using, namely, the term ‘ appeared,’ of that which beamed with the “ glory of a new light.”



therein "shone upon us:" accordingly, it must, on this ground, be something, which conversion, or change of heart, such as were known under the old dispensation, could not exhaust; and the relation of Israel, as the child of God, could but shadow forth, not realize, the privilege of our sonship. "But <sup>1</sup> perhaps "one will ask, wherein consists the eminence of believers in "CHRIST above Israel, since he too is said to have been born of "God, as is said, 'I have begotten and brought up children, and "they have despised ME.' (Is. i.) To this must be answered, "I think <sup>1</sup>, that the law had a shadow of the good things which "were to come, not the very image of the things; neither then "did He give this to Israel in real and full possession, but "sketched in them, as in an image and figure, 'until the time of "restoration,' as is written (Heb. ix.), when there should be a "visible display of such as should in a truer and more corresponding sense call God Father, on account of the Spirit of "the Only-Begotten dwelling in them. For Israel 'had the "spirit of bondage to fear, but these the spirit of adoption to "freedom, whereby we cry, Abba, Father.' Wherefore the "people, which was through faith in CHRIST to be advanced to "adoption, was described, as in outline, by that former people, "much as we see our spiritual circumcision [Baptism] imaged "by that in their flesh; and, in a word, all we have was shadowed out in them. Moreover, we say that Israel was called "to adoption, as in an image, by a mediator Moses, wherefore "they were baptized unto him, as St. Paul saith, in the cloud "and in the sea."

St. Chrysostome well gives the context of the whole passage, and brings out the greatness of the mystery therein declared, and the application of the context to such of us as, having been made Christians from the eighth day, have persevered. "Reproach no one," he says, "for thou wast such an one thyself." "For we likewise," he says, "were sometimes disobedient," &c. "Let no one boast, for all have sinned. For if from thy earliest youth thou hast lived virtuously, yet must thou have many

<sup>1</sup> St. Cyril of Alexandr. ad loc.

“ sins ; but if thou hast not, as thou thinkest, consider that this  
 “ was not the result of thy excellence, but of the grace of God.  
 “ *For had He not called thy forefathers, thou also hadst been an*  
 “ *unbeliever.* Observe how he enumerates every sort of wicked-  
 “ ness. Did not God order innumerable ways for us by the  
 “ prophets ; did we obey ?—‘ For we,’ he says, ‘ were some-  
 “ times deceived.’ ‘ But when the love and kindness of God  
 “ ‘ our SAVIOUR toward man appeared.’ How ? ‘ not from works  
 “ ‘ of righteousness which we had done, &c., but—by the wash-  
 “ ‘ ing of regeneration and renewal of the HOLY GHOST.’ Oh !  
 “ how were we plunged in wickedness, so that we could not be  
 “ cleansed, but required to be born again ; for such is regenera-  
 “ tion. For as when a house is decayed, no one underprops it,  
 “ nor binds together the old ruins, but taking it down to the  
 “ foundation, raises it up again, and restores it from the very be-  
 “ ginning, so did He ; He raised us not up on what we were ;  
 “ but he razed us to the ground. This is what is meant by ‘ re-  
 “ ‘ newal of the HOLY GHOST :’ He made us new from the very  
 “ core : how ? ‘ through the SPIRIT.’ And again pointing out, in  
 “ another way, our great need, he says, ‘ which He shed on us  
 “ ‘ abundantly through JESUS CHRIST our SAVIOUR :’ so much  
 “ ‘ mercy did we need, ‘ that having been justified by His grace’  
 “ —again, ‘ grace,’ not ‘ debt,’—‘ we might be heirs, according  
 “ ‘ to hope, of eternal life.’ Here is both an exhortation to  
 “ humility, and hope for the future. For if when our case was  
 “ so desperate, that we must be wholly born again, be saved by  
 “ grace, had no good in us, He saved us, much more will He do  
 “ this in the time to come.”

One is almost ashamed to go about to prove that a text so  
 plain applies to Baptism, or that the Holy Church Universal  
 always so held it. The proof which one person can bring, can  
 be but a sample of what remains behind. The proof is the  
 same in kind as before ; and may be useful to those who, (be-  
 cause they have never examined,) doubt even whether there be  
 such a thing as Catholic consent and agreeing interpretation in  
 Christian antiquity. First, then, no passage from any Father  
 can, or has been pretended to be adduced, which should imply

2 any other explanation ; next, there is the large body of Fathers <sup>1</sup>  
 3 from every Church, who do interpret the text, as a matter of  
 course, of Baptism ; thirdly, all the Liturgies, in all the different  
 ways in which it is possible to apply it.

Some of them again recite <sup>2</sup> this Scripture in their service ; or  
 they use its language in the consecration <sup>3</sup> of the baptismal font ;

<sup>1</sup> In Note B. are quoted *Origen*, *S. Cyprian*, *S. Basil*, *S. Gregory of Nyssa*,  
*S. Ambrose*, *S. Jerome*, *S. Augustine*, *S. Chrysostome*, and *Theodoret* ; and even  
*Pelagius* admits the same ; add to these *Justin Martyr* (Apol. i. § 61), *S. Irenæus*  
 (v. 15. 3), *S. Theophilus* (ad. Autol. l. ii. § 16), *S. Athanasius* (de Sabb. et  
 Circumcis. § 5), *S. Cyril of Jerus.* (Cat. xviii. 35), *S. Epiphanius* (Hær. i. 4),  
*The Apostolical Constitutions* (l. 8. c. 6), *S. Gregory of Nazianzum* (de Bap-  
 tismo), *S. Hippolytus* (in Theoph. § 9), *Methodius* (Conv. Virg.)

<sup>2</sup> Titus ii. 11.—iii. 7. is one of the lessons in the Alexandrian, Coptic, and  
 Æthiopic (Ass. ii. 152), where it is retained even in the more compendious form  
 of Baptism (ib. 188), and in the revised Syriac Liturgy (ib. i. 228.)

<sup>3</sup> Latin, *Gelasius* (ii. 3), *Gellon* (53), *Chelle* (62), *Colbertin* (65), *Moisac*.  
 (68), *Apamea* (75).

“ Be it a living, regenerating fountain of water, a purifying stream, that all  
 “ who are to be washed in this health-giving stream, by the operation of the  
 “ HOLY SPIRIT within them, may obtain a free grant of perfect cleansing.”

*Gothic and Gallican.*

“ Pray we our LORD and GOD to sanctify this fountain, and to make it unto  
 “ all who descend therein, a laver of most blessed regeneration for the remission  
 “ of all sins, through the Lord, &c.” (ii. 34.)

“ Give place (O army of Satan) to the HOLY SPIRIT ; that to all who descend  
 “ into this fountain it may be a laver of the Baptism of regeneration in the  
 “ remission of all sins” (ib. 35).

*Alexandrian, Coptic, and Æthiopic.*

“ Sanctify this water and this oil, that they may be a bath of regeneration  
 “ (Amen) to eternal life (Amen), for a clothing of immortality (Amen), for the  
 “ adoption of sons (Amen), for the renovation of the HOLY SPIRIT (Amen), &c.  
 “ (ib. ii. 165). Grant to it power to become life-giving water (Amen), sancti-  
 “ fying water (Amen), water cleansing sin (Amen), water of the bath of rege-  
 “ neration (Amen), water of the adoption of sons (Amen), &c.” (ib. 173.)

*Greek.*

“ But Thou, LORD of all, make this a water of redemption water of sancti-  
 “ fication, purifying of flesh and spirit, loosing of bonds, remission of sins, en-  
 “ lightening of souls, bath of regeneration, renovation by the Spirit, gift of adop-  
 “ tion, clothing of immortality, fountain of life, &c.” (ib. p. 138.)

[Antient



or in their prayers for those about <sup>1</sup> to be admitted to Holy Baptism, or after <sup>2</sup> the Baptism has been completed.

*Antient Antiochian, Jerusalem (bis) Apostolic, by Severus, from Greek.*

"But Thou, LORD of all, make these waters waters of comfort, waters of joy and gladness, waters betokened in the death and resurrection of Thy Only-Begotten SON, waters of redemption, purifying of defilements of flesh and spirit, loosing of bonds, remission of sins, enlightening of souls, *bath of regeneration*, gift of adoption, clothing of immortality, *renovation of Thy HOLY SPIRIT*, waters cleansing every stain of soul and body, &c." (ib. ii. pp. 220—231—259—291.)

*Revised Syriac, Apostolic from Greek* (ib. 233—259).

"The waters are sanctified to be a divine 'bath of regeneration,' in the name of the Living FATHER to life (Amen), in the name of the Living SON to life (Amen), in the name of the Living and HOLY SPIRIT to life for ever and ever (Amen)."

<sup>1</sup> *Latin, Gothic, and old Gallican.*

On making a Catechumen (ib. i. 29).

"Grant him Thy mercy and loving-kindness through the 'washing of regeneration;' bring him to the spiritual grace; that together with us, he may return praise and thanksgiving to thee, LORD GOD FATHER ALMIGHTY; lead him into the way of truth; teach him Thy righteousness, through our LORD, &c."

"Mighty is our GOD; and may He bring to the 'bath of the water of regeneration' you who are fleeing to the faith; and us also, who deliver to you the 'mystery of the Catholic Faith, may He bring with you to the heavenly king-

<sup>2</sup> *Western. Old Gallican* (ii. 42).

"GOD, the FATHER of our LORD JESUS CHRIST, who hath regenerated thee by water and the HOLY SPIRIT, and who hath given thee remission of sins by the 'washing of regeneration' and (His) blood," &c. (The Sacramentary of Gelasius omits the words "by the washing of regeneration;" and of the other Latin rituals, it is not generally expressed whether they used the longer or the shorter form.)

*Coptic, &c.* (ii. 182.)

"Thou Thyself, our LORD, by the grace of Thy CHRIST, and by the descent of Thy HOLY SPIRIT, hast consecrated this water, whence it has been made to Thy servant baptized therein 'a washing of regeneration, and a renewal' after his antient error, whereby he has been enlightened by the light of Thy Divinity," &c.

They carry their own evidence, and they are evidence for the whole Christian Church, and this evidence becomes the stronger

“doms, through the gift of our LORD JESUS CHRIST, to whom be honour and  
“dominion for ever and ever. Amen.” (Ib. i. 36.)

*Gallican* (ib. 39).

“O GOD, to whom flee thirsty souls, longing for the draught of immortality ;  
“grant to these, Thy suppliant servants, to find the gift which they long for ;  
“to obtain the grace which they claim ; let them enter ‘the fountain, the source  
“of regeneration ;’ there to lay aside that death-bringing offence of our  
“first parent, the frailness of perishing flesh being changed into a new man.  
“Through the LORD, &c.”

*Ambrosian* (ib. 45).

“O GOD, to dedicate to whom no littleness unfits, who graciously admittest  
“every age, and every sex to the worship of Thy Majesty, to Thee we dedicate  
“these beginnings of a new man, and rudiments of infant life : grant that the  
“sign of the Holy Cross of thy Only-Begotten, inscribed upon this little one,  
“may protect him, as yet ignorant of ill : Thine may he be ; to Thee may he  
“grow up ; Thee may he fear ; Thee love ; Thee his Creator ever acknowledge ;  
“and, brought by Thee, arrive at the holy ‘washing of regeneration.’ Through  
“the same JESUS CHRIST our LORD, who liveth,” &c.

*Alexandrian, Coptic, Æthiopic.*

“Search the lurking recesses of their hearts. Thou who ‘searchest Jerusalem  
“with lanterns’ (Zeph. i. 12.) and permit not the malignant spirit to lurk in  
“them ; but grant them purity and health, grant them eternal salvation, rege-  
“nerate them with the ‘washing of regeneration’ and of remission of sins ; make  
“them a temple for Thy HOLY SPIRIT, through Thy Only-Begotten SON, our  
“LORD GOD, and SAVIOUR, JESUS CHRIST, through whom,” &c. (ib. 153, 154.)

“Dispose his soul to receive the HOLY SPIRIT, and that he may be accounted  
“worthy to obtain the ‘washing of regeneration,’ and the clothing of immortality,  
“and the remission of his sins,” &c. (ib. 162, 163.)

*Armenian.* (After the 25th, 26th, and 51st Psalms.)

“Pray we also the most merciful GOD for this Catechumen, that, according  
“to His great mercy, He would have compassion upon him, and vouchsafe to  
“him the divine ‘washing of regeneration,’ and the garment of immortality ;  
“and number him with the faithful, called after His name, and save him by  
“His free mercy.” (pp. 169, 170.)

— “Fill him with heavenly grace, and gladden him with Thy most ex-  
“cellent name ; that he may be called a Christian, and at the fitting season be

if we remark, that (as before) they relate only to one single text; not all the passages in the Liturgies, which bore upon the *doctrine*, nor even all which bore upon the *text*, have been admitted; but those only which directly quote and apply it; and from these some notion may be formed of the full extent of the whole evidence. 2ndly, The mode in which the several liturgies employ the text, evinces their independence of each other; *e. g.* some only, use it as a lesson; some only, after Baptism; and this renders the agreement the more conspicuous, in that all employ it, in the consecration of the water of Baptism, and (as

“accounted worthy to receive the HOLY SPIRIT in the Baptism of regeneration.  
“May he become of the body, and a member of Thy Holy Church,” &c.  
(pp. 171, 172.)

*Greek.*

“In the peace of GOD pray we,—for him, who is now coming to the holy  
“Enlightening, and for his salvation: that he may be made a child of light,  
“and heir of all good things; that he may be planted with, and be a partaker  
“of the death and the resurrection of CHRIST our GOD; that the robe of Bap-  
“tism, and the earnest of the SPIRIT, may be preserved to him throughout,  
“unstained and undefiled in the terrible day of CHRIST our GOD; that this  
“water may be to him a ‘washing of regeneration’ to the remission of sins, and  
“a garment of immortality.” (ib. ii. 130—133.)

*Syriac.* Apostolic by James of Edessa.

“O CHRIST our GOD, make this child Thy-servant meet for the gift of the  
“‘bath of regeneration,’ and prepare him for good and pure works at all times,”  
&c. (i. 258, by Severus, ii. 288.)

“The good Shepherd, who came forth to seek the lost sheep, (which through  
“the craft of the rebellious serpent had lost its place among things endued  
“with reason,) and lighted a candle, His Holy Flesh, and swept the house of  
“this world from sin, and found the lost coin, the royal image, encrusted with  
“passions, and rusted through sin, and purged it and cleansed it in the furnace  
“of Holy Baptism and in the ‘washing of regeneration,’ and imparted to it the  
“beauty of its first creation. Now also, O GOD, for Thy goodness and the  
“manifoldness of Thy tender mercy, free and redeem all our souls from all filth  
“and rust of sin,” &c. (Hymn, ib. 273, 274.)

*Revised Liturgy.*

—“preparing them for the reception of Thy HOLY SPIRIT, that they may  
“be made meet for the ‘washing of regeneration.’” (i. 232.)



in our own) in the prayer for those about to be baptized. Even this, however, is but a broad correspondence; the detail implies the existence of distinct models embodying the same principle: the Eastern and Western are manifestly distinct; and even amid the mutual correspondence of the Eastern Churches in the accumulation of the titles of Baptism there is no identity. It is the free following out of a pattern which had been given, implying at once the original correspondence of the pattern, and the independence of the execution. The antiquity of these titles is implied and illustrated by the like accumulations in the several fathers, especially of the Greek Church<sup>1</sup>. This evidence meets a longing which has been felt; "how are we to know that the fathers, now extant, represent the doctrines of their several Churches, and so the voice of the whole Church?" This might be met in another way, viz.; that as soon as lists of authorities began to be made, the same fathers whose works we now possess<sup>2</sup> were appealed to, as chief witnesses. But, over and above, we have their testimony confirmed in another way; these Liturgies were not taken out of their writings, were not composed by them, were prior in their component parts to most of them, and yet they contain precisely the same doctrine, and do not teach but imply it, as the only doctrine known to the Church, and in that most solemn way, prayer to ALMIGHTY GOD. We should take a man's prayers as evidence of his faith; we appeal to our own Liturgy, as embodying that of our Church; why not then to the Liturgies of the Universal Church for the faith of the "Holy Church Universal throughout the world?" Thus, then, we have two distinct bodies of evidence, both solidly establishing the same result, and each confirming the other. First, the works of the several Fathers, as individual witnesses of the faith of their several Churches, and so ultimately of the whole Church: and, secondly, in the Liturgies, the collective doctrine of each Church as a whole. They will also supply an answer to a question

<sup>1</sup> See below, ch. 8. Extracts from the Fathers.

<sup>2</sup> As has been noticed to me in the dialogues of Theodoret; so also in the Pelagian controversy in St. Augustine.

which not unnaturally arises from this text, now that people undertake to solve all points of Scripture for themselves ; “ do all the “ promises and descriptions of Baptism apply to Infant Baptism ? ” Certainly, unless they did in effect, Infant Baptism were wrong ; for so we should be depriving our children of whatever benefits it were supposed that Adult Baptism conferred, and Infant Baptism was incapable of. But, since Infant Baptism is right, then must it confer, in effect and in the rudiments, all the benefits of Adult Baptism, to be developed hereafter. Moreover, where the language of Holy Scripture is unlimited, we are not to restrain it. But Holy Scripture speaks universally ; it says, “ the washing of regeneration and of the renewing of the HOLY “ GHOST,” “ born of the water and the SPIRIT ; ” how, then, are we to say, that because our infants are not in like way decayed through actual sin, as were those adults to whom St. Paul wrote, therefore, they are not regenerated and renewed ? This would involve the very error of Pelagius, that they needed no renewal, no “ new birth,” having no “ birth-sin.” Holy Scripture speaks indeed incidentally of *some* effects of “ the washing “ of regeneration, and of the renewal of the HOLY GHOST,” *relatively* to particular adults ; since the greater the decay, the greater the renewal thereby effected : not the seed only of corruption, which, (if no remedy were applied,) would surely spread decay through the whole living being, but the decayed and corrupted wreck, wherein the disease had wrought its full work, was thereby made sound. Yet is the remedy the same, the cure the same, although in one the actual corruption be remedied, in the other checked ; in the one the healing antidote is infused, when the poison has spread through the whole frame, and through the whole frame arrests ; in the other, it is imparted, ere yet the latent poison has begun to work. But the same Scripture pronounces Baptism *absolutely* to be “ the washing of regeneration and renewal by the HOLY GHOST ; ” and what Scripture calls it, it must remain, at all times, and however applied, to infants as to adults. In all, their Maker’s image was defaced ; all are renewed after that image *in* Him, and by being *in* Him, Who is the brightness of His FATHER’S

glory, and the express image of His Person, God blessed for ever. "He came," are the well-known and weighty words of St. Irenæus<sup>1</sup>, "sanctifying every age by its relation to Himself. "For He came to save all by Himself; all, who by Him are "reborn to God: infants, and little ones, and children, and youths, "and elders. So He came in every age; and to infants was "made an infant, sanctifying infants; among little children a "little child, sanctifying those of this age, and made also to "them an example of piety, and righteousness, and subjection; "among young men, a young man, becoming an example to young "men, and sanctifying them to the Lord." But now, in these Liturgies we have not our private judgment only, but the voice of the Church, applying to our infants particularly, the promises, which God annexes to Baptism, and which, since He has not restrained, we should have thought beforehand were not to be limited. The combined Liturgies are an authoritative because a Catholic exposition; how should they, East and West, be thus combined, except by a true and separate tradition?

These two (St. John iii. 5. Tit. iii. 4—6.) are the only passages of the Holy Scriptures in which the first origin of regeneration (so to speak) is marked out, and the circumstances under which it takes place are at all hinted at. And surely this ought, to any careful Christian, to be of great moment; and, instead of longing, as the habit of some is, for more evidence, he will thank God, that the evidence is so clear, that all Christians of old times confidently relied upon it, and transmitted it to us.

For this is the way of God's dealing throughout Scripture: He gives us, whether as a rule of life or doctrine, certain plain statements; and then, in His other communications, intersperses allusions to these same truths, not in themselves perhaps altogether definite, certainly not satisfying to a captious, or unwilling hearer, but blending and harmonizing with those broader statements. And when persons are disposed to believe, they often appeal to these incidental allusions, as more forcible even than direct statements. For the very fact of repeatedly introducing

<sup>1</sup> ii. 22, 24.



one subject, when we are mainly employed in speaking upon or inculcating others, shows how deeply the subject, which we so introduce, is impressed upon our own minds. And so also (as far as it has pleased God to convey His inspired wisdom after the manner of human thoughts) we infer, and rightly, from similar appearances in Holy Scripture, how deeply He had impressed upon the souls of His Apostles the truths which thus, as it were, burst forth in the midst of other teaching. Thus, when St. Paul wisheth himself accursed for his kinsmen, and enumerates all which God had done for them, and the marks of His love, "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and the fathers," we should not, amidst this catalogue of the glories of the Old Testament, have expected beforehand, to find the Divinity of our LORD; and so we are the more impressed when the rising list of God's loving-kindnesses at last ends in, "of whom, as concerning the flesh, CHRIST came, who is over all, God Blessed for ever." We continue to be awed, as often as we read it; for the feeling abides or increases, "how awfully must he have thought of the Divinity of our LORD, who thus wrote." This and the like unexpected references seem to us the more to indicate what was the mind of God, *because* they are unexpected; they bring their own impression of Divinity, because they are not human; they are not what the mind of man would have conceived. I mean not that we should argue in this way, as if we were judges of the matter, for we are not; but that these flashes, so to speak, out of the cloud, impress us often even more with God's Presence than the noon-day brightness. Of course, a very perverted use might be made of this feeling, if persons were to look out for passages which should thus strike them, or so prefer them as to lose out of sight the depth of God's direct teaching; if, e. g. one were to look out for these scattered notices of the Divinity of our LORD, and neglect to meditate on the enunciation of St. John, before which all Christian Antiquity bowed, "in the beginning was the Word, and the Word was with God, and the Word was God." And this is rather the defect of our age, in those doctrines or views which it wishes to have proved. Still

this very perversion is a witness to the inherent feeling of our nature. Here, then, so far from regarding it as a diminution to the evidence of a doctrine, that it is incidentally mentioned, we are even the more impressed with it. And if others are not, (as we know that the unhappy persons, who dispute against our Blessed LORD's Divinity, would, on that very account, explain one text away, or declare the stress laid upon another to be fanciful,) this disturbs us not; they see not, because they have not eyes to see. Apply we this to the present case; the "doctrine of Baptism" (Heb. vi. 2.) is declared as explicitly, as incidentally, and as variously, as that of our Blessed LORD's Divinity or the saving truth of the Holy Trinity, with which its administration is inseparably blended, the belief in which it very chiefly upholds. For both, we have the same uniform testimony of the Church Catholic; in both cases alike, those who have refused to listen to the Church, have failed to find the truth in Holy Scripture; there is then as little reason to be moved, that others do not see what we see, in the one case as in the other; and if any see not the Church's doctrine of Baptism in Scripture, they have no reason thence to conclude that it is not there, because they see it not. The force done to Scripture has not been in any way greater in one case than in the other. They who say that "water and the Spirit" means "the Spirit only," or that "the washing of regeneration" means "spiritual regeneration" independent of any actual "washing," however they may commiserate the misguided people, who assail other Catholic truth, have nothing assuredly to allege against them for forced interpretations of Holy Scripture. It was in their own school that those systems of interpretation were learnt.

The object then in producing some other chief passages of Holy Scripture, wherein Baptism is mentioned or alluded to, is not to prove any thing further with respect to that Sacrament, or to increase the evidence for what has been alleged; for our LORD's words, when rightly unfolded, of course contain all; and they who hear not Him, as His Church has from the first transmitted the meaning of His words, will not hear His disciples. "The servant is not greater than his LORD." (St. John, xv. 20.)

The object will be, not to *prove* any thing, but from the mode in which Baptism is spoken of in Holy Scripture, to illustrate the wide difference between the character of mind which that teaching implies and would foster, and that which modern notions imply and reproduce. Each text is only an item, an indication of a difference existing between modern habits of mind and Scripture-teaching. And this, one would fain hope, might startle some, who, because they have never seen the Catholic system, or its bearings upon Scripture developed, at present oppose it. It seems to us strange how any errors which we do not share should prevail about Scriptural doctrine. We marvel how the Jewish doctors could have reconciled with the plain letter of the law, their permission to a child to dedicate to God what its parent needed; we marvel, how the Romanist can reconcile his inculcation of image-worship, with the same law; in either case men have thus far "made the word of God of none effect through *their* traditions;" in either case, through traditions not "delivered to their fathers," but the "inventions of men;" let those then, who, with respect to Baptism, embrace a tradition, whose origin is but as it were of yesterday, consider earnestly whether they may not be in the like case; whether *their* traditional exposition of the Gospel, derived from the one or other individual in these "latter days," may not be as little consonant with the real meaning of Holy Scripture, as those by which the Pharisees justified their abuse of the "Corban," or the Romanists their image-worship; whether they too may not be "making the word of God of none effect through *their* traditions;" whether they may not "have left the fountain of living waters, to hew out broken cisterns which will hold no water."

At least, their conviction of the contrary is no more argument in their behalf, than the persuasion of the Jewish Rabbis, the Romanist, the Socinian, or any sectarian, in favour of their traditions; all alike have taken and handed down a modern, opposed to the ancient, way of explaining the Word of God; and "they are their own witnesses." The ancient system, while it claims to be consonant to that Word, appeals not to one school, but to the whole



Church, "from all times, in all places, and in all its teachers," as long as it spake one language, and until a new Babel arose.

There is yet another and a distinct point which it is important to remark. They who depreciate Baptism, appeal to *their own inferences* from passages, in which Holy Scripture is *not* speaking of Baptism; e. g. when St. Paul is speaking of justification; and from these they form a system, whereby they depreciate Baptism. The appeal is here made, on the contrary, after the example of the Fathers, to places where Scripture *is* speaking on Baptism; and this, surely, will seem the directer way toward the truth. May God guide us all into that truth, which He has promised to His Apostles and His collective Church, and teach us to read Holy Scripture as the living Word of the Living God!

In considering then this part of the subject,—the impression which Scripture-teaching has a tendency to make,—I would again put in the first place our Blessed SAVIOUR's words, His parting words, the only direct teaching preserved to us of those mysterious forty days after His resurrection; words on which our very commission to teach, the very security of our existence, depends; words, the very title-deeds of our inheritance, and wherein the doctrine of the Holy Trinity is by Him imparted; and yet with these, bound up with them and the very perpetuity of the Church and the privilege of discipling the nations, is "Baptism in the name of the FATHER, and of the SON, and of 'the HOLY GHOST';" so that thenceforth Baptism is the embodying of our creed<sup>1</sup>, a living creed, and the safeguard against every heresy as to the Ever-blessed Trinity in Whom we believe<sup>2</sup>;

<sup>1</sup> "He commandeth them to pour themselves over the whole world, giving into their hands a *summary of their teaching, that, namely, through Baptism.* "Then, since He had given them a mighty task, lifting up their thoughts, He says, 'Behold I am with you always, to the end of the world,' not with them only, but with all who through them should believe; for the Apostles were not to abide always; but He addresses the faithful as one body."—St. Chrys. *ad loc.*

<sup>2</sup> Hence in the Roman ritual, our collect for Trinity Sunday, forms part of

which whatsoever Church retaineth, hath the promise of the SAVIOUR of the Church, and should any body of Christians reject, they cut themselves off from that Church. Baptism in the Name of the HOLY TRINITY, and that saving belief, have been indissolubly conjoined by our LORD; "what then GOD hath joined, let not man put asunder." Yet even this view, so familiar and so sacred to the ancient Church, is unfamiliar to us; and men appeal at most to the words wherein the doctrine is conveyed, forgetting *when* that belief was delivered over and sealed to themselves; as if they had for themselves acquired or learnt it, instead of being baptized into it. And so, again, an outward conception of Baptism leads to an outward view of faith. Even this might prepare us to find in our LORD's words more than the Zuinglian school has taught men to find in them. They have more reality. They convey then, not simply that the minister of Baptism baptizeth not to himself but to CHRIST, that Christians are to bear no other Name than that of the HOLY TRINITY, or of CHRIST, "in whom the whole fulness of the Godhead dwelt," and "was manifested to us;" nor, again, that Christians are to profess and to hold the belief in the Ever-blessed TRINITY, to bind themselves to obedience to FATHER, SON, and HOLY GHOST—they convey this, but much more, not merely what man must do, but the power which GOD gives to do it. The "Name" of Almighty GOD means not only the outward name by which we poor mortals are empowered to call Him, but His attributes and power, that which His Name designates, His Essential Self. Let any one but consider what varied powers, attributes, what intrinsic majesty and efficiency is ascribed in Holy Scripture to the "Name" of GOD,—not to His Name independent of Himself, but yet to His Name as that wherein Himself is manifested—and then again, what reverence is there said to be due to It, not simply in uttering It, but to It in Itself, as expressing Himself. "The *Name* of the GOD of Jacob *defends* us" (Ps. xx. 1.); "the

the Baptismal service; only that the connection of the latter part with the former is somewhat more visible; it there is, "We beseech Thee, that by the firmness of that faith, we may ever be defended from all adversities." (Ass. ii. 21.) The primer published by authority under Queen Elizabeth retains the same form.

"Name of God is a strong tower, the righteous runneth into  
 "it, and is safe" (Prov. xviii. 10.); "save me by Thy Name"  
 (Ps. liv. 1.); "through Thy Name will we tread them under"  
 (Ps. xlv. 5.); "for that Thy Name is near, Thy wondrous  
 "works declare" (Ps. lxxv. 1.); "I will wait on Thy Name"  
 (Ps. lii. 9.); "keep *through Thine own Name* those whom  
 "Thou hast given Me." (John xvii. 11.) The strength of  
 these and the like passages is manifestly not to be expounded  
 out of them; it must mean something that it is said, "by Thy  
 "Name" not "by Thyself;" "the Name of God" and not "God"  
 only. Holy Scripture useth not to employ paraphrases thus  
 superfluously; and modern criticism, with its common-place sub-  
 stitutions, fosters in us a habit which is depriving men of all  
 deeper insight into the word of God. How much of the lan-  
 guage of Scripture, which by its very unusualness would invite  
 our thoughtfulness, do men thus accustom themselves to disre-  
 gard. But now, besides this, God saith of the Angel, "beware  
 "of Him and obey His voice; provoke Him not; for He will  
 "not pardon your transgressions; for *My Name is in Him.*"  
 (Ex. xxiii. 21.) "*By what power or Name* have ye done this?"  
 are the Apostles asked. (Acts iv. 7.) "If (the answer is) we be  
 "examined of the good deed done to the impotent man, *by what*  
 " (ἐν τίνι) this man hath been *saved* (σέσωσται), be it known unto  
 "you all, that *by* (ἐν) *the Name* of JESUS CHRIST of Nazareth,  
 "Whom ye crucified, Whom God raised from the dead, *by this*  
 " (ἐν τούτῳ) doth this man stand before you whole. Neither is  
 "there *salvation* (σωτηρία) *in* (ἐν) any other, for neither is there  
 "any other *Name* under heaven given among men, *whereby*  
 " (ἐν ᾧ) we must be saved." (V. 9—12.) It is very striking at  
 the first superficial glance, how much is here attributed to the  
 Name of CHRIST, how the bodily cure, effected on this poor man  
 by His Name, was an emblem of the spiritual, and how com-  
 pletely identified the Name of our Blessed LORD is with Himself  
 and His power; so that one might, at first sight, have thought  
 that St. Peter was speaking of Himself, when he is declaring the  
 efficacy of His Name. And so the council determines to "threaten  
 "them that they speak henceforth to no man *in this Name*" (v. 17.),



and commands them “not to speak at all *in the Name* of JESUS” (v. 18), and they on their return pray that “wonders may be done *by the Name* of JESUS.” (v. 30.) These things occur in one history only; but it is not a peculiarity of that one story. Not “through our own power and holiness,—*His Name*, through faith in His *Name*, *hath made this man strong*” (iii. 16.); and St. John wrote his gospel, “that believing ye might have life *in* (ἐν) *His Name*” (c. 20. 31.) Again, how mysteriously is it said, “He had a Name written, that no man knew but He Himself” (Rev. xix. 12.); “His Name is called the Word of God” (v. 13.) “He hath on His vesture and His thigh a Name written, KING OF *KINGS AND LORD OF LORDS*” (v. 14.); and this Name is an object of religious reverence and worship; “God hath given Him a Name which is above every Name, that at the Name of JESUS every knee should bow,” &c. (Phil. ii. 9.) There appears then (to go no further) on the very face of Scripture language, a reality belonging to the very “Name,” a power ascribed to it, a stress laid upon it, a reverence due to it, which requires some corresponding meaning. For this is only to say, that if there occur throughout Scripture some peculiarity, there must be some reason (whether we know it or not, or in part only) why it is there. Thus much even the Jews saw, from the Old Testament only; whence one<sup>1</sup> says, “‘How surpassing is Thy Name’ is all one with ‘How surpassing art Thou,’ for His Name is He, and He is His Name;” and this saying of theirs supplies precisely what moderns miss; they will admit that by “the Name of God” is meant God, but they see not that “God is,” in some way in, and is, “His Name;” that His Name is “excellent,” “to be feared,” “loved,” “blessed,” “holy,” “glorious,” “great,” “terrible,” that it has the attributes belonging to Him, that it is the object of the same affections as He, that it has the same power as He; “that Thou mayest *fear*,” Scripture saith, “that glorious and awful *Name*, *THE LORD THY GOD*” (Deut. xxviii. 58.); and in repeating the first petition of the prayer our LORD taught us, “Hallowed be *THY NAME*,” we pray, surely, not merely that His

<sup>1</sup> Kimchi on Ps. viii. 2.

Name be not in words blasphemed, but as Bishop Taylor<sup>1</sup> paraphrases it, "Let Thy name, Thy essence, and glorious attributes be honoured and adored in all the world, believed by faith, loved by charity, celebrated with praises, thanked with eucharist; and let Thy Name be hallowed *in us*, as it is in itself. . . . The name of God is representative of God Himself, and it signifies, be Thou worshipped and adored, be Thou thanked and celebrated with honour and eucharist." And St. Cyprian<sup>2</sup>, in like way, "After this we say, 'Hallowed be Thy Name,' not that we wish *for God*, that He may be hallowed by our prayers, but that we ask of Him, that His Name may be hallowed *in us*—we ask and pray, that we who have been sanctified in Baptism, may persevere therein, wherein we have begun to be." In which words it appears how St. Cyprian felt the "Name of God" to be God Himself; and how he connected the indwelling of God and the hallowing of His Name within us, with our Baptism into His Name, wherein It was first named upon us, and He dwelt within us. Of a truth, the extreme reverence of the Jews, whereby they shrunk from uttering the incommunicable Name, is far nearer the right feeling, than the careless way in which modern criticism has treated all these indications of a mystery lying concealed under that Name. There is a depth therein, which these new lines fathom not. When then we find our LORD's direction to "baptize all nations into THE NAME (not Names) of the FATHER, the SON, and the HOLY GHOST," a very little thoughtfulness, one should think, would lead men to connect it with that Name, which is "a tower of strength," which safely defends, wherein we have life, wherein we are safe, "wherewith the FATHER keeps those whom He hath given to the SON, that they may be one as the FATHER and the SON are one;"—accordingly, that being "baptized into the Name" of the Three Persons of the undivided Trinity, is no mere profession of obedience, sovereignty, belief, but (if one may so speak) a real appropriation of the person baptized to the HOLY

<sup>1</sup> Life and Death of the Holy Jesus, Disc. 12. On Prayer.

<sup>2</sup> De Orat. Domin. c. 3.

TRINITY, a transfer of him from the dominion of Satan to Them, an insertion of him within Their blessed Name, and a casting the shield (to speak humanly) of that *Almighty* Name, over him; that Name, at which devils tremble and are cast out thereby, "into which a man runneth and is safe." And this so much the more, since Scripture elsewhere attributes the efficacy of Baptism to His all-prevailing Name, "but ye were washed, but ye were sanctified, but ye were justified *in* (*ἐν*) the Name of the LORD JESUS, and by (*ἐν*) the SPIRIT of our GOD" (1 Cor. vi. 11.); where "the Name of our LORD JESUS" and "the SPIRIT of our GOD" are mentioned, as in the like way the efficacious causes of the holiness and righteousness imparted in Baptism. For where His Name is so named there is He. Or, since "the devils were cast out through His Name" (Mark ix. 33.), why should it appear a strange or (as men call it) a superstitious thing, to believe that now also a power or virtue has been annexed to the Name of the Blessed Trinity, when "that Name is called upon the heathen" (Acts xiv. 37.), or on our children on whom it has not yet been named? As says an ancient writer<sup>1</sup>, "whereas this, which the LORD said, 'Go, teach all nations, and baptize them in the Name of the FATHER, the SON, and the HOLY GHOST,' is true and right, and by all means to be observed, and has been observed in the Church; yet we must not consider that the invocation of the Name of JESUS [only, in those so baptized by heretics] is altogether useless, and that on account of the majesty and might of the Name Itself; in which Name all works of might (miracles) were wont to be wrought, and sometimes some even by aliens." It was not then mere glowing language, when the fathers spoke of the baptized being "fenced round by the Trinity" or the like; they would hereby only express the literal truth; and surely, in that they press the force of "being baptized *into* the Name of the FATHER, SON, and HOLY GHOST," as something real<sup>2</sup>, something efficient, an actual

<sup>1</sup> De Rebaptismate ap. Cyprian. p. 358.

<sup>2</sup> Hence St. Hilary, in the prayer quoted below, p. 78 and p. 74, and Jeromē, p. 79 note, use the strong form, baptizatus *in Patre et Filio et Spiritu Sancto*, "baptized *in* the F."



communion with the Blessed Trinity, they adhere more to the analogy of the faith, and the usage of other Scripture, and the literal meaning of the text, than they who would interpret it of the mere commission given to the minister of Baptism, and are withal at a loss to say what "to baptize into the Name of" can literally mean, or how they obtain the sense, which they vaguely attach to it. Of this efficiency St. Hilary speaks, when employing this text as the foundation-stone of orthodox doctrine on the Trinity<sup>1</sup>; "To those who believe, that word of GOD were sufficient, which was poured into our ears by the testimony of the Evangelist, together with the very power of His truth, [sc. at Baptism,] when the LORD saith, 'Go now and teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to keep all things whatsoever I command you, and lo I am with you always, even to the end of the world.' For what of the mystery of man's salvation is not therein contained? or what is omitted or left obscure? All things are full, as from Him Who is Fulness, and perfect, as from Perfection. For they comprise both the significance of words, and the *efficiency of the things*, and the order of the offices, and the understanding of Their Nature." And again<sup>2</sup>, "The following book in such wise teaches the mystery of the Divine Generation, that they who are to be *baptized in the Father, and the Son, and the Holy Ghost*, should not be ignorant of the truth of those names, nor under the words confound the meaning; but so conceive the meaning of each, as it is, and is called; acknowledging most fully that neither is the Name without the corresponding truth, nor is the truth unexpressed by the Name."

And in this way we may much more appreciate the force of the argument, which the Ancients, when vindicating the Catholic doctrine of the TRINITY, drew from the words of Baptism, but which to us has been much weakened and obscured; for if by these words were only meant that we thereby acknowledged "the FATHER, the SON, and the HOLY GHOST," the co-equality and

<sup>1</sup> De Trin. L. ii. init.

<sup>2</sup> L. i. §. 4.

co-essentiality of the three Divine Persons will not thence be so evident, since in different ways we might believe in and acknowledge the underived authority of the Creator, and the derived authority of a created; but since the words (as Christian Antiquity understood them) further denote the power of Those in whose Name we are baptized, as manifested in that Baptism, then the argument appears clear, that in this work of power He would not have joined the Creator with the created. "For neither did He conjoin (argues St. Athanasius<sup>1</sup>) an angel with the Godhead, nor did He *unite us with Himself* and the Father in one created, but in the HOLY SPIRIT." And again, "They (the Arians) risk the very fulness of the mystery—Baptism. For since this perfecting is conferred 'into the Name of the FATHER and the SON,' but these acknowledge not the true FATHER because they deny Him Who is derived of Him, and His consubstantiality; and deny again the true SON, and feign to themselves another, created out of things which were not, and name Him; how should not what they administer be wholly vain and profitless, having a semblance but nothing real as an aid to holiness; for the Arians impart not Baptism into the FATHER and the SON, but into a Creator and a creature, a Maker and a made. But as their 'created' is different from the SON, so would that which they are thought to give, be from the reality, although they affect to name the Name of the FATHER and the SON<sup>2</sup>."

And this is throughout a remarkable difference between the ancient and modern way of viewing this text: the modern school sees only that three Persons or Beings are united therein, and infer that they would not be so united, were there any such disparity between them, as between the Creator and the created, or a mere energy or power. To this it has been answered<sup>3</sup>, that in Holy Scripture other names are united with those of Persons without implying that what is so united is a Person. As when it is written "I commend you to God, and to the word of His grace<sup>4</sup>," or

<sup>1</sup> Ep. 1. ad Serapion. c. 11. p. 660.      <sup>2</sup> Orat. 2. c. Ariann, c. 42. p. 510.

<sup>3</sup> Wolzogen. ad loc. F. Socinus Fratr. Polon. t. ii. p. 438.

<sup>4</sup> Acts xx. 32.

when our LORD says, "I will write upon him the Name of My GOD, and the name of the city of My GOD, which is New Jerusalem—and My new Name <sup>1</sup>." Or, again, "My son, fear thou the LORD and the King <sup>2</sup>." But this, which would not be satisfactorily answered by such, as see herein only an *acknowledgment*, on the part of the baptized, of the FATHER, SON, and HOLY GHOST, has no weight whatever against the argument of the ancient Church, who saw that not only were there three Beings mentioned and acknowledged, but that they were named as co-operating equally in the same Divine work of our re-creation, the imparting to fallen man the Divine Nature <sup>3</sup>, and that this was wrought by Them, as One.

"Leave off," says S. Gregory of Nyssa <sup>4</sup>, "your controversy with men, and resist, if thou canst, the words of the LORD, which laid down for men the invocation in Baptism. But what says the LORD's command: 'baptizing them into the Name of the FATHER, and of the SON, and of the HOLY GHOST?' How 'into the Name of the FATHER?' because He is the Beginning of all things. How 'into the SON?' because He is the author of creation. How 'into the HOLY GHOST?' because He perfecteth all things. We immerse them 'to the FATHER' that we may be sanctified; we immerse 'to the SON' also for this same end; we immerse also 'to the HOLY GHOST' that we may be that which He is and is called. There is no difference in the sanctification, as if the FATHER sanctified more, the SON less, the HOLY SPIRIT less than those two. Why then dissect the three Persons into different Natures, and make three Gods unlike each other, when thou hast received one and the same grace from all?" "If," says S. Gregory of Nazianzum <sup>5</sup>, "He be not adorable, how does He deify (Θεοῖ) me through Baptism? And if adorable, how not to be adored <sup>6</sup>? And if to be adored, how not God? The one hangs on to the other,

<sup>1</sup> Rev. iii. 12.

<sup>2</sup> Prov. xx. 21.

<sup>3</sup> 2 Pet. i. 4.

<sup>4</sup> Greg. Nyss. in Bapt. Xti. t. iii. p. 372.

<sup>5</sup> Orat. 31. Theol. 4. de Sp. S. § 28. p. 574.

<sup>6</sup> εἰ δὲ προσκυνητὸν, πῶς οὐ σεπτόν;



“ and forms a truly golden and saving chain. And from the  
 “ SPIRIT, then, have we our re-generation ; and from our re-  
 “ generation, our re-formation ; and from our re-formation, the  
 “ knowledge of the dignity of Him, who re-formed us ;” and,  
 “ would I prefer the SON to the SPIRIT, as being the SON, but  
 “ Baptism permits me not, hallowing me through the SPIRIT <sup>1</sup>.”  
 Or St. Hilary, not in an appeal to his flock, but laying out the plan  
 of his work <sup>2</sup>, “ Nothing will then be wanting to the completion  
 “ of the whole faith, inasmuch as removing the irreligiousnesses of  
 “ faulty modes of speaking of the doctrine of the HOLY SPIRIT  
 “ also, the Apostolic and Evangelic authority comprises within  
 “ that saving definition the mystery of *the regenerating Trinity* ;  
 “ nor would any one then dare, following the devices of human  
 “ reason, to rank the SPIRIT of GOD among created beings, seeing  
 “ that we receive Him as the earnest of immortality, and for the  
 “ participation of the Divine and incorruptible nature.” They  
 could not speak coldly and abstractedly of what they felt so  
 really ; they could not abstract themselves from their faith, or  
 the ordinance of GOD from the blessings they had received in it.  
 Thus St. Hilary spoke of “ the regenerating Trinity,” and St.  
 Irenæus, speaking of this same commission, says <sup>3</sup>, “ And again,  
 ‘ committing to His disciples *the power of regeneration to God*,  
 “ He said to them, ‘ Go ye and teach all nations, baptizing them  
 “ ‘ in the Name of the FATHER and the SON and the HOLY  
 “ ‘ SPIRIT <sup>4</sup>.’”

It is good to see this same truth, presented on different sides,  
 both in contrast to modern formalism, which can repeat it only in  
 one way, and as exhibiting how vividly it was appreciated in  
 those days, when it was looked upon, not as a “ Baptismal form”  
 only, but as a reality, and as efficacious through Their might,  
 Whose Name it bore. Let any consider this concluding address  
 of S. Gregory <sup>4</sup> to the Candidates of Baptism, and if he would not  
 spontaneously have used the like words, let him lay to heart  
 wherein the difference consists.

<sup>1</sup> Orat. 40. de S. Bapt. § 43.

<sup>2</sup> De Trin. l. i. § 36.

<sup>3</sup> L. 3. c. 19. ed. Grabe.

<sup>4</sup> Orat. 40. de S. Bapt. § 41.

“ Last of all, and above all, keep, I beseech thee, that good  
 “ deposit, for which I live and act, and which may I take with  
 “ me, when parting from this world, wherewith also I bear all  
 “ sorrows, despise all pleasures, the confession of the FATHER,  
 “ and the SON, and the HOLY GHOST. With this I intrust thee  
 “ this day ; with this I shall immerse thee, and bring thee up ;  
 “ this I give thee as the partner and presider over thy whole life,  
 “ the One Godhead and Power, existing in Unity in the Three,  
 “ and comprehending the Three severally ; neither unequal in  
 “ essences, or natures, nor receiving increase or diminution, by  
 “ excess or subtraction ; every way equal, the same every way,  
 “ (as there is one beauty and greatness of the heaven) the infinite  
 “ Connaturality of the Three Infinites ; each contemplated by  
 “ Himself, GOD ; as the FATHER, so the SON, as the SON so the  
 “ HOLY GHOST, preserving to each what is His own ; the Three,  
 “ contemplated together, GOD ;—the former, on account of the  
 “ Unity of Essence, the latter on account of the Unity of Origin.”

The very anxiety to be kept steadfast in the faith of the Holy Trinity, thus received in Baptism, for which modern schools would probably, in practice, substitute a confession of “ justification by faith,” implies that the Ancient Church had fuller notions of the requisites and fulness of that belief : it is to be feared that moderns, who have disparaged that Ordinance, which, at its solemn and perpetual appointment, was made also the depository and guardian of that Doctrine, have been, unconsciously to themselves, undermining their own faith, which they think that they retain. Very observable, then, is the earnestness of the prayer<sup>1</sup>, wherewith St. Hilary closes his defence of that Doctrine, still, in connection with his Baptism and the baptismal words, “ keep,  
 “ I beseech thee, this holiness of my Faith undefiled ; and, unto  
 “ the departure of my spirit, grant me thus, from my conscience,  
 “ to confess, that what I professed in the *Creed of my regeneration*, being baptized in the FATHER, and SON, and HOLY SPIRIT,  
 “ I may ever retain, worshipping Thee our FATHER, and together  
 “ with Thee, Thy SON ; so mayest Thou vouchsafe to me Thy HOLY

<sup>1</sup> De Trin. l. xii. ult.

“SPIRIT, Who is of Thee, through Thine Only-Begotten; for  
 “He is a sufficient guarantee of my Faith, Who saith, ‘Father, all  
 “Mine are Thine, and Thine are Mine,’ my LORD JESUS CHRIST,  
 “who abideth in Thee and of Thee, and with Thee, everlasting  
 “GOD, Who is blessed for ever and ever. Amen.”

Such then is the way in which the Ancient Church looked upon our LORD’s parting commission, “Go ye, therefore, and make disciples of all nations, baptizing them into the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.” It is, as was said, by virtue of this promise that we still exist, and know that His Church will exist to the end, for that He will be with it to the end; it is by virtue of these words<sup>1</sup>, (which none but avowed heretics have ever dared to change,) that we still venture upon the discipling of the nations, or admit little ones into His kingdom, and name His Name upon them; believing that, whether in the conversion of the Heathen, or the carrying on of His kingdom among ourselves by admitting into it “the generations which shall be born,” He “will be with us alway.” Whereas then moderns, taking the words in their insulated way, find herein a direction to use a certain formula in baptizing, and *also* a promise of CHRIST to be present with some faithful few who shall be His true Church, so that a remnant of true believers never

<sup>1</sup> Hence this commission is in several ancient Liturgies (as in our own) rehearsed before God in the prayer for the consecration of the Baptismal Font; as in the ancient Latin, Gelasius, (Ass. ii. p. 4, retained in modern Roman, p. 33), the Gallican (p. 37), the Armenian (p. 198), Coptic (166). It occurs in an exhortation in the Malabar Liturgy (ib. i. 178). There is also an allusion to it in the Gothic (ii. 35). In the old Gallican (p. 37) there is also a prayer for the “presence of the Triune Majesty to accomplish the most holy Regeneration.” Arian Baptism was consequently accounted invalid, even where other heretical baptism was admitted. “Inasmuch as man, baptized in the FATHER, SON, and HOLY GHOST, becomes a temple of God, where the ancient temple having been destroyed, the new temple of the Trinity is built, how sayest thou, ‘that sins can be forgiven among the Arians without the coming of the HOLY ‘SPIRIT?’” Jerome adv. Lucif. § 6. See also above p. 75. From this same belief is derived the question in our Office of Private Baptism, “With what words was this child baptized?” implying that they are absolutely essential to valid Baptism.



should be wanting, the Ancient Church combined the whole teaching : and so found the promise that CHRIST would ever, indeed, be present with His whole Church, guiding, chastening, correcting, purifying her, leading her through fire and water, and bringing her out at length into a wealthy place ; but, and as an instance of this, that He would be specially present in the Sacrament which He thus made the entrance into that Church, and the very means of her continuance ; that having bade them to “ disciple all nations,” by “ baptizing them in the Name of the FATHER, and the SON, and the HOLY GHOST,” and added that He “ would be with them alway, even to the end of the world,” He would be with them when so obeying His word, and be present with them, when baptizing in His Name. “ Believe,” says S. Ambrose<sup>1</sup>, “ that the LORD JESUS, invoked by the prayers of “ the priests, is there, Who saith, ‘ where two or three shall be, “ there am I also ;’ how much more, where the Church is, where “ His own mysteries are, doth He deign to impart His presence !” There was then more reality in the ancient view ; they dwelt on the words, in which He gave them their commission to baptize, as containing His meaning in that commission ; they combined their whole purport ; they realized more their SAVIOUR’S Presence ; they believed that the invocation of the Holy Trinity in words given by CHRIST Himself, was “ with power,” as being accompanied by His Presence through His Spirit. The analogy traced by Origen<sup>2</sup> between this miracle and the relation which our LORD’S miraculous cures of bodily diseases bore to those of the soul, in itself very striking, may sum up their meaning, “ You must know that as the wonderful miracles in the cures “ wrought by the SAVIOUR, being symbols of those who were “ continually, by the Word of God, being freed from all sickness “ and infirmity, nevertheless were profitable when they took place “ in the body, inviting to faith those so benefited, so also the washing through water, being a symbol of the cleansing of the soul “ washed from all stain of sin, is in itself also, to him who yieldeth “ himself to the *Divinity of the power of the invocation of the “ adorable Trinity*, nothing less than the beginning and fountain of “ Divine gifts.” As, then, the invocation of our LORD’S Name was

<sup>1</sup> De Myst. § 27.<sup>2</sup> Comm. in Joh. tom. 6. § 17. p. 133. ed. de la Rue.

efficacious in casting out devils, so they believed that spiritually also devils should be cast out in His name<sup>1</sup>; that "the invocation of the Name of the adorable Trinity" was efficacious, not in itself, but because He willed it.

St. Matthew records the words of the commission given through the Apostles to the Church; St. Mark adds the awful sanction under which it was given. "He that believeth and is *baptized* shall be saved; and he that believeth not shall be damned." Our LORD thus states, positively, what He had before to Nicodemus said negatively. Through Nicodemus, He warned us that without Baptism there was no entrance into His kingdom; here He tells us, that whoso believeth in Him shall then have the blessings, which are in Him, imparted to him, if he be baptized. He places two conditions of salvation before us; one required on our part, the other promised on His; one a requisite *in* us, though His gift *in* us, the other His gift *to* us; Faith, whereby we desire to be healed, and His gift, whereby He healeth us. And as in His bodily miracles He *could* not do many mighty works among His countrymen, because of their unbelief, and He required in them who would be healed, Faith in Him the SAVIOUR of all, and telleth them, "Thy Faith hath saved thee," yet was it not Faith alone, which healed them, but rather His "Virtue," which "went out of Him," and Faith was only a necessary condition which, in the fitness of things, He required in those upon whom He should exercise His goodness; so, in this His spiritual miracle of our new-birth, faith removes the obstacle which sin presents to our receiving the Divine Influence; it turns us to God, who by Adam's fall were turned away from Him; it replaces us in a position of dependance upon Him; it presents us willingly before Him to receive that life, which He is and communicates (according to their measure) to all His creatures, who depend upon Him. By one universal law, from the highest Angel, or Dominion, or Power, who "always beholdeth the face of our FATHER which is in Heaven," to the "young

<sup>1</sup> Mark xvi. 7.

ravens<sup>1</sup> which cry unto Him," or the "young lions<sup>2</sup>," who roaring after their prey, do seek their meat from God;" (yea, and the "thirsty land," which gapeth for the dew and rain from heaven, expresses the same law) He hath appointed dependance upon Him to be a condition of receiving His gifts. Yet is not our dependance the gift for which we depend upon Him; the raven's cry is not the raven's food; the Archangel's fixed unvarying gaze on our FATHER's countenance is not "the Light which in His light he seeth;" our faith is not our Baptism, nor God's gift in it. It is then, of course, right that we should be jealous that our faith be of the right sort, (in whatever way this is to be ascertained, which is another question,) but it is mere egotism, self disguising itself under the form of zeal for purity of faith, which would look upon this as all or as the chief thing; which would confound the cleansing of the cup and platter, for the rich wine which He poureth into it, the setting our mansion in order, for its Celestial Visitant, Who, though we be unworthy, comes under our roof; or rather, what is our's is not even so much as this, but rather it is the wish that He would fill our empty vessels, and by filling cleanse them; that He would repair the walls of our mansion, which is broken down, and repairing make it His habitation, or by so making it repair it. It is then a grievous fault in our habit of mind, if any venture to make that which is required in us, as of chief moment, and God's gift secondary; would place a quality or qualification in us, above that for which it qualifyeth us; and, when our LORD has said, "he that believeth, and is baptized, shall be saved," should dissect and sever what He has thus conjoined, and hold that we were *in such sense* "saved by faith only," as that Baptism was of secondary account, an outward exhibition of what had already taken place inwardly. And yet this will be found by many (if they would be honest to themselves) to be their habit of mind, and they regard Baptism as of no moment, except as any other act of obedience, having no virtue annexed to it, but a sort of incumbrance, which must be taken, and taken thankfully, because it has been enjoined, but still is just as much a burthen, and as

<sup>1</sup> Job xxxviii. 41.<sup>2</sup> Ps. civ. 21. cxlv. 15. cxlvii. 9. Joel i. 20.



outward, as any rite of the Jewish law was ever held to be. They look upon it as a mere outward duty to be performed, not as an inestimable privilege to be received,—as an appendage to faith, which they only dare not say may be dispensed with.

It is not then for us to establish any comparison between the two conditions to which our LORD has here annexed salvation; they are plainly incommensurables; any quality in us can have no proportion to GOD's gift to us; there can be none between our desire to have our sins remitted and His remission of them: our belief, that "if He will, He can make us clean" and will, if we will it earnestly, and His cleansing us; our desire to be conformed to Him, and His conforming us to Himself.

There is, indeed, a strange gloss, which, because, our LORD having first limited salvation to those "who believe and are baptized," then adds only, "he that believeth not shall be damned," would infer that He also would thereby disparage the Sacrament, which He had just placed at the threshold, and as the very door of salvation. For a very little thought would have shown, that, though our SAVIOUR annexed the reception of the Sacrament of regeneration, to belief in Him, as a condition of salvation, there was no occasion to mention it in the case of unbelief: unbelievers would not be "baptized in CHRIST's Name, for the remission of sins:" since they believed not, the "wrath of GOD abode upon them." (John iii. 36.) Baptism, without faith, undoubtedly would save none: as faith, also, without charity, profiteth nothing (1 Cor. xiii.): yet no one would think this was said in disparagement of faith; much less, then, the omission of Baptism, in the other case, when our SAVIOUR had just ordained it, without any limitation, as necessary for all who believe.

Can then, (to insist again on the end for which these passages are here adduced, the comparison of our mind with the "mind of CHRIST" in Holy Scripture,) can then they who, out of this teaching, in which our LORD inculcates the necessity of Baptism, fix their minds only on the one sentence in which mention of it is omitted, think that they are listening teachably to Him? or that, when they speak disparagingly of that, which He enjoined wherever He should be believed on, they are like-minded with Him?

Does the Sacrament of Baptism acquire no awfulness of value from being commanded by our ascending LORD, just as He was establishing His everlasting kingdom upon earth, and about to assume His heavenly kingdom above all things? "So then after the LORD had spoken unto them, He was received up into heaven, and sat on the right hand of God<sup>1</sup>?" Rather, every thing here invests it with solemnity; His foundation of His Church thereon; His bestowing it as His parting gift; His annexing to it our salvation; His binding up with it, and imparting to us by it, and reserving for this moment at which to impart it, the full and distinct revelation of the doctrine of the Ever Blessed Trinity; His commanding this act alone in the whole Christian life, to be done in Their Name; His promise that Their Name shall herein be efficacious. In St. Chrysostom's<sup>2</sup> words, "the holy angels stand by, "doing nothing, they only look on what is done; but the FATHER, "the SON, and the HOLY GHOST, effect all. Let us, then, obey "the declaration of God, for this is more credible than sight; for "sight is, yea and oftentimes, deceived; but that can never fail. "Obey we then it."

Our LORD annexed salvation to Baptism, in that He said, "Whoso believeth and is baptized shall be saved," and it is accordingly the same truth, only directly enunciated, when His Apostles say, "Baptism saves us," (1 Pet. iii. 21.) "He saved us through the washing of regeneration." (Tit. iii. 5.) Of these two statements, it is remarkable that St. Paul leaves his wholly unguarded; he contrasts Baptism with any works which we had done; but while he contrasts our works with God's free mercy, he declares unhesitatingly and unqualifiedly, "He saved us by the washing of regeneration." St. Peter (writing to Jewish converts, who had been "chosen" out of "the dispersion<sup>3</sup>," their brethren in Asia Minor, "to obedience and the sprinkling of the blood of JESUS CHRIST,") accompanies his statement of the benefits of Bap-

<sup>1</sup> Mark xvi. 19.

<sup>2</sup> Hom. 25. al. 24, in Johan. §. 2.

<sup>3</sup> "Peter, an Apostle of JESUS CHRIST, to the elect sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." 1 Pet. i. 1.

tism with a contrast with those "divers washings" to which as Jews they had been accustomed, and reminds them that this was not, as theirs, an outward, but an inward washing; not merely a putting off of the filth of the flesh, such as "those purifications of the flesh"<sup>1</sup>, imposed upon them until the time of reformation." (Heb. ix. 10.) (In like way, St. Paul, when writing to the same class of persons, speaks to them as "having had their hearts sprinkled from an evil conscience," as well as "their bodies washed with pure [i. e. purifying<sup>2</sup>] water," not, as under their law, having been outwardly cleansed only.) But this, as every gift of God, could only be received by those who came in "an honest and true heart," not feignedly; wherefore St. Peter adds, "not the putting away of the filth of the flesh, but the enquiry into a good conscience towards God," i. e. Baptism, received not hypocritically, but with a good conscience; the candidate for Baptism, with integrity of heart, renouncing Satan, engaging to obedience, and confessing unto salvation the truths of the creed delivered to him; (for it is certain, that in this word "enquiry" allusion is made to the interrogations in Baptism, which were to be answered by a "faith unfeigned"<sup>3</sup>.) Thus, then, St. Peter declares precisely the truth delivered to him by his Lord, that "he that believeth and is baptized shall be saved," or, "Baptism saves us," approaching it with "a good conscience towards God." This truth the Church, in the simplicity of ancient faith, readily received, and accordingly adopted it in her creed, "I acknowledge one Baptism for the remission of sins," i. e. one Baptism only, the effect and end of which is that remission. The difference of a modern habit of mind shows itself here in two ways: 1.) as, before, it seized on the omission of Baptism in our Lord's words, "He that believeth not," &c. to make use

<sup>1</sup> δικάωματα σαρκός, i. e. "carnal commandments, cleansing the flesh, and so justifying according to the flesh, those who according to the flesh were accounted unclean." Theophyl. ad loc.

<sup>2</sup> "i. e. of Baptism. 'Pure' is that which makes men pure (or that which has not blood mingled with it, as that of old was with ashes). For although the grace of the SPIRIT in Baptism purifies the soul only, yet here Paul has conjoined visible [in the N. T.] with visible [in the Old]. And in the very act of Baptism, water is conjoined for the sake of the body. For we being twofold, the cleansing also is twofold." Theoph. ad loc.

<sup>3</sup> See Note H. at the end.



of it as an argument against His meaning where He had just mentioned it, "He that believeth and *is baptized* shall be saved;" so when His disciple says, "Baptism saves us, not the putting away the filth of the flesh," &c. they would forget entirely his positive statement that "Baptism does save us," in their anxiety to point out how it does not. Identifying Baptism, in itself, with "the putting away the filth of the flesh" they give, almost unavoidably, a Pelagian sense to the words, that, "the answer of a good conscience towards God saves us." It surely implies a very altered state of mind, if, when the Apostle of CHRIST dwells chiefly on God's goodness to us in His Sacrament, "Baptism saves us," and, subordinately, distinguishes it from Jewish washings, and states the requisites to its healthful reception, a certain class of modern interpretation scarcely recurs to the text, except for the sake of proving in what case Baptism would *not* save, or rather that in no case Baptism saves, but only what it esteems faith. It glides away from the truth, "Baptism saves us," recurs not to it for comfort, believes it not as a privilege, realizes it not as God's gift, but employs the qualifications with which it must be received, as an argument to disparage it, to make the gift subordinate to the qualification. 2.) This same class of interpretation would unhesitatingly say, "we are saved by faith" (though the phrase no where exactly occurs in Holy Scripture, and St. James says, in a certain case, "Can faith save him?") and yet it will not say any how, that "Baptism saves us," although two Apostles say so, and St. Paul exalts it, without any limitation, as the great proof of the free mercy of God, St. Peter, with an explanation, adapted to the state of his converts. Thus, would not many shrink, if they heard it declared to their flocks, that they had been "saved by Baptism," and be very apprehensive, lest it shall plunge them into a carnal security, lest they should presume upon their privileges, and because they had been saved once, think they would any how be saved eternally, and so sleep on? And, however they will at once cast aside such fleshly misapprehensions of doctrines, in which themselves believe, will they not dread the effects of such teaching, and seek not only to explain it but to qualify it? But what else is this than to be jealous, in a way in which Scripture has not been;

to set one part of Divine truth against another, or rather (as it must be) men's own interpretation of the one against what is plainly declared in another? Justification *by* faith does not exclude justification *through*, or *by* Baptism, any more than salvation *by* grace excludes salvation *through* faith, which the Apostle in one sentence unites, "ye are saved by grace through faith;" they who can distinguish God's free grace as the cause of salvation, and faith as the channel whereby it is received, might also distinguish Baptism as the channel through which God bestows it, and faith as the quality through which we receive it. And yet if men would analyse their own feelings, many would find that this saying, "Baptism saves us" sounds foreign or (if they dared to think it) repulsive to them; that it finds no place in their system; that they dismiss such an expression from their thoughts, as one requiring explanation to give it a sound sense, instead of CONVEYING, OF NECESSITY, DOCTRINAL TRUTH. And if this be so, have we not lost a portion of our inheritance?

Contrast herewith, St. Augustine's unhesitating faith, "Most excellently," saith he, writing against the Pelagians<sup>1</sup>, "do the Punic Christians entitle Baptism itself no other than SALVATION, and the Sacrament of the BODY of CHRIST no other than LIFE. Whence, except from an old, as I deem, and Apostolical tradition, by which they hold it to be implanted into the Church of CHRIST, that, without Baptism, and the participation of the LORD's Table, no man can arrive, either at the kingdom of God, or salvation and life eternal<sup>2</sup>? This, as we have said, is what Scripture testifies. For what do they who entitle Baptism, SALVATION, hold other than what is written, 'He hath saved us by the washing of regeneration;' and what Peter saith, 'The like figure whereunto, Baptism, doth now save you?'"

And yet is it no privilege that we have been saved, have been taken out of the state in which we by nature were, without any deserts of our own, before we knew, of ourselves, good or evil,

<sup>1</sup> De peccat. merit. et remiss. l. 1. § 34.

<sup>2</sup> The Pelagians, in order to avoid the argument from St. John iii. 5. feigned that a person might, without the new birth, come to the life eternal, but not to the kingdom of God. See above, p. 34.

but had the evil of our fallen nature adhering to us, that not by any frail will, or purpose, or faith of our own, but by God's strong hand, we were plucked out of the depth of misery in which we lay, and out of the deep mire of sin, and our "foot set upon the Rock," "in a large," free, disentangled "place," where "our goings are ordered?" Is it no cause of thankfulness to our Heavenly FATHER, to have to look back upon a definite Act of God, whereby He "placed us in a state of salvation<sup>1</sup>," there by His grace to continue; that, independently of any feelings of our's, which may not be so vivid as they once were, antecedently to all of error infirmity and sin, which there may have been in our course hitherto, and the imperfections which have cleaved, and (it is to be feared) do cleave to all our acts, marring our repentances, our faith, our works of love, there is still one bright spot whereon to look back, when GOD the FATHER chose us to be His sons in His SON, and the HOLY GHOST sanctified us and sealed us as His? Is it nothing to bear His mark upon us, which His mercy has been more powerful to retain, we trust, than our sins to efface? Would not the faithful among the Israelites, in their wanderings through the wilderness, look back often to the Red Sea strand, where "the waters overwhelmed their enemies, and there was not one of them left, and He saved them from the hand of *him* that hated them, and redeemed them from the hand of the enemy<sup>2</sup>?" And shall not we in our pilgrimage through our wilderness, look back with a thankful yearning to that day, which the deliverance of Israel but shadowed out, when we were "saved from the hand of him who hates *us*, and redeemed out of the hand of the enemy," and "believing His words, sing His praise<sup>3</sup>." We are formed to look back and forward, and from looking to the past to derive strength for the future. Those whose natural feelings have not been spoiled by subsequent artificial habits, look back with an inexpressible longing to the bright days of childhood and of youth,

<sup>1</sup> "And I *heartily* thank our Heavenly FATHER, that He hath called me to this state of salvation, through JESUS CHRIST our SAVIOUR. And I pray unto God to give me His grace that I may continue in the same unto my life's end." Church Catechism.

<sup>2</sup> Ps. cvi. 10, 11.

<sup>3</sup> Ib. v. 12.



and God's guardian arm around them, and the peaceful home, which, perhaps, knows them no more, and the comparative innocence which intercourse with the world and life's downward course has in whatever degree defiled; and the bright visions of that past cheer them on amid life's sorrows and strifes. It is not then in vain, surely, that throughout His whole Church He has blended with that early past, one brighter spot which sheds its lustre over all, and from which the light of their sun shines seven-fold<sup>1</sup>, our Baptismal morn; an Oasis, it may be, in a wilderness, but a spot, on which our memory may, without misgiving, repose, because all its brightness comes directly from Him, and in it "the light of His countenance" shone, and still shines upon us, if we look back for it. No! our Baptism is of inexpressible value and comfort, even because it is the act of God; it has nothing earthly mingled with it; it was simply His, who chose us, according to His eternal purpose, "to the sprinkling of the Blood of JESUS CHRIST<sup>2</sup>," and "predestinated us unto the adoption of children by JESUS CHRIST unto Himself<sup>3</sup>," making us "in the Beloved<sup>4</sup>," His own sons, members of His CHRIST, heirs of the kingdom of heaven. Our comfort, our joy, our peace, our consolation, our glory, is, to have, what we have, purely from Him, to have the foundation of our hopes, out of ourselves, and conveyed by a formal act of His, whereby "not according to works of righteousness which we did, but according to His mercy HE SAVED US, through the washing of regeneration and of the renewal of the HOLY GHOST," that "Baptism saves us, through the resurrection of JESUS CHRIST, Who is on the right hand of GOD."

It might have sufficed, perhaps, to have noticed one passage, in which, through our depreciation of our Blessed SAVIOUR's ordinance, we have lost the support, the strength, the cheering hope, which He provided for us. For our mode of understanding any passage of Holy Scripture is not to be considered as something insulated: resulting, as it does, from our general frame of mind, our habits of thought and feeling, and the character of our religious

<sup>1</sup> Is. xxx. 26.<sup>2</sup> 1 Pet. i. 2.<sup>3</sup> Eph. i. 5.<sup>4</sup> Ver. 6.

belief. Our insight into Scripture, as it is an instrument in forming our minds, so is it in part the result of the mind formed within us : our character of mind is a condition of understanding God's word : according to what we ourselves are become, does that word appear to us : it is given to us according as we have : our present, is in proportion to our past, profit. No misunderstanding then of any portion of Holy Scripture ; (I speak—not, of course, of words or expressions, but—of the general tenor of passages of Scripture ;) no shallowness of conception ; no false spiritualism, or sluggish resting in the letter of any place, can stand singly ; for, whatever be the defect which dims our sight in the one place, it will obscure our understanding of other passages also. This, as before said, we readily admit in gross and palpable cases : we know, indeed, from authority, of “ the veil on the hearts ” of the Jews, and of “ the god of this world,” who “ blindeth the understandings of the unbelieving : ” we readily admit that one who has, practically, vague notions of justification by faith will understand but little of St. Paul : but we fail often to apply the test to our own case, and thoroughly to examine what is wanting to our own mental character, and how that deficiency prevents our more fully understanding God's word. What *our* dull eyes see in large and flagrant instances, exists, we may be sure, where they are too heavy to penetrate : so that no one wrong habit of mind, or faulty principle can exist, in however slight a degree, without affecting our views of Scripture truth.

To examine, then, the other passages wherein Baptism is spoken of, may have uses even beyond the immediate purpose of impressing upon ourselves the greatness of God's gift therein ; for these will, in their turn, open to us the meaning of other Scriptures also, which the failure to apprehend these has closed to us. A right understanding of Baptism, as the entrance into the kingdom of Heaven, is essential to the understanding of the nature of the kingdom of grace, its duties, its comforts, and its privileges ; and a faithful apprehension of the fulness of one Scripture sets the mind in the frame, to which God discloses the meaning of others.

The passages of Scripture, then, relating to Holy Baptism, may be considered under the following heads. 1. Passages in which

Scripture speaks of high privileges and Divine gifts, involving duty as the ancient Church saw, but in which moderns have lost sight of the privileges and gifts, and see only duties. 2. Passages in which moderns have appropriated to themselves the privileges, without thought of the means whereby they are conveyed. 3. Passages, in which moderns see that Baptism is mentioned, but without attaching any especial notion to it. In all, it is remarkable to see, how for the most part we have lost not only the original meaning of Holy Scripture, but even all suspicion that we are in error.

1. *Passages in which Holy Scripture speaks of gifts of God, moderns see only duties of man.*

In these passages the question is, not whether they enjoin not duties conformable to our calling, but whether they contain not more than duties,—God's gifts *actually* conferred upon us, whereby we are enabled to perform those duties: whether they be a mere setting forth of persuasive motives to influence our will, or whether they contain also an account of God's Power imparted to us, whereby that will has been influenced, and a free will has been given us; whether they only put our duties in connection with our SAVIOUR'S Life, Death, or Resurrection, and show the light cast upon *them* from His Cross, or Grave, or whether they state that the virtue of that Cross, precious Death, and glorious Resurrection, *has been* communicated to *us*, and that light infused into our own hearts, "according to the working of His mighty power, which He wrought in CHRIST, when He raised Him from the dead<sup>1</sup>;" whether, in a word, they be outward motives, or inward power. The difference is very essential; for if it be found that Holy Scripture speaks uniformly of a power imparted to us, then, when for this, men would substitute "influential motives," and the like, they are, in fact, unconsciously substituting "Gospel motives" for the Gospel, man's will for CHRIST'S Power, the tendency of truths to excite love, for "the love of CHRIST constraining us," persuasiveness of man's preaching for the "demonstration of the SPIRIT, and of power;" and as soon as they trust in the inherent power of Gospel truths to work their effects upon the soul,

<sup>1</sup> Eph. i. 19.



they do in fact make an idol, substituting a statement of truth for Him who is "the Life" as well as "the Truth." Such a procedure may readily degenerate into a practical Pelagianism; for extolling the efficacy of certain motives<sup>1</sup>, when faithfully set forth, to move and win men's affections, may easily be, and is frequently, taken to imply the power of the unrenewed will to act upon those motives. It matters not whether the motive so proposed be in itself the very highest or the lowest; the deficiency in man's condition before the Gospel was not the lack of motives, but of power to act upon them; it matters not whether it be present comfort, or the Elysian fields, or the beauty of virtue, or the love of God, or thankfulness to the Incarnate SON; so long as it be an external motive proposed to the will, the will is as little, rather it is less able to appreciate or act upon that, which, to a purified spirit, were the most persuasive, than upon the most carnal. The more carnal, the more fitted for it; the brighter the sun's rays, the less fitted is the weak and disordered eye to behold them. So, then, under the older dispensation, carnal ordinances and carnal promises harmonized together, and that which was evangelic gleaming through both; in the Gospel, spiritual and life-giving Ordinances, and spiritual promises and motives.

To the unconverted the Apostles set forth judgment to come<sup>2</sup>, repentance from dead works, remission of sins through Baptism upon faith in CHRIST JESUS; then on conversion followed Baptism, conveying remission of sins, uniting them with CHRIST, imparting to them the SPIRIT; and *then* those baptized they urge to use the power thus imparted to them; to them they apply the Gospel

<sup>1</sup> Hence the unconscious tendency to Rationalism among many of our evidence-writers, who set forth the *inherent* efficacy of the great Christian doctrines, and thereby teach *others* to substitute the doctrines of the Gospel for the operations of the HOLY SPIRIT. To take a passage of this kind from a popular American work, "*A knowledge of the death of CHRIST, with the explanation of it, given in the Scriptures, touches men's hearts; it shows the nature and tendencies of sin; it produces fear of God's displeasure, and resolution to return to duty; and thus produces effects by which justice is satisfied.*"—Mr. Abbott's Corner Stone, p. 174. See further the Tract whence this extract is taken, "On the Introduction of Rationalistic Principles into Religion," Tracts, No. 73.

<sup>2</sup> St. Peter, Acts ii. 20, 21. 38. iii. 19. x. 42. 47. (cp. xi. 14. 16. 18.) St. Paul, ib. xvii. 31. xxiv. 25.

motives, *because* they had received the strength of the Gospel : they bid them " walk worthy of the vocation, wherewith they had been called," having first bid them, " in the Name of JESUS CHRIST arise and walk."

This, which is perceptible in all the teaching of St. Paul's Epistles, is so in that Epistle to which men have strongly appealed, as containing the doctrine of justification by faith to the exclusion of ordinances ;

1. 1. " Know<sup>1</sup> ye not, that so many of us as were baptized into JESUS CHRIST were baptized into His death ? Therefore we were buried with Him by Baptism into death ; that like as CHRIST was raised from the dead by the glory of the FATHER, even so we also should walk in newness of life. For, if we have been planted together in the likeness of His death, we shall be also of His resurrection : knowing this, that our old man was crucified with Him, that the body of sin might be destroyed."

Now all, unquestionably, that a large number of Christians, at the present day, find, in this passage, is that Baptism represents (as it does) to us our profession, that we, having been baptized, and having acknowledged CHRIST as our LORD, are *bound*<sup>2</sup> to lead a new and godly life, and to be crucified to sin and the world, as He was crucified for our sin ; and if so, that we shall rise with Him. This is very true, and is certainly in the passage : but the question is, whether this be all ? whether St. Paul speaks only of dutie sentailed upon, and not also of strength imparted to, us ? The Fathers certainly of the Christian Church, educated in holy gratitude for their Baptismal privileges, saw herein, not only the death unto sin, which we *were* to die, but that also which in CHRIST we had died, the actual weakening of our corrupt propensities by our having been baptized and incorporated into CHRIST ; not the life only which we *are to* live, but the actual life which, by Baptism, was infused in us<sup>3</sup>, and by virtue of which it is, that

<sup>1</sup> Rom. vi. 3—6.

<sup>2</sup> Zuingli Fid. Christianæ Expos. Opp. t. ii. f. 551. v. " Baptism *signifies* that CHRIST has washed us with His blood ; and that we, as St. Paul teaches, *ought* to put Him on, i. e. live after His pattern." See note P. at the end, ad loc.

<sup>3</sup> Hence this text is incorporated into the prayers of several ancient Liturgies, whence it was taken into our own in the Thanksgiving which the reformers of our Liturgy added to it in the 2nd book of Edward VI., and which yet remains.

many of us are now "walking in newness of life," are living in CHRIST. St. Paul speaks throughout of actual facts, which have taken place in us, and duties consequent upon them; he sets, side by side, means of grace, which we have received, and the holiness which we are thereby to strive to attain unto. "We were all baptized into CHRIST," *i. e.* into a participation of CHRIST, and His most precious Death, and union with Him; "we," *i. e.* our old man, our corrupted selves, "were buried with Him by Baptism into death, *that we also may walk in newness of life.*" Again, "we were planted in the likeness of His death"—*that we may be* "of His resurrection." Again, "our old man *was* crucified with Him"—"that the whole body of sin *might be* destroyed."

Now, in these pairs (so to speak) of gifts and duties, two things are, at first sight, observable:—1.) That, (as indeed we shall have occasion to point out more extensively,) St. Paul speaks throughout of these gifts as *having taken place at a definite past time*. Not only we "*were* baptized," but we "*were* buried," "*were*

*Gallican*, "that so the antient handwriting may, by a secret mystery, be blotted out under the waters; and the debtors being buried together with CHRIST through Baptism, the likeness of His Death may so take place here, that the loss [sustained in Adam] of those saved may be felt only here on earth," *i. e.* only in their temporal, not in their eternal death. (Ass. ii. 37.) And, "that having been buried in the bath together with his Redeemer, after the likeness of the holy and divine mystery, together with Whom he dies (*commoritur*) through Baptism, together with the Same he may rise (*conresurgat*) in the kingdom. Through, &c." (Ib. p. 38.) *Greek* (a bidding prayer) "In the peace of the LORD, let us pray—that he may be planted together, and be a partaker of the Death and Resurrection of CHRIST our God." (Ib. ii. p. 132.) "Grant, O LORD, whoso is to be baptized in it may be transformed, so as to put off the old man, which is corrupted according to the deceitful lusts, and be clothed with the new man, renewed after the image of Him Who created him, that having been planted together in the likeness of His Death through Baptism, he may be partaker also of the Resurrection," &c. (ib. p. 139.) This latter part of the prayer, with what follows, is found also in the *Syriac* liturgy translated by S. James of Edessa (ib. i. p. 248, 260) and that of *Jerusalem* (ib. ii. 250.) subjoined to a private prayer of the priest for himself, and in that of *Antioch* (ib. ii. p. 222), and of *Severus* (p. 250) which have the former part also. It occurs as a Baptismal lesson (vi. 1—8) in the *Syriac* Liturgy, revised by Severus, (ib. ii. 273.) and in the Church of *Jerusalem*, (Cyril, Catech. iii. l. xx. 1.), and of *Milan* Ambr. de Sacram. L. ii. § 23, see below, on ii. 3.



planted," "were crucified;" those acts are in their fruits to live in us, but in themselves they are past, just as much as our Baptism is, in which they took place, and wherein they were contained; he speaks not here of a present crucifixion, or even (as elsewhere) of a past crucifixion, continuing on to the present, "whereby the world *has been crucified* (ἐσταύρωται) to me, and I unto the world<sup>1</sup>," but of one wholly past, "our old man *was* crucified with Him (συνεσταυρώθη)." 2.) That a most intimate communion with these same acts in our LORD's own holy Life and Death is, by the original language, conveyed. It were much, to be buried, to be crucified, with Him, like Him; but it is more to become partakers of His Burial and Crucifixion; to be (so to speak) co-interred<sup>2</sup>, co-crucified; to be included in, wrapt round, as it were, in His Burial and Crucifixion, and gathered into His very tomb; and this, he says, we were by Baptism: transfused into His Death, (συνετέφηνεν) implanted or engrafted into it (σύμφυτοι), our old man was thereby nailed to His very cross (συνεσταυρώθη). There is a marked identification with our LORD; and so, also, our walking in newness of life, is not the result of any motive, however persuasive, but "the power of His Resurrection." "We were buried with Him by Baptism unto death, that, like as CHRIST was raised up from the dead by the glory of the FATHER, even so we also," having died with Him, died through Baptism in His death, having been buried with Him, and so (else were we not living) having been raised again with Him, having been reborn to a new life, should live in His new Life imparted to us, "should walk in newness of life." The Apostle needed not *then* to express in words that we had actually been made partakers of His Resurrection; he conveys more, in that he does not express it, for so he identifies it more with His Resurrection "through the glory of the FATHER."

And this, as already implied, throws light on other Scripture, as when St. Peter less explicitly parallels our death with that of CHRIST; "CHRIST<sup>3</sup> then having suffered for us in the flesh, arm

<sup>1</sup> Gal. vi. 14.

<sup>2</sup> The Latin retains this, "*consepeliuntur in Christo*;" "*veterem hominem confixum esse Christo*" (Test. de resurr. Carnis, l. c. and de Pudicit.); "*concrucifigeris*," S. Ambrose de Sacr. vi. 2. § 8; "*complantati*," *coexcitatur*," Hil. de Trin. i. 13.

<sup>3</sup> 1 Pet. iv. 9.

yourselves likewise with the same mind, for he that hath suffered in the flesh has ceased from sin," conveying, that we had not only had the benefit of His sufferings imputed to us, but in some mysterious way been joined in them; for the words "he that hath suffered in the flesh," clearly belong to us, and in this context they belong to us through our being joined with CHRIST, i. e. "we have suffered in the flesh," because "He suffered for us in the flesh" and we have been engrafted into Him. And St. Paul again <sup>1</sup>, "The love of CHRIST constraineth us, having thus judged, that if One died for all, then have all died, and He died for all, that they who live might not any more live unto themselves, but unto Him Who died for them and rose again," i. e. by His dying for all, all have died, with and in Him; and that, that the new life, which through that death they live, "they might not live to themselves, but to Him Who died for them, and rose again," and with Whom, (it is again implied) they have been raised. For such seems to be the very end with which St. Paul adds the words, "and rose again."

In these events we are spoken of as passive <sup>2</sup> only; we did nothing for ourselves; we *were* baptized, buried, planted, crucified; the very language marks that all this was God's doing, in us, and for us. We had no more to do with it, than a man hath with burying or crucifying himself, much less could we join ourselves in our SAVIOUR'S Death, or include ourselves in His Cross: but we gave up ourselves only to God, for Him to work this in us; and He "by Baptism," the apostle says, wrought it. Hitherto we

<sup>1</sup> 2 Cor. v. 14, 15.

<sup>2</sup> So even the ancient Calvinistic Divines, in their sense, "In the very beginning of regeneration, the seal whereof is Baptism, man is merely passive; whence, also, no outward act is required of a man who was to be circumcised or baptized, as there is in other Sacraments, but only passively to receive it. Infants, therefore, are equally capable of this Sacrament, in regard to its main use, as adults." Ames Medull. Theol. L. i. c. 40. Thes. xiii. quoted by Burges, pp. 52, 3. and Bp. Taylor, Life of Christ. Of Baptizing Infants, § 16, t. ii. p. 275. "If it be objected, that to the new birth are required dispositions of our own, which are to be wrought by and in them that have the use of reason: besides that this is wholly against the analogy of a new birth, in which the person to be born is wholly a passive, and hath put into him the principle, that in time will produce its proper actions," &c.

were passive only; the Apostle assigns us our own part, but subsequently; in our old life, we could only have struggled impotently; though "the angel troubled the waters," yet had we lain like the infirm man who "had no one to put him into the pool;" we had lain within sight of our remedy, but unable to apply it to ourselves; our part begins with our new life in CHRIST, which we have received in Baptism; when in Him we have died, then begins that other death, which through Him we must continually die. Sin has once been remitted, slain, crucified; we must, henceforth, watch that it live not again in us, that we extirpate all the roots thereof, that we serve it not again, that we live through its death. These points were prominently in the thoughts of the ancient Church, when dwelling on the text; the close connexion of what CHRIST had done for us on the Cross, with what He worketh in us by His SPIRIT in Baptism: that this union with Him is the power of Baptism, and that from this union so imparted is all the Christian's strength to realize Christian duty<sup>1</sup>. "It is not here," says St. Chrysostom<sup>2</sup>, "as in the other Epistles, which St. Paul divides into two, appropriating the first part to doctrine, the latter to moral instruction; but he here, throughout, mingles the two. He saith here, then, that there are two puttings to death, and two deaths; that the one was wrought by CHRIST, in Baptism; but that the other must take place through our subsequent diligence. For that our former sins were buried, was of His gift; but that we, after Baptism, should remain dead to sin, must be the work of our diligence, although here also our very chief and great support comes from GOD. For Baptism not only availeth to efface our former offences, but secures us also against future. Seest thou how he animateth his hearer, taking him at once to his LORD, and striving to show him how like he has been made to Him?—He saith not also, if we have been *made partakers* of the likeness of His death, but if we have been *planted*; hinting, by the

<sup>1</sup> Whence in the Syriac Church, where this passage is read as a lesson in the office of Baptism, in thankfulness for the heart-uplifting privileges, they closed it with "Halleluia."—Assem. t. ii. p. 273. add t. i. p. 247.

<sup>2</sup> Ad loc. Hom. xi. § 1, 2. t. ix. p. 530. ed. Bened.



“name *planting*, at the *fruit* derived to us therefrom. For, as  
 “His body, buried in the earth, bore for fruit the salvation of the  
 “world; so ours, also, buried in Baptism, bore fruit, righteous-  
 “ness, sanctification, adoption, unnumbered blessings, and, last  
 “of all, shall bear that of the resurrection. Since, then, we were  
 “buried in water, He in the earth, and we in respect to sin, He  
 “in regard to the body: therefore he saith not, ‘planted with  
 “‘Him in death,’ but ‘in the likeness of death.’ For each was  
 “death, but not of the same object.—Nor doth he say merely  
 “(v. 6.) our old man was crucified, but was ‘crucified together,’  
 “bringing Baptism in close union with the Cross.—He saith this  
 “of every man (v. 7.), that ‘he who is dead is thenceforth freed  
 “‘from sinning,’ abiding dead; so also he who ascendeth from  
 “Baptism; for since he hath then once died, he ought to remain  
 “throughout dead to sin. If then thou hast died in Baptism, re-  
 “main dead.” And so again<sup>1</sup>, “‘We who have died to sin, how  
 “shall we live any longer in it?’ What is this ‘have died?’ is  
 “it, that as far as it is concerned, we have all renounced it<sup>2</sup>? or,  
 “rather, that having believed and been enlightened,” [received  
 “the true light,—been baptized,] “we have *become* actually dead  
 “to it? which the sequel shows. But what is to be dead to  
 “it? to obey it no longer. For this Baptism hath done for  
 “us once; it deadened us to it; but for the rest, by our own ear-  
 “nest zeal we must realize this constantly. So that, though it  
 “issue ten thousand commands, we should obey it no longer, but  
 “remain motionless as the dead. Elsewhere, indeed, he says, that  
 “sin itself died; and that, to show how easy goodness becometh;  
 “but here, wishing to rouse the hearer, he speaks of him as having  
 “died.—As the Death of CHRIST in the flesh was real, so is our’s  
 “to sin real; but although it is real, we must for the future con-  
 “tribute our part.” St. Basil also speaks at large, how for this  
 end, not mere imitation will suffice, but actual conformation, a con-  
 formation whereby our old life, which we inherited from Adam,  
 should be broken through, and a new life, derived from CHRIST,

<sup>1</sup> Hom. x. in Rom. p. 525.

<sup>2</sup> Alluding to the universal rite of “renunciation of Satan, the world, and the  
 “flesh,” in Baptism.

implanted, whereby we should be actually severed from our old stock in Adam, and engrafted into a new one in CHRIST. And that such is the Christian's privilege, and bestowed upon him through Baptism, he proves from this saying of the Apostle<sup>1</sup>, "The dispensation of our GOD and SAVIOUR in behalf of man is a calling him upward from his fall, a return to familiar intercourse with GOD from that alienation which took place through the disobedience. To this end was the Presence of CHRIST in the flesh; the patterns of evangelical life; the Passion; the Cross; the Burial; the Resurrection; so that man being saved by the imitation of CHRIST, might receive again that ancient adoption of sons. To the perfection then of life, there is needed the imitation of CHRIST, not only of the gentleness, and humility, and long-suffering, displayed in His Life, but also of His very Death; as St. Paul saith—he, the imitator of CHRIST—'being conformed to His death, if by any means I may attain unto the resurrection of the dead.' How then are we made in the likeness of His death? 'Having been buried with Him through Baptism.' What then is the mode of burial, or what the benefit of the imitation? First, it is necessary that the course of the former life should be broken through. But this is impossible, unless a man be born again, as the LORD said. For the regeneration (as the name also itself implies,) is the beginning of a second life; so that before we begin the second, an end must be put to the preceding.—Wherefore the LORD, who dispenseth life to us, gave us the covenant of Baptism, containing an image of death and life—the water fulfilling the image of death, and the SPIRIT giving the earnest of life.—This then is 'to be born again of water and the SPIRIT,' our death being effected in the water, and our life worked in us by the SPIRIT.—So that whatever grace there is in the water is not from the nature of the water, but from the presence of the SPIRIT."

In the union also with CHRIST, in Whose Death and Life they were through Baptism engrafted, the elder Christians saw with the Apostle the pledge of their resurrection. "Hast thou

<sup>1</sup> De Spiritu S. c. 15. § 35.

“believed,” says Chrysostom<sup>1</sup>, “that CHRIST died and rose again, “believe then what is thine. For it is like unto it, inasmuch as the “Cross and the Burial are thine also; for if thou hast shared with “Him in the Death and the Burial, much more shalt thou in the “Resurrection and the Life. For since the greater, that is, sin, has “been destroyed, we may no longer hesitate about that which is “lesser, the destruction of death.” And St. Ambrose<sup>2</sup>, “Naaman, “the Syrian, dipped seven times under the law, but thou wert bap- “tized in the name of the Trinity. Thou confessedst the FATHER, “recollect what thou diddest; thou confessedst the SON; thou con- “fessedst the HOLY GHOST. Hold fast the order of things in this “Faith. Thou diedst to sin, and rosest again to GOD. And, as “though co-interred with Him in that element of the world, having “died to sin, thou wert raised again to life eternal.” They were not accustomed, in our lax way, to look upon the resurrection to life as, one might almost say, the mere natural consequence of our escaping condemnation, that since our natures were immortal, we must live on in some way, and since we were rescued from misery, therefore in bliss. Eternal life was, with them, not the mere alternative of death, or the necessary result of forgiveness; nor was His Resurrection the mere making known of God’s acceptance of His Sacrifice, a confirmation of our faith, an outward attestation to the fact of our immortality, an evidence or earnest of our Resurrection. It was to them all these, but it was more; it was the cause of our resurrection. “The rocks were rent,” when the atoning Sacrifice was finished; the bars were loosed, and they seemed to hold their prisoners no longer; yet it was not until “*after*<sup>3</sup> the resurrection” that “many bodies of the saints, which slept, arose and came out of the graves, and went into the holy city.” The sacrifice on the Cross perfected our redemption to Godward, but there was a further act to complete it toward, and in, us. “He was delivered for our offences<sup>4</sup>,” and so completed the Atonement; but “He was raised again for our justification,” to communicate its fruits to us. The Resur-

<sup>1</sup> Hom. 10. in Rom. § 4.<sup>2</sup> De Myst. § 21, c. 2.<sup>3</sup> Matt. xxvii. 52, 53.<sup>4</sup> Rom. iv. 25.



rection contains a ground of hope, even beyond the Cross<sup>1</sup>; "It is GOD that justifieth; who is he that condemneth? It is CHRIST that died; *yea rather that is risen again* <sup>2</sup>." Our incarnate LORD imparted to our decayed nature, by His indwelling in it, that principle of life, which through Adam's fall it had lost: and when "by the SPIRIT of Holiness," which resided in CHRIST, He raised it from the dead, He made it not only "the first fruits," but the source of our Resurrection, by communicating to our nature His own inherent Life. And hence, after His Resurrection, His body, though still made present to his disciples, for the confirmation of their faith, was already of a spiritual nature, not recognized by His own disciples<sup>3</sup>, appearing in different forms<sup>4</sup>, so showing that this outward form was but an accident to it; appearing or vanishing out of sight, without reference to material obstacles; and whereas, before, He showed indeed by His miracles that He was the LORD of nature, yet subjected Himself to His own laws, which He had given it, now His life was wholly independent of them. "I," He saith, "I am the Resurrection and the Life;" He not only has obtained, purchased, wills, bestows, is the meritorious cause of, our Resurrection; He Himself is it; He gives it us not, as it were, from without, as a possession, as something of our own, but Himself is it to us: He took our flesh, that He might vivify it; He dwelt in it, and obeyed in it, that He might sanctify it; He raised it from death by His quickening SPIRIT that He might give it immortality: the "first Adam" was "a living soul;" and that life being by sin lost, "the last Adam became a life-giving SPIRIT." And we in His Church being incorporated into Him, being made members of His Body, flesh of His Flesh, and bone

<sup>1</sup> "It had not been enough to be delivered by His death, except by His Resurrection we had been endowed with righteousness. Thus hath His resurrection wrought for us life and righteousness. He died to destroy the rule of the devil in us, and He rose again to send down His HOLY SPIRIT to rule in our hearts; to endow us with perfect righteousness."—Homily on the Resurrection. See a valuable Commentary on this Homily in Mr. Newman's Lectures on Justification, note on Lect. vi.

<sup>2</sup> Rom. viii. 34. <sup>3</sup> Luke xxiv. 16. John xx. 14. xxi. 24. <sup>4</sup> Mark xvi. 12.

<sup>5</sup> 1 Cor. xv. 45.

of His bone, through His Sacraments, partake of His Life and immortality, because we partake of Him ; we are made members of Him, He dwelleth in us, and is our Life ; “ Because I live, ye shall live also <sup>1</sup>.” As in His transfiguration, that inward glory which dwelt in Him, but veiled from man’s sight, shone through and illumined His countenance, and penetrated the very raiment which He wore, so that His earthly form was changed, so “ are we,” His Apostle says, transformed or “ transfigured <sup>2</sup> from glory to glory as by the LORD, the SPIRIT.” It is through the communication of that life, and so by belonging to Him, being joined on to Him, that as many as live, have and shall have their life. “ In <sup>3</sup> CHRIST shall all be made alive.” “ CHRIST the first-fruits, afterwards they that *are* CHRIST’s [belong to CHRIST] at His coming.” And “ that <sup>4</sup> I might be found in *Him*,—so to know Him, and the power of His resurrection, and the participation of His sufferings, being conformed to His Death, if by any means I might attain to the resurrection of the dead.” And this power of His Resurrection is imparted to us through Baptism. “ Baptism <sup>5</sup> saves us, through the Resurrection of JESUS CHRIST,” as applying its power and efficacy. “ Having been <sup>6</sup> buried [co-interred] with Him in Baptism, wherein also ye were raised together with Him,” made partakers of, joined in, His Resurrection. “ Inasmuch <sup>7</sup> then, as ye were raised together with CHRIST ;” and so again in our passage, “ If we were planted in the likeness of His death, we shall be also of His Resurrection.” And so, after the confession of “ the one Baptism for the Remission of sins,” there follows in the Creed of the Universal Church, “ And I look for the Resurrection of the dead, and the life of the world to come.” Nor is it without significance that the title of Regeneration, which denotes the gift in our Baptism, or our second birth, is used once

<sup>1</sup> John xiv. 19.

<sup>2</sup> μεταμορφούμεθα (the same word). 2 Cor. iii. 18.

<sup>3</sup> 1 Cor. xv. 22, 23.

<sup>4</sup> Phil. iii. 9—11.

<sup>5</sup> 1 Pet. iii. 21. comp. i. 3. “ Who according to His abundant mercy begat us again [gave us a second birth] to a living hope, through the Resurrection of JESUS CHRIST from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.”

<sup>6</sup> Col. ii. 12.

<sup>7</sup> Ib. iii. 1.

more in Holy Scripture, by our LORD<sup>1</sup>, to designate our last perfected birth to immortality, when "death shall be swallowed up in "victory," whereof this "our<sup>2</sup> second, or rather our first birth in "CHRIST," is the seed, to be matured in this life, and in the next to be developed in glory.

This connexion of Baptism with our LORD's Resurrection, and that of our resurrection from sin then, with our participation in His Resurrection, and again of the future resurrection of the saints to glory, with all these,—with His Resurrection as the cause, and our Baptism as the means, and our resurrection from sin as the earnest,—is often dwelt upon by the ancient Church, (as contained in this teaching of St. Paul,) especially in reference to Easter, as the solemn season of Baptism. And the very selection of this period for Baptism shows how the whole Church looked upon it, not as a mere outward representation or correspondence, but as a reality ; that they wished to bring this our resurrection from sin as closely as they might with the Resurrection of our LORD, the "power"<sup>3</sup> whereof it was to transfuse into the new members of His spiritual body. Thus St. Chrysostom<sup>4</sup>, "In CHRIST there "was but one death ; for He sinned not, and that one death was "for us ; for He owed no death, since He was not subject to sin, "and so neither to death ; wherefore He arose from the one "death ; but we, having died a double death, arise by a double "resurrection ; one at that time from sin, for 'we were buried "with Him in Baptism,' and 'raised with Him' by Baptism. "This is one resurrection, the delivery from sin ; the second "resurrection is of the body. He hath given the greater : await "we the less also ; for this is far greater than that ; for it is far "greater to be freed from sins, than to see a body raised. The "body therefore fell, because it sinned : if then the beginning "of falling be sin, the beginning of rising again is to be freed "from sin. We have risen the greater resurrection, having cast "away the sharp death of sin, and stripped off the old garment ; "despair we then not of the less. This resurrection we, too, long

<sup>1</sup> Matt. xix. 28. "In the regeneration, when the Son of Man shall sit in the throne of His glory."

<sup>2</sup> Jerome Ep. ad Ocean.

<sup>3</sup> Phil. iii. 10.

<sup>4</sup> Adv. ebrios. et de resurr. § 4.



“ since rose, when we were baptized ; and they who yesterday  
 “ had Baptism vouchsafed to them. Two days past was CHRIST  
 “ crucified, but in the night past He rose ; and these also two  
 “ days past were held by sin, but with Him rose again ; He died  
 “ in the body, and rose again in the body ; these were dead  
 “ through sins, but having been freed from sins rose again.”  
 And St. Basil<sup>1</sup>, “ What can be more akin to Baptism than this  
 “ day of Easter ? for the day is the day of the Resurrection, and  
 “ Baptism is a power to resurrection. On the day then of the Re-  
 “ surrection let us receive the grace of the Resurrection. Dost  
 “ thou worship Him Who died for thee ? Allow thyself then to be  
 “ buried with Him in Baptism, for if thou be not planted in the  
 “ likeness of His death, how shalt thou be partaker of His Resur-  
 “ rection ?” St. Leo<sup>2</sup>, again, assigning the ground of the adminis-  
 tration of Baptism at Easter : “ Although the things which relate  
 “ to the humiliation of CHRIST, and those which pertain to His  
 “ glory, meet alike in One and the same Person ; and the whole as  
 “ well of Divine Power, as of human weakliness, which was in  
 “ Him, tend to work out our restoration ; yet is it peculiarly in the  
 “ Death of CHRIST crucified, and His resurrection when dead,  
 “ that the power of Baptism maketh the ‘ new creature’ out of  
 “ the old, so that in those re-born, as well the Death of CHRIST  
 “ worketh as His Life. For thus the blessed Apostle saith,  
 “ ‘ Know ye not that as many of us as were baptized into JESUS  
 “ CHRIST, were baptized into His death ; For we were buried  
 “ with Him by Baptism unto death, that like as CHRIST rose from  
 “ the dead, through the glory of the FATHER, so we also should  
 “ walk in newness of life. For if we have been planted with Him  
 “ into the likeness of His Death, we shall be also of His Resurrec-  
 “ tion ;’ as well as what the Apostle of the Gentiles further en-  
 “ largeth on, to set forth the Sacrament of Baptism ; so that it  
 “ appears, from the spirit of this doctrine, that for regenerating  
 “ the sons of men, and adopting them for sons of GOD, that day  
 “ and that time was chosen, wherein through the very likeness  
 “ and form of the mystery those things which are wrought in the

<sup>1</sup> Hom. 13. in S. Bapt. § 1, 2. t. ii. pp. 114, 115.

<sup>2</sup> Epist. 16. c. 3, add Tert. inf. p. 247.

“ members, might agree with those which took place in the Head ;  
 “ in that, according to the prescribed form of Baptism, a death  
 “ intervenes, ‘ by the putting to death of sin, and the threefold  
 “ immersion copies the three days’ burial, and the raising from  
 “ the waters was a copy of Him rising from the tomb.—To con-  
 “ firm which it has much weight, that the LORD JESUS CHRIST  
 “ Himself, after He rose from the dead, gave to His disciples,  
 “ (teaching in them the Bishops of all Churches,) both the form  
 “ and power of baptizing, saying, ‘ Go, teach all nations, bap-  
 “ tizing them,’ &c. For in this He might equally have instructed  
 “ them before His Passion, unless He had especially intended it  
 “ to be understood that the grace of regeneration took its rise  
 “ from His own Resurrection.”

And not only as instruction to the Church, but against the here-  
 tics who denied “ the resurrection of the flesh,” a cogent argument  
 was furnished by that, wherein because it takes place also in the  
 flesh, some can see only a carnal ordinance. Since the flesh also  
 had its share in Baptism, and the Apostle said, “ we,” our whole  
 selves, “ were therein buried in the Death of our LORD, that we  
 might be partakers of His Resurrection,” then will our flesh also  
 partake of that Resurrection ; and thus, in the goodness and wis-  
 dom of GOD, not only was our flesh restored, but we had an ear-  
 nest and pledge of its full restitution. “ Thus,” says Tertullian <sup>1</sup>,  
 “ throughout this whole series of sayings, while he separateth our  
 “ members from unrighteousness and offence, and joineth them to  
 “ righteousness and holiness, and transfers them from the ways  
 “ of sin to the gift of eternal life, he holds out to the flesh also  
 “ the recompense of salvation ; for it had been no ways consist-  
 “ ent, to enjoin it its own peculiar discipline of righteousness and  
 “ holiness, unless it had also in store a reward for that discipline ;  
 “ no, nor might Baptism itself have been bestowed upon it, unless  
 “ by regeneration it also were inaugurated to restoration ; which  
 “ also the Apostle impresses, ‘ Know ye not that all we who have  
 “ been baptized into CHRIST JESUS, were baptized into His death.’  
 “ Therefore we are buried with Him by baptism into death : that  
 “ like as CHRIST was raised up from the dead by the glory of the  
 “ FATHER, even so we also should walk in newness of life.”

<sup>1</sup> De Resurr. Carnis, c. 47.

The same text which, pressed on the one side, yielded an argument against these, when examined with the same strictness on another, refuted the Pelagian heretics; showing how right exposition is at variance with all heresy, and a fuller and more literal apprehension of Scripture is at the same time a shield against doctrinal error. St. Augustine continually cites this passage against the Pelagians, in proof that "infants are cleansed from original sin by regeneration," (*ab originali peccato parvulos regeneratione mundari*;) and that, because St. Paul asserts, that all, without exception, who have been baptized in CHRIST, have been baptized in His Death, i. e. have died an actual death to sin: all infants, therefore, must have died to sin; otherwise CHRIST had not died for them, which no one would say.

"After<sup>1</sup> the Apostle had spoken of the punishment through one, and the free grace through One, as much as he thought sufficient for that part of his epistle, he then recommended the great mystery of Holy Baptism in the Cross of CHRIST in this way, that we should understand that Baptism in CHRIST is nothing else than the likeness of the Death of CHRIST, and the Death of CHRIST crucified nothing else than the likeness of the remission of sin; that as in Him there was a real Death, so in us a real remission of sins; and as in Him a real Resurrection, so in us a real justification.—If then we are proved to be dead to sin, because we are baptized in the Death of CHRIST, then do the little ones also, who are baptized in CHRIST, die to sin, because they are baptized in His Death. For it is said without exception, 'so many of us as are baptized in CHRIST JESUS, are baptized in His Death.' And this is said, to prove that we are 'dead to sin.' Yet to what sin do the little ones die, by being born again, but to that which they contracted by being born? And thereby also pertains to them what follows (vv. 4—11), 'that their old man is crucified with Him—that they are dead indeed unto sin, but alive unto God through JESUS CHRIST our LORD.'—He saith then to those baptized in the Death of CHRIST, in which not the elder only, but the little ones also are baptized, 'So do ye,'—i. e. so as CHRIST,—'so do ye think that ye are dead unto sin, and alive to God in CHRIST JESUS.'"

<sup>1</sup> Encheirid. c. 52. t. vi. pp. 215, 216. See further Note (C) at the end.



It will have appeared incidentally, that these appeals to Baptism contained in them the appeal to Christian newness of life, (which alone moderns have seen in this passage,) and that the more forcibly, since they were founded upon what had been done for each Christian, and in him; Christians were exhorted to the carrying on of the "good work, which had been begun (not by them, but) in them." "What," saith St. Basil<sup>1</sup>, "belongeth to him who hath been born of water?" That as CHRIST died to sin once, so he also "should be dead and motionless towards all sin; as it is written, 'as many as have been baptized into JESUS CHRIST have been baptized into His death.'" "The very mystery of Baptism," says Theodoret<sup>2</sup>, "taught thee to flee from sin. For Baptism hath an image of the Death of the LORD; for in it hadst thou communion with CHRIST, both of Death and Resurrection. It be- seems thee then to live a new kind of life, and conformable to Him, with Whom thou hast shared the Resurrection<sup>3</sup>. Thou deniedst sin, and becamest dead to it, and wast buried with CHRIST, how then shouldst thou admit again that sin?" Nay this appeal becomes the more forcible, just on the ground upon which moderns shrink from the reception of the doctrine, that all had received, and that, therefore, all had somewhat to lose<sup>4</sup>. They were not in the position of men called for the first time to take upon them a certain course, and promised an ulterior re-

<sup>1</sup> Moralia, Reg. 80. c. 22. t. ii. p. 317.

<sup>2</sup> Ad loc. v. 4.

<sup>3</sup> ib. v. 3.

<sup>4</sup> In the Homily on the Resurrection, this line of appeal, from which moderns shrink, is forcibly used, "What a shame were it for us, being *thus so freely and clearly washed from our sins*, to return to the filthiness thereof again! What a folly were it, *thus endowed with righteousness*, to lose it again! What madness were it to lose the inheritance, *that we be now set in*, for the vile and transitory pleasure of sin! What unkindness should it be, *when our Saviour CHRIST of His mercy is come to us*, to dwell within us as our guest, to drive Him from us, and to banish Him violently out of our souls; and instead of Him, in Whom is all grace and virtue, to receive the ungracious spirit of the devil, the founder of all naughtiness and mischief! How can we find in our hearts to show such extreme unkindness to CHRIST which hath so gently called to mercy, and offered Himself unto us, and *He now entered within us*? Yea, how dare we be so bold to *renounce the Presence of the FATHER, the SON, and the HOLY GHOST* (for where One is, there is God all whole in Majesty, together with all His power, wisdom, and goodness,) and fear not, I say, the danger and peril of so traitorous a defiance and departure?"

ward ; rather, they had received already an inestimable gift, and this gift they were to keep and guard. We speak familiarly of "having a stake," as giving a person a greater interest in things ; we look upon a person being born already with certain temporal advantages, as birth, station, ancient family, reputation of parents, well-conducted ancestry, as a ground the more why he should be diligent to keep them ; much more, when a person has any thing of his own, a good name, an even course of life, or the like. This instinctive feeling of watching the more heedfully over that which they had, was seen by the ancient Church to be called into action by St. Paul, only heightened by the inestimable greatness of that gift, and purified by its awful holiness. "It is plain," says St. Ambrose<sup>1</sup>, "that this" [that 'no unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of CHRIST, and of God,'] "is said of baptized persons ; "for they receive the inheritance, who are baptized in the Death "of CHRIST, and are buried with Him, that they may rise with "Him. Therefore, they are 'heirs of God, joint-heirs with "CHRIST ;' 'heirs of God,' because the grace of God is transcribed "into them ; 'co-heirs with CHRIST,' because they are renewed "into His Life ; heirs also of CHRIST, because through His Death, "as of a testator, the inheritance is given them. *They then ought "more to take heed to themselves, who have what they may lose, than "they who have it not.* They must act with greater watchfulness, "must avoid the inticements to vices, the provocatives to sins, "especially such as arise from meat and drink. Lastly, 'the "people sat down to eat and drink, and rose up to play.' "Recollect," says St. Jerome<sup>2</sup>, "that day of thy commencing warfare, "wherein 'buried with CHRIST in Baptism,' thou swarest into the "words of that sacramental oath."

We need no testimony from later writers ; yet it is remarkable that even Calvin, as a commentator, forgetting, for a while, his dread, lest men should rest in their Baptism, says, "St. Paul proves what he had just said, namely, that 'CHRIST slays sin in those who are His,' *from the effect of Baptism.* Know we then that the Apostle does not here merely exhort us to imitate CHRIST, as if he said, that the death of CHRIST was a pattern which all Christians should

<sup>1</sup> Ep. 63. Eccl. Vercell. § 11. 12. t. ii. p. 1025.

<sup>2</sup> Ep. 14. ad Heliod. § 2.

imitate. Assuredly he goes deeper ; and brings forward a doctrine, on which *afterwards* to found exhortation ; and this is, that the death of CHRIST has power to extinguish and abolish the corruption of our flesh, and His Resurrection, to raise up in us the newness of a better life ; and that by Baptism we are brought into the participation of this grace." And again, on the word "planted," he observes,—“ Great is the emphasis of this word, and it clearly “ shows, that the Apostle is not merely exhorting, but is rather “ teaching us of the goodness of CHRIST. For he is not requiring “ any thing of us, which may be done by our zeal or industry, but “ sets forth a grafting-in, effected by the hand of God. For graft- “ ing-in implies not merely a conformity of life, but a secret union, “ whereby we become one with Him ; so that quickening us by His “ SPIRIT, He transfuses His power into us. So then, as the graft “ shares life and death with the tree into which it is grafted, so are “ we partakers of the Life no less than of the Death of CHRIST.”

### I. 2. St. Paul tells the Galatians (iii. 27, 28.)

“ For as many of you as have been baptized into CHRIST, have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in CHRIST JESUS. And if ye be CHRIST's then are ye Abraham's seed, and heirs according to the promise<sup>1</sup>.”

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<sup>1</sup> The section containing this passage, Gal. iii. 24—fin. is a lesson in the *Armenian* Baptismal service, and closed with Halleluia, (Ass. ii. 196, 206.) and v. 23—fin. in the *Syriac* Liturgy of *Jerusalem*. (Ib. ii. 249.) Allusion to it is made in a *Syriac* hymn, used in the Liturgy of Severus (Ib. 299. see below, p. 113), and the words are chanted in the *Greek*. (Ib. ii. 148.) And in the *Armenian* again, it seems a sort of hymn, in which it is recited during the washing of the infant's body in water after Baptism, “ ‘ Ye who have been baptized in CHRIST, have put on CHRIST,’ Alleluia. Ye who have been enlightened in the FATHER, the HOLY SPIRIT shall rejoice in you.” (Ib. ii. 201. 20.) Reference also is made to it in the *Latin*, in that the following verse, which depends upon it, is alluded to in the prayer for the consecration of the font. (Sacramentary of Gelasius)—“ that a heavenly progeny may arise (out of the font,) conceived through sanctification from the immaculate womb of the Divine fountain, re-born into a new creature, and that those whom sex distinguished in body, or, in time, age, Grace may, as a mother, give birth to all into one infant state ;” [“ there is neither male, nor female, for ye are all one in CHRIST JESUS.” v. 28.] In the old *Gallican* consecration of the font, it is directly quoted (Ib. ii. 3. Sacramentary



Here, again, what most Christians would now learn from the passage would be the *necessity* of being conformed to CHRIST's life, of living consistently with our Christian profession. And the like words are, indeed, elsewhere used in a Christian law; "Put<sup>1</sup> ye on the LORD JESUS CHRIST, and make not provision for the flesh, to fulfil the lusts thereof." And so in other places of Scripture, we are bid to do that, perseveringly, which has been done for us. "Lighten mine eyes, O LORD, that I sleep not in death," prays the Psalmist<sup>2</sup>, "Awake, thou that sleepest, and arise from death, and CHRIST shall give thee light," comes as an answer<sup>3</sup>. And so, what in the Galatians we are told has been in Baptism done for us, the Romans, who had been baptized, he bids do for themselves. We are first clothed upon by Him, and when we have been thus clothed, the blessing<sup>4</sup> is pronounced upon "him that watcheth, and keepeth his garments, lest he walk naked." Our shame which we contracted in Adam's fall is first hidden, and our garment of immortality<sup>5</sup> and righteousness more than restored by being made members of CHRIST, and then we are bidden, "buy of Me white raiment, that thou mayest be clothed, and that the

of Gellon ib. p. 53.) "let those who are defiled by sins, be unclothed of them; and, by their departure, be there put on a garment of light, and clothing of immortality; 'whosoever shall be baptized in CHRIST, let them put on CHRIST.'" (Ib. ii. 38.) The same text is doubtless the origin of the rite in the old Gallican, Gothic, Roman, Ambrosian, Syrian, Greek Liturgies, and in our own previous to the alteration in Edward VI. 2nd book, of putting on a white vestment after Baptism (a rite which is still retained, though in a disguised form, in that children are baptized in white). With this text an allusion to the wedding-garment was combined, as in the Syriac hymn above, where there follows, "be united with His kindred—for He is of great kindred, as it is said in His parable." The text is referred to in another Syriac hymn, just preceding the Baptism, "In the faith of the TRINITY, FATHER, and SON, and HOLY SPIRIT, are ye anointed, ye spiritual lambs: that from the water ye may put on the robe of glory." (Ib. ii. 225.) Tertullian incorporates it remarkably in his language: "Yea, since Paul alone of them [the Apostles] put on the Baptism of CHRIST." De Bapt. c. 12. p. 228.

<sup>1</sup> Rom. xiii. 14.

<sup>2</sup> Ps. xiii. 3.

<sup>3</sup> Quoted Eph. v. 14. These are so united by Bishop Cosins, Devotions, p. 10, 11. ed. xi.

<sup>4</sup> Rev. xvi. 15.

<sup>5</sup> See Bishop Bull, On the State of Man before the Fall. Newman on Justification: Lect. 7.

shame of thy nakedness do not appear<sup>1</sup>." Yet this does not hinder that the gift, which is to be retained by our diligence and dependance upon the Giver, was originally given. A gift of God implies, that we should keep it, use it, not waste it; and so Christian *duty* is implied here, but only because such ought ever to be the result of Christian *grace*<sup>2</sup>. The main great truth again relates to our privileges. For St. Paul is proving that Christians are "no longer under the law." And this he shows, in that the law was "a schoolmaster to bring them unto CHRIST." But now they were no longer under a schoolmaster, for they had been freed from the bondage of the law, in that they had been made children of God; "We are all the children of God through faith in CHRIST JESUS," (as he elsewhere more explicitly contrasts the bondage of the law, and the liberty of the sons of God, "For ye have not received the spirit of *bondage* again to fear; but ye have received the Spirit of *adoption*, whereby we cry, Abba, Father." Rom. viii. 15.) And this our sonship to God, again, he proves through our Baptism; "*for*<sup>3</sup>," he says, "as many of you as have been baptized into CHRIST, have put on CHRIST." Not only the words, but the argument, ought to be heeded: it is not only

<sup>1</sup> Rev. iii. 8.

<sup>2</sup> Hence the Fathers often argue from Rom. xiii. 14. as containing altogether the same doctrine; and rightly, since the Apostle could not have bid them, "put on CHRIST" of themselves, nor unless they had previously been clad with Him, by an act of God. Thus St. Jerome, "The 'clothing of kings' sons, and the garment of princes' is CHRIST, *which we receive in Baptism*, according to that, 'Put ye on CHRIST JESUS,' (Rom. xiii. 14.) and 'Put ye on bowels of mercy, goodness, humbleness, meekness, patience,' &c. wherein we are enjoined to be clothed with the new man from heaven, after our Creator. When then we ought to be clothed with such garments, for mercy we are clothed with cruelty; for patience with impatience; for righteousness with iniquity; in a word, for virtues with vices; i. e. for CHRIST with antichrist; whence it is said of such an one, 'he clothed himself with cursing as with a garment.'" In Soph. i. 9.

<sup>3</sup> Even Pelagius saw, and expressed warmly, because truly, this connection of the argument with Baptism, "Being clothed with the Son of God, and being 'wholly made members of Him, ye must needs be sons of God: what then have ye to do with the law, which was given to slaves and sinners, you to 'whom by Baptism sins have been remitted?'—Ad loc.

to be accounted for, that the Apostle says, "as many as have been baptized into CHRIST, have put on CHRIST," but that he says, "*for* as many as have;" so that the "having put on CHRIST by Baptism" is the means whereby they had become the sons of GOD, or contains in itself the privilege of being such; and this might alone show, that the being clothed with CHRIST is the gift of GOD, not any quality in man, (except as His gift involves qualities as its consequence;) for no quality in man can make him a son of GOD. He only can be a son of GOD, whom GOD adopts as such; nor does GOD regard any as His sons, in consequence of any thing in them; but first makes them His sons, that as His sons they may do things well-pleasing to Him. But the words thus acquire a very awful meaning; for if the having put on CHRIST, the being clothed with Him, makes us sons of GOD, then it makes us so, in that we are "made members of CHRIST:" and "sons of GOD," because members of His Ever-Blessed SON; i. e. whoever of us has been baptized, was thereby incorporated into CHRIST, and so being made a portion and member of the SON of GOD, partakes of that sonship, and is himself a child of GOD: so that henceforth the FATHER looks upon him, not as what he is in himself, but as in, and a part of, His Well-beloved SON, and loves him with a portion of that ineffable love with which He loves His SON.

Theodoret concisely explains the Apostle's argument, "having said that 'ye are all sons of God,' he teaches also how they obtained this, and says, 'ye have put on CHRIST,' Him Who is truly 'the SON OF GOD; but having put Him on, well may ye be called 'sons of GOD.'" And so St. Chrysostom<sup>1</sup>, "And now he shows 'that they are sons not of Abraham only, but of GOD also; 'for 'ye are all sons of GOD through faith which is in CHRIST JESUS'—'through faith, not through the law. And then, since this is a 'great and wonderful thing, he names also the mode of their 'adoption, 'for as many of you as have been baptized into 'CHRIST, have put on CHRIST.' And why saith he not, '*for* as 'many as have been baptized into CHRIST have been born of 'GOD?' for so had he proved more directly that they were sons.

<sup>1</sup> Ad loc. t. x. p. 704. ed. Ben.



"He saith this in a way much more awfully great. For since CHRIST is the SON of GOD, and thou hast put Him on, having the SON in thyself, and being transformed into His likeness, thou hast been brought into one kindred and one species with Him." "Descend," it is said in a Syriac baptismal hymn<sup>1</sup>, "descend, our brother, who art sealed, and be clothed with our LORD; and be united with His kindred." St. Paul speaks then not of duties, (though every privilege involves a duty corresponding,) but of privileges, inestimable, inconceivable, which no thought can reach unto, but which all thought should aim at embracing,—our union with GOD in CHRIST, wherein we were joined in Holy Baptism. And so again we may see how the foolishness of GOD, in what men call carnal ordinances, is wiser than man; and how a false spirituality, by disparaging the outward ordinance, loses sight of the immensity of the inward grace; and holding lightly by GOD's appointment, as being "legal," does thereby fall back into mere legality. GOD gave adoption and union with Himself in CHRIST through the SPIRIT; men disregarding His ordinance, have found but a Law.

The succeeding verse carries on the argument, at the same time that it joins on with other Scripture; "There is in Him (*ὅν κ' ἐν*) "neither Jew nor Greek; there is in Him neither slave nor free; "there is in Him neither male nor female; for ye are all one (one "being, *εἷς*) in CHRIST JESUS." For it brings out the more clearly how the "being clothed with CHRIST," is the same as being "in CHRIST JESUS;" and it connects both with that His mystical body, His Church, wherein all differences of nation or circumstance or sex disappear, in so far as all are made one through the indwelling of CHRIST by His SPIRIT, by Whom all are "one (*ἓν*), as the FATHER in the SON, and the SON in the FATHER, so they are one in the FATHER and the SON," through the SPIRIT. (John xvii. 21.) So, then, now it appears, that they who are baptized into CHRIST, are made members of the body of CHRIST; are joined on by a mystical union with Him their Head; are one mystical body, one with another, by being in Him; are in Him, by being clothed upon by Him; and so are sons of GOD by being members of Him. And

<sup>1</sup> Assem. cod. Lit. T. 2. p. 237.

thus the several expressions give reality one to another, and what is figurative, and its meaning at first sight might be doubtful, (as the "putting on CHRIST") is seen to be a reality : for, seeing we are *in Him*, then the "putting on CHRIST" is a spiritual reality, the being encompassed, surrounded, invested with Him (as a body is with a garment<sup>1</sup>;) and it is, again, the more real, in that it is the source of a blessed reality, the being sons of God, by being *in Him*, or members of Him, in His Divine nature, God the SON. And so, also, it appears how "by faith in CHRIST JESUS" (v. 26.) we become sons of God, in that through that faith we are admitted to that Sacrament, wherein He makes us members of Himself. And so again we see the more the force of those words by which St. Paul so frequently describes our Christian privileges, the being "*in CHRIST*." "Who were *in CHRIST* before me," (Rom. xvi. 7.) "we, being many, are one body *in CHRIST*," (ib. xii. 5.) "alive unto God, *in CHRIST JESUS* our LORD," (ib. vi. 11.) "there is therefore now no condemnation to them that are *in CHRIST JESUS*," (viii. 1.) "to them who have been sanctified *in CHRIST JESUS*," (1 Cor. i. 2.) "ye are of Him *in CHRIST JESUS*," (ver. 30.) "I could not speak unto you as spiritual, but as unto "carnal, as babes, *in CHRIST*," (ib. iii. 1.) "*in CHRIST JESUS* have "I begotten you through the Gospel," (ib. iv. 15.) "those who "have fallen asleep *in CHRIST*," (xv. 18.) "as in Adam all die, so "*in CHRIST* shall all be made alive," (ver. 22.) "so then if any "be *in CHRIST*, he is a new creature," (2 Cor. v. 17.) "I "knew a man *in CHRIST*," (xii. 2.) "I was unknown by face to "the Churches of Judæa, which are *in CHRIST*," (Gal. i. 22.) "the liberty which we have *in CHRIST JESUS*," (ii. 4.) "but if "seeking to be justified *in CHRIST*," (ii. 17.) "*in CHRIST JESUS*, neither circumcision availeth any thing, nor uncircum-

<sup>1</sup> "CHRIST Himself is the garment and robe, floating in the water, which "clothes many, and tarries for a countless multitude, and fails not. But lest any "say that I do rashly in calling the SON of GOD a garment, let him read the "Apostle saying, 'Whoever of you have been baptized in the Name of CHRIST, "have put on CHRIST.' O Robe! ever one and unchanging; which clothes "becomingly all ages and forms, fits itself to the stature of infants, yet enfolds "full-grown men, nor is changed to array females."—Optat. de Schism. Donat. L. 5. v. fin.

“cision,” (Gal. v. 6. vi. 15.) “to the faithful *in CHRIST JESUS*,” (Eph. i. 1.) “Who blessed us in all spiritual blessing in heavenly places *in CHRIST*, according as He chose us *in Him*,—“having predestinated us *to the adoption of sons*, through *JESUS CHRIST* unto Himself—to the praise of the glory of His grace, “wherein He hath made us accepted *in the Beloved*; *in whom* “we have redemption—according to His good pleasure, which “He purposed *in Him*—to gather under one head all things *in CHRIST*, both those in heaven, and those in earth, *in Him, in Whom* also we were chosen, *in Whom* ye also, having believed also, were sealed,” (i. 3—13.) “having raised Him “from the dead, and placed Him on His own right hand in “heavenly places,—and us, being dead in sins, did He quicken “together with *CHRIST*, and raised together, and placed together “in heavenly places *in CHRIST JESUS*,” (i. 20. ii. 5.) “we are His “workmanship, having been created *in CHRIST JESUS*,” (ver. 10.) “but now, *in CHRIST JESUS*, ye who before were afar off have been “made nigh,” (ver. 13.) “to the saints *in CHRIST JESUS*,” (Phil. i. 1.) “I can do all things *in CHRIST*, Who strengtheneth me,” (iv. 13.) “My God shall fulfil all your needs, according to His “riches in glory *in CHRIST JESUS*,” (ver. 19.) “to the faithful “brethren *in CHRIST*,” (Col. i. 2.) “that we may present every “man perfect *in CHRIST JESUS*,” (ver. 28.) “the Churches of God, “which are in Judæa *in CHRIST JESUS*,” (1 Thess. ii. 14.) “the “dead *in CHRIST*,” (iv. 16.) “all who will live godly *in CHRIST JESUS*,” (2 Tim. iii. 12.) “my fellow-prisoner *in CHRIST JESUS*,” (Philem. 23.); and not St. Paul only, but St. Peter and St. John, or rather the HOLY GHOST in all, declares, as by one mouth, in the same way, our awful privilege; for so St. Peter also, “the “God of all grace, who has called us to His eternal glory *in CHRIST JESUS*,” (1 Pet. v. 10.) and “Peace be with you all who “are *in CHRIST JESUS*,” (ver. 14.) and St. John, “We are *in Him* “that is true, *in His SON JESUS CHRIST*.” (1 John v. 20.)

If in the one or other of these passages, taken by themselves, the force of this language would have been less distinct, yet in these, as also in others which might be added, it is determined by the evidence of the plainer passages, and by the light, which they



all collectively, mutually cast upon and receive from each other.

It is not in vain that this language recurs so frequently<sup>1</sup>, on so many different occasions, with different modifications of meaning or of application, sometimes bringing more prominently the relation to our LORD Himself; at others, our individual connection with Him through His Church; at others, our relation through Him to the FATHER; at others, His gifts in us, or the degree in which we severally continue in Him, as we have profited by His gifts, and are ruled by His SPIRIT; but still one and the same fundamental doctrine in all, that we are "in Him;" of course, in some unearthly way, but still really and mystically. No mere external relation, (as the being members of the visible body, called by His Name) exhausts the inwardness of the words "*in CHRIST*;" nor, though a meaning could be given here and there to a passage, by substituting "by," "through," or the like, may this be done, now that the frequency of the recurrence of the language marks out its use as designed; it stands there in deep simplicity, at first sight hardly seeming to convey more than that these our blessings came to us through Him, yet opening a greater fulness of mystery to those who would penetrate below the surface, and would wish to see what they may see—the hidden mystery of union with CHRIST, and of the reality of our dwelling in Him, and He in us. It is not any unity of will, though worked by Him; no mere conformity of mind, though by Him wrought; no act of faith, casting itself upon His mercy; no outward imputation of righteousness; no mere ascription of His perfect obedience in our stead; no

<sup>1</sup> It were trifling with the truth, to say, that in some cases *ἐν* is equivalent to *διὰ*; or to speak of the Hebraisms of the N. T.; for this is only throwing the question further back as to what is meant by that very Hebrew usage; and certainly that Hebrew idiom itself expresses that the agent employed is not a mere instrument, but that God, e. g. "spoke *in* Hosea," as well as *by* Him (Hos. i. 2.); and the HOLY GHOST, for some end, directed the adoption of this idiom in the N. T. Again, it were a mere assumption to say, that "created *in* the image of God" is simply equivalent to "created after, according to;" there is some reason why what is written, is written; much more in the N. T. does the great frequency of this usage (and passages have been accumulated, in order to impress this fact,) imply that there is some special meaning in it.

being clothed upon (as people speak) with His righteousness; not being looked upon by the FATHER *as* in Him; none of these things come up to the reality of being "*in Him*:" and why, when Scripture speaks of being "*in Him*;" speak of "*being regarded as in Him*?" why when Scripture speaks of being "*clothed with Him*," speak of having His righteousness cast around us to interpose between our sins and the sight of GOD? Why when Scripture speaks of realities, talk of figures? No, there is a reality in this Scripture language, which is not to be exchanged away for any of these substitutions. As we are *in* Adam, not merely by the imputation of Adam's sin, but by an actual community of a corrupt nature, derived to us from him by our natural descent from him, and because all mankind "*were in his loins*," in and after his fall; so that we have a sad share in him, as having been in him, and being from him, and of him, bone of his bone, and flesh of his flesh; and this stream of bitterness, which flows into, and spoils all men's natural actions, was derived from him as its fountain head; so, on the other hand, are we *in* CHRIST, not merely by the imputation of His righteousness, but by an actual, real, spiritual origin from Him, not physical, but still as real as our descent from Adam. And that, our actual descent from Adam is cut off by this our new lineage in CHRIST; our birth in Adam is corrected and replaced by our birth of GOD in CHRIST: as we are really sons of man by physical birth, so are we as really and as actually "*sons of God*," by spiritual birth: sons of man, by being born of Adam, sons of God by being members of Him Who is the SON of GOD.

This actualness of our birth by baptism is well realized in the language of St. Hilary<sup>1</sup>, when refuting the Arians, who interpreted our LORD's words "*I and the FATHER are One*," of an unity of will only. The acknowledged actualness of the unity of Christians,—the one nature, through one Baptism, pervading and giving unity to the whole Body, as contained in this saying of the Apostle, is forcibly assumed as the groundwork of the argument, that the Unity of the FATHER and the SON is an Unity of Nature,

<sup>1</sup> De Trin. viii. 7—9.

not of will only. "Setting aside then, for the present, that property  
 " of Unity, which there is in GOD the FATHER, and in GOD the SON,  
 " they are to be refuted out of those things, whereof themselves  
 " partake. For they whose soul and heart was one (unum,) I ask  
 " whether it was one through faith in GOD ? By faith, surely ;  
 " for by it was ' the soul and heart of all, one <sup>1</sup>.' And I ask,  
 " Was faith one or more ? One, assuredly ; on the authority of  
 " the Apostle himself, setting forth ' one faith,' as well as ' one  
 " LORD, and one baptism, and one hope, and one God.' If then  
 " by faith, that is, by the nature of one faith, all were one, how  
 " can you understand other than an unity of nature in those, who  
 " by the nature of one faith are one ? For all were re-born to in-  
 " nocence, to immortality, to the knowledge of GOD, to the faith  
 " of hope. And if these severally cannot be more than one, since  
 " there is both ' one hope, and one God,' just as the ' LORD' is  
 " ' one,' and the ' Baptism' of regeneration ' one,' if these things  
 " are one by harmony, and not by nature, then to them also, who  
 " are re-born to them, ascribe an unity of will only ! But if they  
 " were re-generated into the nature of one life and eternity,  
 " whereby ' their soul and heart is one,' then there is no more an  
 " unity of harmony only, in them who are one in the nature of  
 " the same regeneration. We do not herein speak our own  
 " words, nor are any of these things feigned, put together by us,  
 " corrupting the meanings of words, to deceive the ears of the  
 " hearers ; but ' holding the form of sound doctrine,' we savour  
 " of and speak things uncorrupt. For the Apostle teaches that  
 " this unity of the faithful is from the nature of Sacraments, in  
 " that he writes to the Galatians, ' As many of you as have been  
 " baptized in CHRIST, have put on CHRIST. There is in Him  
 " (non inest) neither Jew, nor Greek, there is in Him neither slave,  
 " nor free, there is in Him neither male nor female ; for ye are all  
 " one in CHRIST JESUS.' For, that amid such diversity of nations,  
 " conditions, sexes, they are one, is this from the assent of the  
 " will, or rather from the unity of the Sacrament, because there was  
 " to all ' one Baptism,' and all were ' clothed with' one CHRIST ?

<sup>1</sup> Acts iii. 32.



“ What then has mere harmony of wills to do here, when they are  
 “ one thereby, that by the nature of ‘one Baptism,’ they are clothed  
 “ with ‘One CHRIST?’ Or when ‘he who planteth and he who  
 “ watereth are one,’ are they not thereby one, because being re-  
 “ born in ‘one Baptism,’ they are the means of dispensing  
 “ (dispensatio) one regenerating Baptism? Do they not the same?  
 “ Are they not one in One? Therefore they who are one by  
 “ the same thing, are one also by nature, not by will only, because  
 “ they have both been themselves made the same thing, and are  
 “ ministers of the same thing, and of the same efficacy.”

Such then was the doctrine seen by the ancient Church in these words of St. Paul : such the privileges which the ancient Church felt that they enjoyed ; an imparted union with CHRIST ; an actual sonship to God ; a partaking of the holiness of CHRIST, by being partakers of Himself ; a separation from the lineage of Adam ; a restoration, yea a more than restoration of that bright garment, wherewith Adam was in his innocence invested, stripped whereof he found himself naked ; a more than restoration of the image of God, *in* which man was created, in that he was now re-created *in* Him, who is “ *the Image of the invisible God.*” And for incentives to holiness, or brotherly kindness, or contempt of the world,—whether they would persuade men to zeal in keeping themselves holy, in retaining the garment with which they had been invested, or to love for those who having, with them, “ put on CHRIST,” were, with them, one in CHRIST, or to despise things transitory, as having things eternal, the truth thus realized gave a spring to high Christian action, which we must now feel to be unstrung. If one member then suffered, every other member suffered with it, because they felt themselves to be members of one Body, having been baptized into One. It was not then simply that they had been redeemed by the same precious Blood, bought by the same price, and had the same hopes, but that they were actually one, being *in* One ; and so Christian sympathy vibrated through every member of the whole Church, and what we should scarcely acknowledge as a conclusion of the intellect, they *felt*.<sup>1</sup> Thus St. Cyprian<sup>1</sup>, sending in the name of “ his brotherhood a large sum, which *all*

<sup>1</sup> Ep. 59. ad Episc. Numidas.

“ had promptly, largely, and liberally contributed,” for the redemption of some Christian captives, writes, “ Wherefore, now both the captivity of our brethren is to be accounted by us our own captivity, and the sorrow of those endangered our own sorrow, since our body, being united, is one ; and not feeling only, but religion ought to instigate and strengthen us to redeem the members of our brothers.—For since the Apostle Paul says, ‘ As many of you as have been baptized into CHRIST have put on CHRIST,’ in our captive brethren CHRIST is to be contemplated; and redeemed from the peril of captivity, Who redeemed us from the peril of death ; that so He who drew us out of the jaws of the devil, and now remaineth and dwelleth in us, may be withdrawn out of the hands of the barbarians, and He be redeemed by a sum of money, Who redeemed us by His Cross and Blood.” Or as to the ordinary cases of every-day charity, St. Gregory<sup>1</sup> of Nazianzum, in the midst of similar applications of Baptismal privileges, “ Is there any sick and full of sores ? respect thy own health, and the wounds from which CHRIST has freed thee. Seest thou one naked ? clothe him, reverencing thy own garment of immortality—and that is CHRIST, ‘ for as many as have been baptized into CHRIST, have put on CHRIST ; ’ ” or as to content amid outward privation, “ let us not continue,” says St. Chrysostom<sup>2</sup> to the candidate for Baptism, “ to gape after the things of this life, the luxury of the table, or the splendour of dress ; for thou hast a most glorious garment : thou hast a spiritual table : thou hast the glory which is on high ; and CHRIST becometh every thing to thee, table and garment, and dwelling-place, and head and root ; ‘ for as many as have been baptized into CHRIST have put on CHRIST.’ ” And again, as to the petty infirmities of our nature, “ When<sup>3</sup> the poor man sees the wealthy clad in a sumptuous garment, he is cast down, and thinks himself of all men most unhappy. Here is this want also removed ; for

<sup>1</sup> Orat. 40 in S. Bapt. § 29.

<sup>2</sup> Ad Illuminandos Catech. 2. t. ii. p. 237.

<sup>3</sup> Chrys. c. ebrios. et de Res. § 3.

“there is one garment for all, Saving Baptism: for he saith,  
 “‘As many of you as have been baptized into CHRIST, have put  
 “on CHRIST.’ . . . Let us then not shame this festival by  
 “excess.”

So far was the vivid sense of this truth from encouraging listlessness, (as some now dread,) that it was the strongest incentive to vigilance, since the gift was so great, yet might be lost; “Let us then,” says St. Ambrose<sup>1</sup>, “preserve the garment, wherewith the LORD clothed us, ascending from the sacred font. Soon is the garment rent, if our deeds agree not; soon is it moth-eaten by the flesh, and stained by sins of the old man. Essay not then here to join new and old: for we are forbidden by the Apostle, to clad ourselves with the old above the new, but are ‘to put off the old,’ and ‘put on the new,’ that being ‘unclothed’ we may not be found naked.’ For we are said to be ‘unclothed,’ to receive a better raiment; but to be stripped ‘naked,’ when our raiment is taken off from us through the wrong of others, and not laid aside at our own pleasure.” And with this join on St. Basil’s<sup>2</sup> solemn words, “For from us also He strippeth off the glory of our garment, if we be found to use it unworthily, trampling it under foot, and filling it with the defilements of the flesh. But what else is that garment, than the clothing of the saints, our LORD JESUS CHRIST? ‘for as many of you as have been baptized into CHRIST, have put on CHRIST,’ which the LORD strippeth off from those who ‘trample upon the Body by sinning,’ and ‘count the Blood of the Covenant an unholy thing.’ Of this garment, the ‘garments of Israel which waxed not old,’ were types.” Or how does St. Gregory of Nyssa<sup>3</sup> give it as a shield against the assaults of Satan! “Such [as in St. Paul] should regeneration be; so efface all intimacy with sin; such should be the life of the sons of God. For His sons are we called after the grace [of Baptism]. Wherefore it becomes us to examine accurately the properties of our FATHER, that forming and fashioning ourselves after the likeness of our FATHER, we

<sup>1</sup> Expos. Evang. sec. Luc. l. v. § 25.

<sup>2</sup> Comm. in Es. 3. 13, p. 466.

<sup>3</sup> De Bapt. Christi, p. 380.



“ may appear to be genuine sons of Him Who hath called us to the adoption according to grace. For to be called a spurious and supposititious son is a heavy reproach, belying in deeds his noble parentage.—Wherefore after the adoption of sons, the Devil be-sets us the more vehemently. But when we feel his assaults, we should repeat to ourselves the Apostolic saying, ‘ As many as have been baptized into CHRIST, have been baptized into His Death ;’ but if we have been made conformed to His Death, sin must be for the future wholly dead in us, pierced through by the lance of Baptism, as that fornicator was by Phineas in his jealousy for the LORD. Flee then from us, accursed one ; wouldst thou strip the dead ? A dead man loveth not the flesh ; a dead man is not captivated by wealth ; a dead man bears not false witness ; a dead man lies not, steals not, reviles not. No, with me mortal (ὁ βίος) has been moulded into another life (ζωήν). I have been instructed to despise the things of this world, to pass beyond things of earth, and to hasten to those of heaven, as Paul also expressly testifies that ‘ the world is crucified to him, and he unto the world.’ ”

Such was the ancient view : and it is satisfactory to find in the founder of that branch of the foreign Reformation, which retained the ancient doctrine of Baptism, the clear perception that the putting on of CHRIST, which is His gift in Baptism, must precede the putting Him on in life, that we must first be by Him conformed to Himself, in order that we may afterwards seek to imitate Him. Would that they who extol Luther’s clearness on the doctrine of justification by faith, would lay to heart their master’s teaching as to justification through Baptism ! Luther’s comment on this passage, is, “ ‘ To put on CHRIST ’ is two-fold ; legal and evangelical. Legal, (Rom. xiii.) ‘ imitate the example and excellences of CHRIST, ’ do and suffer what He has done and suffered ; so, 1 Peter iii., ‘ CHRIST suffered for us, leaving us an example that ye should follow His steps.’ But we see in CHRIST infinite patience, gentleness, and love, and a wonderful moderation in all things. This ornament of CHRIST we ought to put on, i. e. imitate these His excellences. So also we may imitate other Saints. But to put on CHRIST evangelically is not a matter of

“ imitation, but of birth and new creation ; when, namely, I am  
“ clothed with CHRIST Himself, i. e. His innocence, justice, wis-  
“ dom, power, salvation, life, spirit, &c. We are clothed with  
“ Adam’s, clothes of skins, mortal clothes, and a garment of sin.  
“ —This raiment, i. e. this corrupt and sinful nature, we con-  
“ tracted by our descent from Adam, which St. Paul calls the old  
“ man, and which is to be ‘ put off with its deeds,’ (Eph. iv. Coloss.  
“ iii.) that out of sons of Adam we may be made sons of GOD.  
“ This is not done by any change of vestment, not by any laws or  
“ works, but by the new birth and renewal which takes place at  
“ Baptism ; as St. Paul says, ‘ whoever of you are baptized have  
“ put on CHRIST ;’ ‘ according to His mercy He saved us by the  
“ washing of regeneration,’ &c. For, besides that they are re-  
“ generated and renewed by the HOLY SPIRIT to heavenly righte-  
“ ousness and eternal life in Baptism, there is kindled a new life  
“ and flame, there arise new and holy affections, fear, trust in  
“ GOD, hope, &c. there ariseth a new will. This, then, is properly,  
“ truly, and Evangelically to ‘ put on CHRIST.’ Therefore in  
“ Baptism there is not given us a clothing of legal righteous-  
“ ness, or our own works, but CHRIST becometh our raiment ;  
“ but He is not law, not legislator, not work, but a Divine and  
“ unspeakable Gift, which the FATHER gave us, to be our Justifier,  
“ Life-giver, and Redeemer. Wherefore, Evangelically to put on  
“ CHRIST is not to put on a law or works, but an inestimable  
“ gift, viz. remission of sins, righteousness, peace, consolation,  
“ joy in the HOLY GHOST, salvation, life, and CHRIST Himself.  
“ This place is to be carefully noted against Fanatic spirits, who  
“ depreciate the majesty of Baptism, and speak wickedly thereof.  
“ St. Paul on the contrary sets it forth with magnificent titles,  
“ calling it the ‘ washing of regeneration and of the renewal by  
“ the HOLY GHOST ;’ and here he says, that all baptized persons  
“ have put on CHRIST ; speaking, as I said, of a ‘ putting-on,’  
“ which should be not by imitating, but by being born. He says  
“ not—Ye have received in Baptism a token, whereby ye are en-  
“ rolled among Christians, as the sectaries dream, who make of  
“ Baptism a mere token, i. e. a trivial and empty sign ; but he  
“ says, ‘ As many as have been baptized, have put on CHRIST,’

“ i. e. ye have been borne away out of the law into a new birth, which took place in Baptism. Therefore ye are no longer under the law, but have been clothed with a new garment, the righteousness of CHRIST. St. Paul then teaches that Baptism is not a sign, but the putting on of CHRIST—yea, that CHRIST Himself is our clothing. Wherefore Baptism is a thing most powerful and efficacious. But when we have been clothed with CHRIST, the clothing of our righteousness and salvation, then also shall we be clothed with CHRIST, the clothing of imitating Him.”

I. 3. “ In Him dwelleth all the fulness of the Godhead bodily ; and ye are complete in Him, Who is the head of all principality and power ; in Whom also ye were circumcised with a circumcision made without hands, in the putting clean off the body of the sins of the flesh, in the circumcision of CHRIST, having been buried together with Him in Baptism, in Whom also ye were together raised, through the faith of the operation of GOD, Who raised Him from the dead. And you being dead in trespasses and sins, did He quicken together with Him, having forgiven you all trespasses <sup>1</sup>.” Col. ii. 10—13.

It were impossible in this whole passage, thus viewed together, not to see that it contains an account of great gifts bestowed

<sup>1</sup> The title “ circumcision without hands,” is applied to Baptism in the *Chaldee and Malabar Liturgy* (Ass. i. 196.) where that which is typical, and figurative, and instructive, is remarkably contrasted with that which is a means of grace. “ The holy oil, which thou gavest to those of old as the seal and investment of a temporal priesthood and a transitory kingdom, Thou hast now committed to the priests of the Church, to be a *sign and figure* of those who pass from things earthly to things heavenly, with an immortal body and a soul unchangeable, and are circumcised with the circumcision without hands, putting off the body of sin in the circumcision of CHRIST.” The context above explained (Col. iii. 9—17.) was read as a baptismal lesson in several ancient *Latin* liturgies, as in that of Gellon (Ass. i. 57.), of Poitiers (ib. 68.), of Werten (ib. 74.), and from ancient sources in the Roman ritual by S. Severini (ib. 94). The portion, 9—11, is formed into a prayer before Baptism in the *Syriac*, (ib. 224.) incorporating an expression from Eph. iv. 22. “ Take away from them the old man, which is corrupt by deceitful lusts, and clothe them with the new clothing, which is renewed in knowledge, in Thy image, O Creator, where is neither Jew, nor Greek, neither circumcision, nor uncircumcision, but in all and each is Thy habitation.” It occurs also in the *Greek* (ib. ii. 138, see above, p. 94), in that of *Antioch* (ib. 222.), of *Jerusalem* (ib. 230.), of *Severus* (ib. 293.), and more briefly in the *Coptic* (ib. 151.), “ grant that being stripped of the old man, he be regenerated to life eternal.” In the *Chaldee and Malabar Liturgy* the corresponding passage in the Ep. to the Eph. (iv. 22—24)



upon us in CHRIST, however outwardly those gifts may have been by many conceived of, even by those who deemed themselves spiritual, and been resolved into communication of knowledge, manifestation of the Divine will, and the like. The whole remarkably connects the fulness of the Godhead in our LORD with the fulness of His Church in Him; and that derived fulness with the channel through which it was poured into her and her members, the spiritual antitype of Circumcision, Baptism in Him. And so, while inculcating the same fruits of Baptism as to the Romans, St. Paul here ascends higher, and speaks of the source of their greatness, that He, in Whom we are baptized, with Whom co-interred, with and in Whom raised, is GOD as well as man; whence those baptized in Him, "are filled with all the fulness of GOD." "He saith not dwelleth *spiritually*, but *bodily*," says St. Leo <sup>1</sup>, against Eutyches, "that we may understand thereby a real substance of Flesh, wherein is the corporeal indwelling of the fulness of the Deity; with which same fulness is the Church filled; which, adhering to the Head, is the body of CHRIST, who liveth and reigneth with the FATHER, and the HOLY SPIRIT, GOD for ever." And again <sup>2</sup>, "Holding fast then, dearly beloved, the single pledge of the Christian faith, be we not separated from the bands of the body of CHRIST, 'in whom,' as the Apostle saith, 'dwelleth all the fulness of the Godhead bodily, and ye are in Him filled.' For since the substance of GOD is incorporeal, how should He dwell corporeally in CHRIST, except that the flesh of our race is made the flesh of Godhead; and we are in that GOD filled, in Whom we have been cruci-

is used in the same reference to Baptism. "Let us all pray, that in sin-remitting Baptism they may put off the old man which is corrupt through deceitful lusts, and may put on, in the bath of the holy waters, the new man, which in GOD is created in righteousness and true holiness." (ib. i. 183.) And in the Maronite liturgy, by St. James of Sarug, "Let us pray Him, who is a hyssop, cleansing and making white, that He will remove and cast from us the old man, which is decayed and corrupted, and clothe us with a new vestment, which is renewed and made excellent and holy through pure Baptism." (ib. ii. 329.)

<sup>1</sup> Serm. 28. [al. 27.] in Nativ. Dom. 8. fin.

<sup>2</sup> Serm. 65. [al. 64.] de Passione Dom. 1. 4. fin.

“fied, in Whom also raised again, so that we can say with the  
 “Apostle, ‘but our conversation is in heaven, whence also we  
 “expect the SAVIOUR, our LORD JESUS CHRIST, Who shall re-form  
 “our vile body, to be conformed to His glorious Body.’”

Moderns, however, have habitually separated these; the Incarnation is now very commonly looked upon in reference only to the Passion of our LORD, and as a means of His Vicarious Suffering; not as if it had any reference to us, to the sanctification of our nature, because He had “taken the manhood into God.” And so they take what is said of Baptism, as teaching only, as if it inculcated the same as Circumcision, and imparted a lesson rather than a grace. They only think of the circumcision of the heart which we *ought* to have, of the complete extinction of all sinful tendencies, at which we *ought* to aim, of the power of the faith which we *ought* to cherish. Yet this again is but a portion of the truth: it tells us of the end which we are to arrive at, but not of the means, whereby God gives us strength on our way thitherward: it speaks of the height of God’s holy hill, but not of the power by which we are caught up thither. Not so St. Paul. He is persuading the Colossians to abide in the state in which they had been placed; to rest upon the foundation on which they had been laid; to root themselves in the soil in which they had been planted; to be content with the fulness which they had received from Him by Whom they had been filled, and in Whom dwelt all the fulness of the Godhead bodily; to abide in Him Whom they had received. For he feared lest they should be taught by the vain deceit of a false philosophy to take other stays than their SAVIOUR, or to lean on the now abolished tradition of circumcision. To this end he reminds them that they needed nothing out of CHRIST; for they *had been* filled with Him, “Who filleth all in all,” “the Head of all rule and all power;” therefore they needed no other power, but only His,—they *had* received the *true* circumcision, and so could require no other; they *had been* disencumbered of the sinful mass, with which they were naturally encumbered, “the body of the sins of the flesh,” by the circumcision which CHRIST bestowed: their old man *had been* buried with Him in Baptism; they *had been* raised with Him,

(whereof the ascending out of the water was a figure) by a power as mighty as that which raised Him from the dead ; and, by that participation in His Death and Resurrection, had received the earnest of the Resurrection which was yet future, and of the life to come<sup>1</sup>. All their old sins *had been* forgiven, and they themselves re-born from the dead, and *been* made partakers of the life of CHRIST, “ quickened with Him :” the powers of darkness *had been* spoiled of their authority over them, and exhibited as captives and dethroned. All these things had been bestowed upon them by Baptism ; the mercies of God had been there appropriated to them ; sins blotted out ; their sinful nature dead, buried in CHRIST’s tomb ; death changed into life ; and therefore, as they had no need, so neither were they to make void these gifts by trusting in any other ordinances, or looking to any other Mediator. St. Paul dreads that through false teaching and a false self-abasement, they should not hold to the Head. (ver. 18.) But does he depreciate their baptismal privileges ? or, because they were tempted to lean on circumcision, does he disparage outward ordinances ? or dread that the exaltation of the ordinance should lead to a depreciation of CHRIST ? Rather, he shows them how every thing which they sought, or could need, was comprised, and had been already bestowed upon them in their SAVIOUR’s gift, in His ordinance : that this ordinance was no mere significant rite, but contained within itself the stripping off of the body of sin, death, resurrection, new life, forgiveness, annulment of the hand-writing against us, despoiling of the strong one, triumph over the powers of darkness. We also have been thus circumcised, have been buried, raised, quickened, pardoned, filled with CHRIST : all this

<sup>1</sup> “ By the ‘ stripping off of the body of the sins of the flesh,’ he means Baptism. For therein have we the defiled garment of sin stripped off. But all-holy Baptism is a type of things to come : that in the life to come the body having become immortal and incorruptible, shall no longer admit the defilement of sin. And that he spake this of Baptism, what follows attests, ‘ having been buried with Him in Baptism.’ But having called Saving Baptism an image of death (in that he said ‘ having been buried with Him ’) he announces the ‘ good tidings of the Resurrection, ‘ In Whom also ye were raised together.’”—Theodoret ad loc.



GOD has done for us, and are we not to prize it? not to thank GOD for it, "stablished in the faith which we have been taught, "and abounding therein with thanksgiving?" (ver. 7.) and are we, for fear men should *rest* in outward privileges, to make the LORD's Sacrament a mere outward gift, deny His bounty, and empty His fulness? or rather ought we not, with the Apostle, to tell men of the greatness of what they have received, and repeat to them His bidding, "since then ye *were* raised together with CHRIST, seek "what is above, where CHRIST sitteth at the right hand of GOD;" (iii. 1.) ye did die<sup>1</sup>: slay then your earthly members; (ver. 5.) ye *were* stripped of the old man<sup>2</sup>, and *were* clothed with the new, and that, made new in its CREATOR's image, which has now again been restored to you: (ver. 9, 10) "put ye on then, as having been chosen and loved of GOD," the ornaments befitting this new creation in you, mercy, gentleness, and the other graces (ver. 11.): ye have been forgiven, forgive. (ver. 13.) Thus does St. Paul obviate the resting in outward ordinances, by showing namely that the Christian ordinances are not outward; that they are full of life and honour and immortality, for that they are full of CHRIST; since "CHRIST is all things, and in all." (ver. 11.) Is there not danger of our losing our treasures also by a "voluntary humility?" Is not our dread of the consequences of exalting CHRIST's ordinances, "after the rudiments of the world" (an earthly wisdom) "and not "after CHRIST?"

It is melancholy but instructive to contrast the poverty of the interpretation of Calvin's school, with the richness of that of the ancient Church. Calvin, for instance, says, "The sum total is,

<sup>1</sup> "We therefore who in Baptism have died and been buried, as relates to the "carnal sins of the old man, we who have risen with CHRIST by a new-birth "from heaven, let us think and do the things of CHRIST." St. Cyprian on Col. iii. 1. *De Zelo et Livore*, c. 7.

<sup>2</sup> "When we are renewed by the washing of Baptism through the power of "the word, we are separated from the sins and authors of our birth, and cut off "by a sort of excision of the Word of GOD, are separated from the dispositions "of our parents, and putting off the old man with his sins and unbelief, and "renewed in mind and body by the SPIRIT, we must needs hate the habits "our inborn and old deeds." Hilary in *S. Matt.* c. x. § 24.

“ that GOD in CHRIST *exhibited* <sup>1</sup> Himself wholly and fully.—The  
 “ word ‘bodily,’ I doubt not is put for ‘substantially.’ For he  
 “ opposes this *manifestation* of GOD which we have in CHRIST to  
 “ all others which ever were. For GOD often *exhibited* Himself  
 “ to men, but in part; in CHRIST, He communicates [i. e. in Cal-  
 “ vin’s sense, exhibited] Himself wholly. At other times also He  
 “ *manifested* Himself but in figures, or by His power and grace,  
 “ but in CHRIST He *appeared* to us essentially :” and of Baptism,  
 wherein St. Paul says, they “ had been buried together with  
 CHRIST, and in Him had risen also together,” Calvin says,  
 “ CHRIST works the spiritual circumcision in us, not with the inter-  
 “ vention of that antient sign, which had place under Moses, but of  
 “ Baptism. Baptism then is the *sign* of the thing exhibited,  
 “ which circumcision figured being absent.” Baptism is to him,  
 just as outward in the flesh as Circumcision. Or, take another  
 eminent writer of the same school <sup>2</sup>, who says, “ that ‘whole ful-  
 “ ness of the Godhead’ means here *nothing else than the whole*  
 “ *will of GOD, and Majesty also*, as far as it was *discovered* in  
 “ the Word; then, by the ‘indwelling’ is meant that same *mani-*  
 “ *festation*, but which shall last for ever, and never hereafter be  
 “ changed; lastly, by the adverb, ‘bodily,’ is meant the solid and  
 “ perfect *disclosure* of the Godhead, as opposed to the shadows  
 “ of the law, and other obscure and imperfect revelations. This  
 “ is proved by the scope and connection of the whole discourse,  
 “ which is, that we may *know* that in the Gospel of CHRIST, we  
 “ have all things most fully *disclosed*, which we have need to  
 “ *know* of this Godhead—that the whole *knowledge* of divine  
 “ things is, as it were, laid up in CHRIST and His Gospel. Since

<sup>1</sup> Ad loc. “ It might be objected that the figure [Circumcision] was not  
 “ therefore to be despised, because they had the substance, since among the  
 “ Fathers also was there that ‘laying aside of the old man,’ whereof he spake,  
 “ yet still the outward circumcision was not superfluous with them. This ob-  
 “ jection he meets by adding, that the Colossians had been ‘buried with CHRIST  
 “ by Baptism.’ Whereby he signifies that *Baptism in these days is the same*  
 “ *thing which Circumcision was to the antients*, and that Circumcision, therefore,  
 “ could not be enjoined to Christians without disparaging it.”—Inst. 4. 14. 24.

<sup>2</sup> Vorstius ad loc. His Scholia and Loci communes, which go over the same  
 ground, have been blended together.

“ also we are said to be therefore completed or consummated in  
 “ CHRIST, because ‘ the whole fulness of the Godhead dwelleth  
 “ in Him bodily,’ it would follow that that Godhead was in some  
 “ way communicated to us, or that we in some degree were made  
 “ partakers of that fulness. Since then it is certain that neither  
 “ the whole, nor any part of the Divine Essence is really com-  
 “ municated to us, it follows that that ‘ whole Godhead’ is imme-  
 “ diately in itself, and in this context, to be understood not of the  
 “ Essence but of the will and glory of GOD—under the name  
 “ ‘ CHRIST,’ [‘ not according to CHRIST, for in HIM dwelleth,’ &c.]  
 “ is meant *not* so much *properly the Person of CHRIST*, as, by a  
 “ metonymy, the *Gospel and teaching of CHRIST*. Lastly, the  
 “ same appears from the comparison of the like passage, Eph.  
 “ iii. 19. where the Apostle wishes that ‘ they may be filled with  
 “ all the fulness of God,’ which is *nothing else* than to be filled  
 “ with a *solid knowledge* of the Divine wisdom and majesty.”

Of a truth, a meagre conception of the actualness of our Redeemer’s gifts in His Sacraments, whereby He makes men “ partakers of the Divine Nature,” has produced a meagre Theology, substituting His teaching for His Person, disclosures of GOD for the mystery of the Incarnation, “ knowledge of the Godhead,” for “ being perfected in CHRIST,” “ the revealed will and glory of God,” for the “ whole fulness of the Godhead.” One would have thought that it was rather some Arian or Socinian exposition, emptying the word of GOD of His Word. It needed not such a foil to set off the solemn exposition of St. Hilary, in which he shows how the Apostle combines the reality of the indwelling of the Eternal Son in the Man CHRIST JESUS, with the reality of His communication of Himself to us, the reality of the mystery of Holy Baptism, and our being thereby in Him, with the reality of His Holy Incarnation<sup>1</sup>. “ Having set forth the ‘ fulness of the Godhead dwelling in Him bodily,’ he immediately subjoined the mystery of His assumption of us, saying, Ye are filled in Him.” For as in Him “ is the fulness of the Godhead, so are we ‘ filled in Him.’ Nor “ does he say, ‘ are filled,’ but ‘ are filled in Him,’ because through

<sup>1</sup> De Trin. ix. 8—10.



“ the hope of faith, all who have been, or shall be regenerated to  
 “ life eternal, remain now *in* the Body of CHRIST. Now then we  
 “ ‘ are filled in Him,’ i. e. by the assumption of His flesh, wherein  
 “ the ‘ fulness of the Godhead dwelleth bodily.’ And the might  
 “ of our hope herein is not slight. For that we are filled in Him,  
 “ this is the head and origin of all might, according to that, ‘ That  
 “ at His Name every knee shall bow, and every tongue confess  
 “ that JESUS is LORD in the glory of GOD the FATHER.’ The con-  
 “ fession then will be this, ‘ JESUS in the glory of GOD the FA-  
 “ THER;’ and that He, Who was born in man, abides now not in  
 “ the weakness of our body, but in ‘ the glory of GOD.’ And  
 “ when things in heaven, and in earth, bow the knee, this is the  
 “ head of all principality and might, that all things bowing the  
 “ knee are subjected to Him, ‘ in Whom we are filled,’ and Who,  
 “ through the ‘ fulness of the Godhead dwelling in Him bodily,’  
 “ is to be ‘ confessed in the glory of GOD the FATHER.’

“ But having set forth the mystery both of His nature and of  
 “ His assumption of ours, whereby, ‘ the fulness of the Godhead  
 “ abiding in Him,’ we are thereby ‘ filled in Him’ that He was  
 “ born as man, he pursueth the rest of the dispensation of man’s  
 “ salvation, ‘ In whom ye were circumcised,’ &c. We are cir-  
 “ cumcised then not by a carnal circumcision, but by the circum-  
 “ cision of CHRIST, i. e. being re-born into a new man. For when  
 “ we are buried with Him in His Baptism, we must needs die as  
 “ to the old man, *because the regeneration of Baptism is the power*  
 “ *of the Resurrection.* And this is the ‘ circumcision of CHRIST,’  
 “ not to be despoiled of the flesh of the foreskin, but to die wholly  
 “ with Him [commori], and thereby afterwards wholly to ‘ live  
 “ to Him.’ For ‘ in Him we rise again, through faith of that  
 “ GOD who raised Him from the dead.’ ” And then having quoted  
 the next verse, “ And you being dead,” &c., as containing the  
 consummation of the whole mystery of the assumption of man,  
 he proceeds with his comment ;

“ The man of the world receiveth not the Apostolic faith, and no  
 “ language but his own explains the expressions of his meaning.  
 “ GOD raiseth CHRIST from the dead, CHRIST, ‘ in Whom the ful-  
 “ ness of the Godhead dwells bodily.’ But He quickened us toge-

“ther with Him, forgiving our sins, and blotting out the handwriting of the law of sin, which by the former sentence was contrary to us, taking it out of the way, and nailing it to the cross, by the law of death, despoiling Himself of the flesh, making open show of the Powers, triumphing over them in Himself. But who shall comprehend or utter this mystery ? The operation of God raises CHRIST from the dead, and this same operation of God quickens us with CHRIST, and this same operation forgives sins, destroys the handwriting, and nails to the cross, despoils Himself of the flesh, makes open show of the Powers, and triumphs over them in Himself.”

In another place <sup>1</sup> the connexion of the passage is, perhaps, still more drawn out, on account of the exceeding closeness of the paraphrase, as of one who felt that in such high mysteries there was danger in parting far from the Apostle’s language.

“A constant faith rejects the captious and useless questions of philosophy, nor, yielding to the deceits of human follies, does truth give itself as a spoil to falsehood ; not retaining GOD according to the conceptions of ordinary understanding, nor conceiving of CHRIST according to the elements of the world, in Whom the fulness of Godhead dwelleth bodily ; so that since in Him is the Infinity of Eternal Power, the Power of Eternal Infinity must needs surpass all comprehension of an earthly mind ; Who, drawing us over to the Nature of His own Divinity, no longer binds us by the corporeal observation of ordinances ; nor through the shadows of the law does He consecrate us by rites of cutting off of the flesh, but so, that circumcised from the faults of the spirit, through the cleansing of sins He might purify us as to all the natural requirements of the body ; in Whose Death we are co-interred in Baptism, that so we might return to the life of Eternity ; inasmuch as regeneration to life is death from life, and dying to sins we are born to immortality ; He from immortality dying for us, that we together with Him might be raised from death to immortality. But He took the flesh of sin [flesh which in us was sinful] that by the taking of our flesh He might forgive offences, in that He partook of it by taking it,

<sup>1</sup> De Trin. i. 13.

“not by sin ; destroying through death the sentence of death, so  
 “as by a new creation of our race in Himself, to abolish what  
 “was established by the former decree, suffering Himself to be  
 “nailed to the cross, that by the curse of the cross He might  
 “transfix and blot out all the curses of the sentence which con-  
 “demned our earthly nature : lastly, suffering in man, that He  
 “might degrade the Powers, in that, though God, dying accord-  
 “ing to the Scriptures, He thereby triumphed over them also,  
 “having in Himself the confidence of a Conqueror, while, Himself  
 “undying and unassailable by Death, He died to obtain eternity  
 “for the dying.” “These things then,” St. Hilary subjoins to  
 this energetic paraphrase, “being enacted by God, beyond the  
 “understanding of human nature, are not subject to our mind’s  
 “natural sense, because the operation of Infinite Eternity  
 “requires Infinite conception to measure it ; so that when  
 “God was man, Immortality dies, the Eternal was buried, it is  
 “matter not for reasonings of the understanding, but for the  
 “reception of His Power ; so again, on the contrary, it is to be  
 “measured not by the senses, but by the [Divine] power, when  
 “for man there is God ; for one dead, Immortal ; of buried,  
 “Eternal. We then are co-raised by God in CHRIST through  
 “His Death. But since in CHRIST is the fulness of God-  
 “head, we at once have an intimation of God the FATHER,  
 “co-raising us in Him when dead, and that CHRIST JESUS  
 “is to be confessed as no other than God in the fulness of  
 “Divinity.”

So do doctrines, when formed into no system around any one  
 selected doctrine, harmonize together, and so closely has He  
 blended together His Sacraments with His own eternal glory, as  
 with His humiliation, constituting them effluences of both con-  
 jointly, as in outward form they represent His lowliness, in  
 inward grace they communicate His “Virtue.”

II.—*Passages in which moderns have appropriated to themselves  
 the privileges of Holy Baptism, without thought of the means  
 through which they are conveyed.*

In the above passages, we have deprived ourselves of the  
 strength which God purposed to impart through them to His



Church ; and, yet more, have robbed ourselves and our flocks of the knowledge of the greatness of the gift vouchsafed to them by God in Baptism. In another class, we have appropriated to ourselves the gift, independently of the channel through which it is conveyed. And since Baptism, as the means of our union with CHRIST, is the act which conveys to us, either in immediate possession, or as an earnest, all our subsequent spiritual blessings, transfers us from being children of wrath, to be children of grace in Him, it could not but be, that it would often be alluded to by the Apostles, writing to Christian Churches, even when it was not distinctly mentioned ; and that the neglect of it must cause much wrong interpretation of Holy Scripture. This misinterpretation is indeed far wider than would at first be suspected even by those who are, in some measure, alive to it. This shall now be pointed out, first, in some more specific instances, and then in its influence upon our interpretation of all those passages of Scripture which speak of our justification, and all other spiritual blessings therein summed up and contained.

We are, in different passages of Holy Scripture, said to have been “ sealed by God,” or “ by the HOLY SPIRIT of God ;” to “ have received an anointing from the HOLY ONE ;” to “ have “ been anointed by God ;” and these passages, persons at once, without doubt or misgiving, interpret of the inward and daily graces of God’s HOLY SPIRIT (which are, also, undoubtedly involved in them, though as the result of that first gift, the having been made members of Him, who sends the Comforter to His Church ;) so that, if any one were to propose to explain these passages of Baptism, as containing the first pledge and earnest of the SPIRIT, I fear he would be looked upon as a cold and lifeless interpreter, perhaps as a mere formalist. It will, doubtless, startle such to know, that it was, in some passages at least, the interpretation of all Christian antiquity<sup>1</sup> ; and it may serve as an index of our altered state of religious belief, that most of us, perhaps, would at first regard as cold and formal, the interpretation, which to them spoke of the fulness of their SAVIOUR’s gift. This would, itself, be sufficient for our purpose ;—for it is not so

<sup>1</sup> See Note (D) at the end.

much abstract *proof* of the value and greatness of our LORD'S Sacraments, that we need, as, rather, to be convinced that our feelings *have* undergone a change, that we fall very far short of the love and respect which the Fathers of the Christian Church bore to them. And then let us consider within ourselves, whether, since those holy men realized in their lives the ordinances which they loved, we must not confess that our lessened esteem for our SAVIOUR'S gift, betokens a less humble affectionateness, and, whether as the result of pride and self-will, it is not likely to end in unreverential feelings towards the Giver. We aim at receiving every thing directly from GOD'S hand, from His SPIRIT to ours, and so either disparage His sacraments, or else would make them means only, by which our faith might be kindled, to "ascend into heaven," and "bring down CHRIST from above," instead of being content diligently to cleanse our own hearts, and "keep His words," that so His gracious promise may be fulfilled—"My FATHER will love him, and we will *come unto him*, and make our abode with him." (John xiv. 23.)

This had been an important consideration, quite independent of the question, which were the right interpretation of the passages in question; for, as there could be no doubt which loved his SAVIOUR most, the interpreter who found Him every where in Old Testament prophecy, or he who found Him nowhere; so, also, could there be little, probably, between the character of mind, which looked joyously to the gift of the HOLY GHOST, through his SAVIOUR'S ordinance, and that which regarded any reference to that ordinance, lifeless and cold. There could be no doubt, I think, of this *generally*; although, as was before said, *individuals* might either "hold the truth in unrighteousness," or being in error, might still derive food for their piety, from other truth in God's rich storehouse.

ii. 1. "He Who establisheth us with you in CHRIST, and anointed us, is GOD; "Who, also, is He Who sealed us, and gave the earnest of the SPIRIT in our hearts" (2 Cor. i. 22): "in Whom ye also, having heard the word of truth, "the Gospel of your salvation—in Whom having believed also, ye were sealed by "the HOLY SPIRIT of promise, Who is the earnest of our inheritance, until the

"redemption of the purchased possession." (Eph. i. 13, 14.) "Grieve not the HOLY SPIRIT of GOD, Whereby ye were sealed unto the day of redemption." (Eph. iv 30.)

Now, 1, in all these passages St. Paul speaks of this "sealing" as a past action, which had taken place at a certain definite time. To the Corinthians, he says, "Who also is He Who *sealed* us (ὁ καὶ σφραγισάμενος) and *gave* (δόνς) us." To the Ephesians, in both places, ye "*were*<sup>1</sup> sealed" (ἐσφραγίσθητε). 2. In one passage (Eph. i.) this sealing is mentioned, as immediately following upon the belief of the Gospel—"having believed, ye were sealed;" in a second (Eph. iv.) it stands opposed to subsequent performance of duty—"ye *were* sealed by the HOLY SPIRIT, grieve Him not;" in the third (2 Cor. i.) it stands opposed<sup>2</sup> to GOD's subsequent establishing them in CHRIST, to their being maintained in this state into which they had been brought—"who establisheth you, who also "*anointed and sealed* you." 3. The word "sealed" was already in use among the Jews<sup>3</sup>, and is recognized by St. Paul, as designating the act by which men were brought into covenant with GOD, and received its privileges. Now it would, indeed, be a very perverted mode of arguing, to infer, either that the seal in the Christian covenant only attested the faith which already existed (as in the case of Abraham), or that the seal of the Jewish covenant conveyed the same privileges as the Christian; for this would be to identify the earlier with the later dispensation; and

<sup>1</sup> E. V. in Eph. iv. 30. "are sealed," in Eph. i. 13. "have been sealed." The context, as well as the word, is the same.

<sup>2</sup> There is the like contrast between the original gift, and the looked-for continuance of it, in 1 Cor. i. 5—8, quoted by Bode, as an use of the same metaphor, in the matter of faith and sanctification—"as the witness of CHRIST "was confirmed (ἐβεβαιώθη) among you, so that ye came behind in no gift, "waiting for the revelation of our LORD JESUS CHRIST, who also shall confirm " (βεβαιώσει) you." But the gifts spoken of here also were bestowed at the commencement of the Christian life. See further below, ii. 3.

<sup>3</sup> Talm. Hieros. Berachoth. f. 13. l. ap. Lightf. ad Mt. 28, 19. "Blessed "be He who hath sanctified His beloved from the womb, and placed the sign "in his flesh, and has sealed (חרם) His offspring with the sign of the covenant."



as one exposition unduly derogates from the Christian Sacrament, so does the other exalt the seal of the Jewish covenant beyond what we have any certain warrant for, or even intimation of, from Holy Scripture. Still, one should suppose, that St. Paul, when employing terms, already in use among the Jews, would apply them to the corresponding portion of the Christian dispensation. Since, then, circumcision, by which the covenant was ratified to the Jew, was spoken of as a "seal," and that by St. Paul also (Rom. iv. 11), St. Paul, if he used the word "seal" with reference to the Christian, would obviously use it of that by which each person was brought within the Christian covenant—the Sacrament of Baptism. But it were the very error of the rationalists to suppose, that God's HOLY SPIRIT, when He took the words used in Jewish Theology, and employed them to express Christian Truth, conveyed nothing more by them, than they would have meant in the mouth of any ordinary Jew; and did not rather, when receiving them into the service of the sanctuary, stamp them anew, and impress upon them His own living image. And this is so; for since Baptism is not a *mere* initiatory or significant rite, but is an appointed means for conveying the HOLY SPIRIT, the language has been actually conformed to our higher privileges. It is not merely an outward admission to an inward covenant, an admission to privileges afterwards to be bestowed; it is not simply any admission to any covenant at all: it is an admission, an incorporation into the spiritual body of CHRIST, and so a spiritual act, wherein CHRIST by His SPIRIT takes the baptized into Himself. So then instead of the covenant being said to be sealed to us, *we* are declared to be "sealed by the HOLY SPIRIT;" being taken out of our state of nature, and marked, guarded, conformed to our LORD;—marked, by the sprinkling of His Blood, that the destroyer may pass over us, and Satan have no power upon us; guarded, as His purchased possession and peculiar treasure, whereon He has affixed His seal; conformed, in that it places again upon us the Creator's image, renewing us after His likeness, and impressing His cast, and, to speak the high truth, His features upon our souls, as a seal gives its stamp to the body, whereon it is impressed. And not a present gift only, but an

earnest also of larger gifts, proportioned to our growth, since the HOLY SPIRIT was then first imparted to us as Christians, and as His Temple, and the "earnest" then given us is a pledge, that unless we wilfully break off the seal, we shall be carried on to eternal life, with larger instalments of our promised possession, until "the possession, purchased" for us, by CHRIST's precious Blood-shedding, shall be fully bestowed upon us, and God's pledge be altogether "redeemed."

4. The Christian Fathers have, from Apostolic times, used the word "seal" as a title of Christian Baptism; a relic whereof we have in the doctrine of our Church, that "the promises of forgiveness of sins, and our adoption to be the sons of God, by the HOLY GHOST, are therein visibly signed and sealed." (Art. XXVII.) Thus St. Hermas (about A. D. 65—81):—"They must needs go up through the water, that they may rest. For they could not otherwise enter into the kingdom of God, than by laying aside the deathliness of their former life. Those departed then were sealed with the seal of the SON of GOD, and entered into the kingdom of God. Before<sup>1</sup> a person receive the Name of the SON of GOD, he is doomed to death; but when he receives that seal, he is freed from death, and made over to life. But that seal is water, into which men go down bound over to death, but arise, being assigned over to life. That seal, then, was preached to them also, and they made use of it, to enter into the kingdom of GOD." The least which this would show, is that such was the received usage of the word, "seal," in the time of St. Paul: but no one, admitting this, will readily suppose, that St. Paul would have used the term with regard to Christians, unless he had meant it to be understood of the Sacrament of Baptism. And this usage of the word, to which we have such early testimony, is found in all Churches, from that time onwards; and their use of it plainly agrees with, and is derived from St. Paul's use of it in *these places* in which he is speaking of Christian privileges, (sometimes the passages are directly quoted,) not from that in the Epistle to the Romans, wherein he is speaking of the covenant with Abraham. For the Fathers uni-

<sup>1</sup> L. 3. simil. 9. no. 16, quoted by Bingham, Christian Antiq. b. xi. c. 1.

formly speak of Baptism as sealing, and so keeping, guarding, preserving *us*, as it were a seal placed upon *us*<sup>1</sup>, marking *us* as His, giving *us* His image. The School of Calvin calls it a seal, ratification, or outward mark, not of *us*, but of God's covenant only. The two metaphors are essentially distinct; the modern usage is borrowed from St. Paul's description of the older covenant, whereof circumcision was the seal, but was no Sacrament; that of the Fathers agrees with this reference to Baptism, which, being a Sacrament, seals, guards, preserves *us*<sup>2</sup>, and so is an earnest to *us* of the fuller mercies yet in store.

"Again," says St. Chrysostom, "the being sealed is a mark of great Providence; that we are not 'set apart' only, not 'taken by lot' only (κληρωθῆναι,) but 'sealed.' For as one who would make manifest those who fell to him, so also God set us

<sup>1</sup> Bellarmine (de Sacram. l. i. c. 17.) remarking, that Scripture saith, Abraham "received the sign (σημεῖον) of circumcision, the seal (σφραγίδα) of the faith which he had," &c., infers that circumcision was a *sign* to the Jews, a *seal* to Abraham only; he remarks, also, that, often as St. Paul speaks of circumcision, he does not, even when directly speaking of its benefits to the Jews (Rom. iii.), mention its being a seal of faith. J. Gerhard (de Sacram. 387.) contends, in answer, that there is no difference between sign and seal. But the difference remains between Abraham's case and that of any Jew, that to Abraham circumcision was a seal of God's approval of his previous faith, to his descendants it was a sign only of their being taken into the covenant, in which a like faith was to be exercised.

<sup>2</sup> See Note (E) at the end. Coteler (on the Apostol. Const. ii. 39. "When the Gentiles would repent, we receive them into the Church, that they may hear the word, but do not communicate with them, until having received the seal, they are consecrated,") says, "both words mean Baptism. For the Greek Fathers call 'the washing of regeneration,' 'the seal,' 'the seal of the Gospel,' 'the Master's, or the LORD's seal, or in the LORD or in CHRIST, the seal of the faith, the impress of the truth, the seal of the second life, the seal of the Names of the FATHER, and of the SON, and of the HOLY GHOST, the saving impress, the Divine, holy, mystical, spiritual, heavenly, royal, immortalizing, inviolable, indissoluble, unassailable seal, &c. to seal, to seal by baptism; the Baptized they call the sealed, the unbaptized, the unsealed. The Latins call it the mark (signum), the mark of Faith, the mark of CHRIST, the seal (sigillum), the impress (signaculum), the impress of Faith, the sealing up (obsignatio) of Faith, or of Baptism. They say, to mark (signare), to seal up (obsignare), to seal surely (consignare), by Baptism."



“ apart that we should believe, sealed us, that we might inherit the things to come.” “ Again, through the things past He establishes those to come. For if it is He, Who establisheth us to CHRIST (i. e. Who suffereth us not to be broken from the faith toward CHRIST,) and ‘ He also Who anointed us, and gave the SPIRIT in our hearts,’ how shall He not give us the things to come? for if He gave the beginnings and the foundations, and the root and the fountain, i. e. the true knowledge of Himself, the participation of the SPIRIT, how shall He not give the result thereof? For if these things are given for the sake of the other, much more shall He Who gave them, give those also; and if He gave these things to us being enemies, much more shall He bestow those upon us having become friends. Wherefore He does not simply say, ‘ the SPIRIT,’ but calls it ‘ the earnest,’ that having the earnest, you may be of good cheer as to the whole. For, unless He had purposed to give the whole, He would not have given the earnest; to be in vain and fruitless!”

This testimony of the Fathers is again borne out by the Liturgies of the universal Church. East and West agree in calling Baptism a seal, an impress, a guardian mark to those baptized; the baptized themselves (in the language of the Revelations), “ the sealed.” The Liturgies, variously as they use the term, still harmonize wholly with the Fathers, using it in exactly the same references, and thus the more evince how Christian Antiquity was of one mind, the agreement of the Fathers attesting the antiquity of the Liturgies, the consent of the Liturgies proving the more that we have, in this consent of the Fathers, not an accidental agreement of the opinions of individuals, but the voice of their respective Churches. The Liturgies use the word “ seal,” or “ sealed,” chiefly of the great sacramental act of Baptism itself<sup>1</sup>;

<sup>1</sup> In the following extracts the word “ seal,” has been kept for the Syriac ܥܒܕܐ, or ܥܒܕܐ “ mark,” for ܥܒܕܐ; but this has been for the sake of precision only; the meaning is the same; only that ܥܒܕܐ is rather the “ impress” of the seal, the image impressed upon the soul, and so corresponding to the “ character” of Latin Theology. In Bar Bahlul it is explained by ܥܒܕܐ and ܥܒܕܐ,

but they regarded that great mystery, as casting a portion of its radiance before and behind, and giving efficacy to other acts containing the same word in Arabic, which occurs also in the form *روسم*. In Assem. Bibl. or. t. i. p. 31. S. Ephraem is related to have received, when 28, the *ܐܘܝܠܐܢܐ*; *ܐܠܐܢܐܐܝܠܐܢܐ*? "seal of Baptism," i. e. Baptism itself.

The three words are joined, as synonymous, and as belonging to Baptism, in a hymn of S. Ephraem, on the oil, "Dear is the oil of the HOLY SPIRIT, and as His minister and disciple, cleaveth it unto Him, wherewith he *marked* priests and Christs: for the HOLY SPIRIT with oil impresses His mark upon His Sheep; for as the seal-ring impresseth its mark on the wax, so is the hidden *seal* (*ܐܠܐܢܐܐ*) of the SPIRIT *stamped* (*ܐܠܐܢܐܐܝܠܐܢܐ*) by oil upon the bodies of those anointed in Baptism, and in Baptism they are *marked*" (*ܐܠܐܢܐܐ*). Ass. ib. p. 94.

*Old Gallican.*

Consecration of Font. (Ass. ii. 40.)

—"that whosoever is baptized in it, may become a temple of the living  
"GOD, through the remission of sins, in the Name of GOD the FATHER Almighty,  
"and CHRIST JESUS His SON, and the HOLY SPIRIT, (Who will judge the world  
"by fire) through this *seal*, which abideth for ever and ever."

*Milan.*

(4th cent.)

In the Church of Milan, at least, in the time of St. Ambrose, a portion containing 2 Cor. i. 22. was read as a baptismal lesson. See the end of Note E.

*Old Gothic.*

Blessing of the People. (i. 37.)

"Let the heavenly *seal* which Thou hast vouchsafed to bestow upon them, O  
"LORD, continue in them †, that protected by the HOLY SPIRIT, they may be  
"thought worthy to receive increase of faith, protection of soul, health of bodies.  
"Grant them the riches of an unspotted life, &c."

*Coptic.*

Prayer for Catechumen. (i. 164.)

"—make him fit to receive pure and without spot the light and *seal* of Thy  
"CHRIST, and the gift of Thy Holy and Consubstantial SPIRIT."

*Greek.*

(i. 337.)

"—make him a reason-endowed sheep of the flock of Thy CHRIST, an honour-  
"able member of Thy Church, a son and heir of Thy kingdom, that walking  
"according to Thy commandments, and keeping the *seal* unbroken, and to the  
"end preserving the garment undefiled, he may attain to the blessedness of the  
"saints in Thy kingdom."

*Coptic.*

(i. 166, 7.)

"Make him a sheep of the Holy flock of Thy CHRIST, an elect member of

nected with it. The Church, whose doctrines they express, regards our LORD, as “favourably allowing this charitable work of”

“the Church Catholic, a clean vessel, a child of light, an heir of Thy kingdom,  
“that he may strive, according to the commands of CHRIST, and keep *the seal*  
“immovable, and preserve the garment incorruptible, and obtain the felicity of  
“Thy chosen, through JESUS CHRIST our LORD, through Whom, &c.

*Revised Syriac.*

(i. 220.)

After part quoted above, p. 38. “—— to the end that they may be sheep of  
“the true Shepherd, sealed with the *seal* of Thy HOLY SPIRIT, and honourable  
“members in the body of Thy Holy Church, that they may be worthy of the  
“blessed hope, and of the appearing of our GOD and SAVIOUR, JESUS CHRIST.”

Preface to Prayer. (i. 221.)

“Glory be to the FATHER, and to the SON, and to the HOLY GHOST, the  
“King of Heaven, undefilable, invisible, the only wise GOD, in Whom the whole  
“family in heaven, and on earth is named; through Whom we have received  
“access; *in Whom we have been sealed unto the day of redemption*, Who in  
“Unity is conceived, and in Trinity is known, and believed, and adored, and  
“glorified.”

Prayer. (i. 223.)

“——Now then, O LORD, lover of man, keep these Thy servants and Thy  
“maidens, who have known Thy truth, and approach to receive the *mark* of  
“adoption of sons.”

*Ib.* i. 227, 8. *Apostolic*, by Severus, ii. 272. *Maronite*, by James of Sarug, ii. 335.

“——these Thy servants, who are prepared for Holy Baptism, that in Thee  
“they may be *marked* to life, and born to spirituality, and be written in the  
“kindred of Thy promises, and so all the hurtfulness of the Adversary may de-  
“part far from their life, and Thy *seal* may be to them a cleansing and a pre-  
“servative.”

*Chaldee-Malabar.*

Bidding Prayer by Deacon. (i. 178, 9.)

“—He delivered this Sacrament of Holy Baptism to the Holy Apostles, when  
“He sent them to call the people, and to the conversion of men; and com-  
“manded them to make it the beginning of the faith,—and the sign of them who  
“were converted from error to the acknowledgment of the truth. But the  
“Apostles handed down this form to the priests and rulers of the flock of CHRIST,  
“to be to them a *mark*<sup>1</sup>, and an instruction in all generations. And now, be-

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<sup>1</sup> “This hath made us a royal flock.” Chrys. ad Eph. iv. “Through the  
“all-holy SPIRIT we have been made a divine flock.” Theod. ad Eph. iv. See  
also Note C.



theirs, in bringing new members to Him, and so, believing that He anticipated a portion of His grace, to preserve them during the

“hold ! many are prepared to receive the gift of Baptism for the confession of  
“the precious Passion of our SAVIOUR, their soul in faith and love conformable  
“to Him, Who by regeneration renewed our nature, and remitted our sin, and  
“raised our fall, and they wait for the *holy seal*, and through the Baptism of  
“remission to become members, and conformed to Him who is the Head of the  
“Church, and first-born from the dead.”

Thanksgiving for Baptism and Intercessory, *ib. i. 183.*

“Let us pray for these our sons and daughters, who are about to receive the  
“*mark of life*, renouncing Satan and all his works.”

Prayer for Infants, Eight Days' Old. Greek, *i. 121.* Antioch, *ib. i. 203.*

“— let the light of Thy countenance be *marked* upon this Thy servant,  
“and let the Cross of Thy Only-Begotten SON be *marked* upon his heart and  
“thoughts, that he may flee the vanity of the world, &c.”

“Grant that Thy holy Name may abide upon him, that at the fitting hour  
“he may come to Thy Holy, Catholic, and Apostolic Church, and be perfected  
“by the awful Sacraments of Thy CHRIST, and walk according to Thy precepts,  
“and preserve unhurt *the seal*, and obtain the blessedness of Thy chosen,  
“through the goodness, and loving-kindness towards man of Thy Only-Begot-  
“ten SON, with Whom Blessed art Thou, with Thy All-Holy, Good, and Life-  
“giving SPIRIT, now, &c.”

*Apostolic Syriac from Greek, by James of Edessa.*

(*i. 263.*)

“— Thou, LORD GOD, stretch forth the right hand of Thy mercy over this Thy  
“maid-servant, who is prepared for Holy Baptism, and sanctify, and cleanse,  
“and brighten her by Thy sin-remitting hyssop, and bless and keep Thy  
“people and Thy heritage; and as by Thy Baptism Thou hast clothed us with  
“the robe of glory, and the *mark* of the Holy Life-giving SPIRIT, &c.”

*Antioch, by Severus.*

(*ii. 282, 3.*)

“O LORD GOD, Who entrustedst this spiritual ministry of Holy Baptism to  
“the godly Apostles, perfect now by us, Thy defiled and sinful servants, this  
“soul, which is prepared for Holy Baptism, that it may be adorned by the gifts  
“of the HOLY SPIRIT, Who is given to it from Thee, that by Him it may be  
“*marked* unto life, and written among the children of grace, and raise to Thee  
“befitting praise, and to Thy FATHER, and to Thy HOLY SPIRIT.”

*Maronite, by James, Bishop of Sarug.*

*Blessing, (ii. 316.)*

“GOD, Who hath called thee by His grace, and brought thee by His mercy  
“to receive the holy *mark*, He fit thee for the garment of redemption from the  
“waters of Baptism, that thou mayest be clothed with the robe of glory, through

interval until they are fully prepared for Baptism, they ventured to affix His "seal" on the Catechumens<sup>1</sup>; or, after Baptism<sup>2</sup>,

"the descent of the HOLY SPIRIT, and be made meet for the adoption of sons  
"through Holy Baptism for ever."

*Chaldee-Malabar.*

Prayer on the Consecration of Oil to be mingled with the Water of Baptism.

(ii. 196, 7.)

"Now then also, O LORD, let that great and divine Sacrament be perfected  
"through Thy grace, and may grace from the gift of Thy HOLY SPIRIT come  
"and dwell and abide upon this oil, and bless it, and seal it, and sanctify it, in the  
"Name of the FATHER, and the SON, and the HOLY GHOST, and let this oil of  
"anointing be, by the power of Thy grace, such, that it may impart to those  
"who are anointed therewith *in the life-giving impress, given in the Name of the*  
"FATHER, *and of the SON, and of the HOLY GHOST*, perfect and true holiness,  
"and the high participation in the kingdom of Heaven, in this Baptism, where-  
"with he is baptized in the likeness of the Passion, and Death, and Resurrection  
"of our LORD and SAVIOUR, JESUS CHRIST."

On pouring the Oil into the Font. (ib. 201.)

"These waters are *signed* and sanctified with the holy oil, that they may  
"become a new womb, bearing a spiritual birth through sin-remitting Baptism  
"in the Name of the FATHER, and of the SON, and of the HOLY GHOST, for ever  
"and ever."

*Syriac Hymn in Liturgy of Severus.* (ii. 299.) *Jerusalem.* (ii. 237. 243. 260.)

"Descend, our brother who art sealed."

<sup>1</sup> *Old Ambrosian.*

Signing with Cross, after Exorcism. (ii. 45. 50.)

"Receive the sign of the cross, keep the Divine commands; to-day thou art  
"re-born by the word of GOD, and formed by heavenly light. Now, then,  
"look for the heavenly promises, and the coming of GOD ALMIGHTY, that thou  
"mayest hope for the coming of the WORD incarnate, born of a Virgin, an-  
"nounced to believers, by invocation of Whom thou art illuminated, and by  
"whose *seal* thou art *marked* in the forehead by this *mark* which shall not be  
"effaced, in the Name of † GOD the FATHER ALMIGHTY, and in the Name of †  
"JESUS CHRIST, His SON, who shall come to judge quick and dead, and the  
"world by fire. Amen.

"Grant that the inscription of the *mark* of the holy † cross of Thy Only-Begot-  
"ten, may protect this little one, ignorant of ill, &c." See further, p. 60.

*Old Roman.*

Sacramentary of Gelasius (MS. of 7th cent. Ass. i. 4, 5.) Gregorian (ib. p. 23.)

Tours (9th cent. ib. p. 44.) Beauvais (10th cent. p. 47.) Others, p. 49 50.

<sup>2</sup> See p. 149.

they again visibly and formally affixed it, thereby representing to the mind what has just been worked invisibly by the HOLY

52. 53. Poitiers (9th cent. i. 61. ii. 59.) Roman Ordo Bapt. Parvul. (ii. 15.) Gellon (ii. 56.) Chelle (9th cent. ii. 61.) S. Germain (9th cent. ii. 64.) Moisac (9th cent. ii. 67.) Gladbach (ii. 73.) Lodi (ii. 77.) Old Limoges (ii. 84.)

#### Prayer in making Catechumens.

"Open to them the gate of Thy righteousness, that being endued with the *mark* (signo) of Thy wisdom, they may be freed from the foulness of all evil desires, and in the sweet savour of Thy commands, may serve Thee joyfully in the Church, and profit from day to day, that they may be made meet to approach to the grace of Thy Baptism, receiving the medicine." [*Gregorian*. The same till "day to day," then "*signed* (signati) by the promises of Thy grace, through JESUS CHRIST, Thy Son, who will come to judge," &c. i. 23.]

"LORD, we beseech Thee, mercifully hear our prayers, and keep these Thy elect by the virtue of the Cross of the LORD, with whose impress we *mark* them, that retaining the rudiments of the greatness of glory, by the keeping of Thy commandments, they may be accounted worthy to come to the glory of the regeneration."

#### Exorcism.

Sacram. of Gelasius (i. 6.) *Gregorian* (i. 24.) Tours (i. 45.) Beauvais (i. 46.) Remiremont (i. 47.) Others, p. 50, 51, 52. Liège (i. 82.) Severinus (i. 90.) Roman Ordo Bapt. Parvul. (ii. 16.) Chelle (ii. 61.) S. Germain (ii. 64.) Moisac (ii. 67.) Limoges (ii. 85, 86.)

"By this holy *mark* of the Cross, which we place upon their foreheads, thou accursed Devil, dare not to injure [them]" or, "This holy mark—dare not to injure." (Liège, Limoges.)

#### *Gothic and Old Gallican.*

For an Infant. (Ass. i. 29.)

"Let them, O LORD, before they know good or evil, be *signed* with the *seal* of Thy Cross.

"Receive the *seal* of CHRIST; take the words of GOD; be enlightened by the word of the LORD; for this day hast thou been confessed by CHRIST.

"*I sign*<sup>1</sup> thee in the name of the FATHER, and of the SON, and of the HOLY

<sup>1</sup> This form is found with variations in several of the Gallican forms:—

In MS. of Remiremont of 11th cent.—"Receive the *seal* of GOD the FATHER, and of the SON, and of the HOLY SPIRIT. (Gladbach, ii. 72.) I sign thee in the forehead in the Name of our LORD JESUS CHRIST, that thou mayest trust in Him; I bless thine eyes, that thou mayest see His brightness; ears, that



SPIRIT. And since this was done in the form of the SAVIOUR'S cross, and the term "seal" applied to that act of impressing the

"GHOST, that thou mayest be a Christian; thine eyes, that thou mayest see the brightness of GOD; ears, that thou mayest hear the voice of the LORD; nose, that thou mayest smell the sweet savour of CHRIST; speech, that thou mayest confess FATHER, SON, and HOLY GHOST; heart, that thou mayest believe the indivisible Trinity. Peace be with thee, through JESUS CHRIST, &c."

Collect. (ib. 35.)

"— that the Enemy recognising the *impress* (character) of the Divine inscription, may confess that what has now begun to be Thine, is alien from him through the *sign* of the cross."

Greek.

(i. 126.)

"Bless this child: driving from him every power of the enemy through the

"thou mayest hear the word of His truth; nose, that thou mayest perceive the savour of His sweetness; breast, that thou mayest believe in Him; shoulders, that thou mayest take the yoke of His service; mouth, that thou mayest confess Him, Who with the FATHER, and the HOLY SPIRIT liveth and reigneth for ever and ever, Amen. (Ass. i. 47.) I *sign* thee with the *seal* of faith, in the Name of, &c. I place the *sign* of the SAVIOUR, our LORD JESUS CHRIST, on thy forehead, &c." (Soissons, ib. 51. and others, p. 49. 53.)

"I sign thine eyes with the *seal* of GOD the FATHER, &c." (Jumiègue, beg. of 11th cent. ii. 70.)

"The *seal* of GOD the FATHER, and the SON, and the HOLY GHOST, keep thee sound all thy life, that the Devil may have no power over thee, but the Divine Trinity may reign in thee to life eternal, for ever and ever. Amen." (Jumiègue, ii. 70.)

"I give thee the *seal* of our LORD JESUS CHRIST in thy right hand, that thou mayest sign thyself, and defend thee from the adversary, and remain in the Catholic Faith, and have eternal life, and live with the LORD for ever, world without end." (Jumiègue, ii. 70.)

"I sign Thy forehead that Thou mayest receive the Cross of the LORD; I sign thine ears, that thou mayest hear the Divine commands; I sign thine eyes, that thou mayest see the brightness of GOD; I sign thy mouth, that thou mayest speak the words of life; I sign thy breast, that thou mayest believe in GOD. I sign thee altogether in the Name of the FATHER, and of the SON, and of the HOLY GHOST, that thou mayest have eternal life, and live for ever and ever. Amen."—(Modern Roman, ii. 23.) "Receive the *seal* of GOD the FATHER Almighty, as well in thy forehead as in thy heart, that thou mayest be able to fulfil the precepts of his law." (Id. ii. 92.)

cross, and it is in itself the more probable that the word "sealing" was connected with a corresponding outward act, and such an out-

"marking of the form of Thy Cross, for Thou art the guardian of children ;  
 "that, having Holy Baptism vouchsafed to him, he may obtain a share with the  
 "Elect of Thy kingdom, being guarded with us, by the grace of the Holy, and  
 "Consubstantial, and undivided Trinity."

*Apostolic by Severus.* (ii. 278.) *Revised Syriac.* (i. 232.) *Church  
 Jerusalem.* (ii. 250, 253.)

Before Abrenunciation.

"He is *sealed* in the Name of the FATHER, Amen †, and of the SON, Amen  
 "†, and of the Living and HOLY SPIRIT, Amen †, to life everlasting, Amen."

Shorter form by Severus, in case of Danger, ii. 301.

"He is *sealed* † to the glory of GOD the FATHER, †, to the acknowledgment  
 "of the Only-Begotten SON, †, and to the worship of the All-holy SPIRIT."

*Maronite.*

(ii. 316.)

"N. is *sealed* as a lamb in the flock of CHRIST, who hath come to Holy Bap-  
 "tism in the Name of the FATHER," &c.

*Revised Syriac.* (i. 234.) *Apost. by Severus.* (ii. 279.)

*Exorcism.*

"We call on Thee, LORD GOD, Creator of all visible and invisible ; and  
 "placing our hands on this Thy creature, and *sealing* him in Thy Name, O  
 "FATHER, and SON, and HOLY GHOST, &c."

Prayer, Short form by Severus, ii. 301.

"O GOD, lover of mankind, expel from this soul, which comes to approach to  
 "Thy Holy Baptism, all spirits of wickedness by the *mark* of the Cross of Thy  
 "Only-Begotten SON."

*Maronite.*

(ii. 327.)

After Exorcism.

"Now then I *seal* him, and protect him from all power of demons, in the  
 "Name of the FATHER, and of the SON, and of the HOLY SPIRIT."

*Maronite.*

(ii. 330.)

Benediction of Oil.

"Holy and Glorious, who by the anointing of His mysteries anointed to Him-

ward act, "the sealing of the forehead" is actually spoken of by St. John, it is far the most likely that St. Paul, when using this

"self Prophets and Priests, that it might be a *mark* to the sheep of His pasture ;  
 "O LORD, let Thy Virtue come from the highest heights, and dwell in this oil,  
 "that in it may be figured the mysteries of thy CHRIST, and that it may be a  
 "*mark* to the sheep of Thy flock, and a purifying Hyssop, and a pledge of  
 "holiness to the bodies of thy faithful."

*Maronite.*

(ii. 332. 348.)

"He is *marked* as a lamb in the flock of CHRIST with the living oil of the  
 "Divine Anointing in the Name of the Living FATHER, to life, Amen; In the  
 "Name of the Living Only-Begotten SON to life, Amen; In the Name of the  
 "HOLY SPIRIT to life everlasting. Amen."

(ii. 334.)

"O LORD, let Thy Living and HOLY SPIRIT come, and dwell, and rest on the  
 "head of this Thy servant, and let him be *marked* in Thy Name, Living  
 "FATHER, in the Name of Thy Only-Begotten SON, and of Thy SPIRIT,  
 "the Comforter, who remitteth our sins now, &c. And be the body of Thy  
 "servant and the soul of Thy marked one, sanctified."

*Greek.*

Anointing just before Baptism. (Rubric, ii. 143.)

"And he makes the mark of a cross on the forehead, chest, and back,  
 "saying, 'The servant of GOD —, is anointed with the oil of gladness, in  
 "the Name of, &c.' And he *seals* his chest, back, &c."

*Maronite.*

(ii. 347.)

"O Good Shepherd, and Finder of the lost, who with the *mark* of the Trinity  
 "didst *mark* Thy flock, that they may be kept from fierce wolves, keep them  
 "by Thy glorious Name."

*Antioch by Severus.*

Hymn. (ii. 297.)

"This is the oil which outwardly anoints the reason-endowed lamb, which  
 "cometh to Baptism. But the HOLY SPIRIT *seals* it secretly, and Divinely  
 "indwelleth and sanctifieth."

Brief Form by Severus. (ii. 302.)

"He is *sealed* with the oil of gladness, that he may become worthy of the  
 "adoption of sons through regeneration, in the Name of the FATHER, Amen,  
 "and of the SON, Amen, and of the HOLY GHOST, Amen, to life everlasting."



same word of the Corinthian and Ephesian Churches, alluded to such an act, and that the use of the cross at Baptism was coeval with Christian Baptism itself, which inserts us into His Cross and Passion, and imparts to us its saving virtue. It was plainly also a more pious act, which marked the first approaches to Christian Baptism, in the admission to be Catechumens of the Church, by the solemn impress of the Cross, and so brought them in, as it were, within the outer court, and fenced them round by it, than to leave them stray sheep, as before, calling them only by the voice of human shepherds, but in no solemn way of devotion, consecrating these beginnings of their return to the true fold, and to the Shepherd and Bishop of their souls.

It would appear then, that the interpretation which perhaps most among us would in the first instance have looked upon as cold and formal, is certainly true : and if so, it may well be a warning how we hold any thing, which ties us down (as men speak) to CHRIST'S Sacraments, to be cold or formal ; for in this case it will be GOD'S HOLY SPIRIT, Which we have ignorantly suspected of teaching coldly and lifelessly. Not as though the Antient Church supposed the Apostle here to speak of a sealing, which, having taken place once for all, would then remain, as it were, on a lifeless mass of goods, or keep us safe without any effort, self-denial, or prayer : but rather, that as a living seal stamped upon our souls by the Spirit of life, and bearing with it the impress of the Divine Nature, it would renew continually in our souls the image of Him Who created us, our Father, our Redeemer, our Sanctifier, make us more and more wholly His,

<sup>2</sup> After Baptism. *Latin.* (Gellon, ii. 55.)

“ Afterwards he marks him in the forehead with a cross with Chrism, saying, ‘ The sign of CHRIST to life eternal. Peace be with you.’ ”

See further Note M, Baptismal Liturgies, signing with the Cross.

*Syriac.*

Short form by Severus. (ii. 305.)

“ With holy Chrism the sweet savour of CHRIST, GOD, the *seal* of true faith, and the completion of the gift of the HOLY SPIRIT, he is sealed in the Name of the FATHER, Amen, and of the SON, Amen, and of the HOLY GHOST, Amen.”

more partakers of that Nature ; and that we, having that " seal " of God upon our foreheads" (Rev. ix. 4.) and our hearts, the Angel of the bottomless pit should not have any power to hurt us, unless we allow it to be obliterated. The difference between the two interpretations, as before said, is this—the one would date this sealing from the time when any man ceases to oppose the workings of God's HOLY SPIRIT (which might unobjectionably be spoken of under the name " conversion," if the term were confined to denote the *actual* change of such a man, not used to exclude the belief of previous gifts in Baptism) ; the other would look upon it as our SAVIOUR'S gift in His Sacrament of Baptism, wherein all the gracious influences of God's HOLY SPIRIT, as well those which any of us contumaciously reject, as those which we at last admit, are pledged to us in the " earnest" then given.

We may learn very much by all such instances, in which our own (as we suppose Christian) views differ from the teaching of God's word ; and, were we to watch, and so correct also, all the instances in which (with a but half-acknowledged repugnance or distaste) we glide over statements of doctrine, or practice, or history, which are not in accordance with our state of feeling, we should learn far more, and become far completer Christians, than we now are. For then we should be indeed God's scholars, which we can hardly call ourselves, as long as we make these self-willed selections of what we will learn. Thus one, who looks upon the LORD'S Supper as little more than a commemorative sign of an absent thing, passes lightly over our SAVIOUR'S words, " This is My Body." A former period used to gloss over the doctrine of justification by faith. In these days we seem almost to have lost sight of the truth, that we shall be judged according to our works. Others omit passages bearing upon the " godly consideration of predestination, and our election in " CHRIST," (Art. xvii.); others, the possibility of our falling from God, and its great danger ; and so again, the injunctions as to unceasing prayer, self-denial, non-requital of injuries, vain ostentation, or the glorifying of our Heavenly Father, are dispensed with without remorse, and read with what, if men examined it, they would find to be the very spirit of unbelief.

ii. 2. "And ye have an anointing from the Holy One, and know all things. "Ye, then, let that which ye heard from the beginning abide in you; for if that which ye heard from the beginning, abide in you, ye also shall abide in the SON, and in the FATHER.—These things I have written unto you concerning those who would lead you astray. And ye, the anointing which ye received from Him, abideth in you, and ye have no need that any should teach you, but as that same anointing teacheth you concerning all things, and is true, and is no lie, and as it taught you, so abide in Him." (1 John ii. 20—27.)

This mention by St. John of the "anointing" which Christians had received from CHRIST, remarkably connects with the teaching of St. Paul just dwelt upon; and the argument is the same. In each verse St. John speaks of it as abiding in its effects; but in the latter (ver. 27.) as having been received of CHRIST at some former time. Here again, then, it might be natural to infer that a gift, whose operation continued, but which is spoken of as having been formerly received, was first communicated at some particular time, and that having been received from CHRIST, it was received through some institution of CHRIST. In like manner also the very term "anointing" would lead one to think of an act in part outward; and since it was employed under the Jewish law to consecrate things or persons to the service of God, it might the more obviously be used for the consecration of "lay-priesthood<sup>1</sup>," as Baptism is called; and that the more, since our Blessed SAVIOUR was actually consecrated and anointed (comp. Luke iii. 21, 22; iv. 1, 14, 16.) by the descent and abiding of the HOLY GHOST at His Baptism, and then became the *Christ*; since, moreover, the same "sevenfold gifts" of the HOLY SPIRIT, which were bestowed upon the CHRIST at His Baptism (Is. xi. 2; lxi. 1. Luke iv. 18.) are here spoken of by St. John, as having been in their measure imparted to Christians; and a past "anointing" (as we saw was above) is by St. Paul (2 Cor. i. 21, 22.) united with the past "sealing" of Baptism. This coincidence of expression in the two Apostles is the more remarkable, in that these are the only places in which they speak of the "anointing" of Christians. A more close examination also of St. John's context brings his words very strikingly in connection with our SAVIOUR's commission to His disciples, "to baptize all nations in the

<sup>1</sup> Jerome adv. Lucif. c. 2. quoted by Bingham, b. xi. c. 1.



"Name of the FATHER, the SON, and the HOLY GHOST," since this "anointing" imparted saving knowledge also<sup>1</sup>, the knowledge of the "truth" as opposed to Antichristian "falsehood," (ver. 21,) and that knowledge, the Confession of the FATHER and the SON; "whoso confesseth the SON hath the FATHER also." (ver. 23.) The "truth" and the "*chrism*," or "anointing," whereby they knew JESUS to be the "*Christ*," or "anointed," are closely blended together, and are spoken of as almost identical. "Let that *which ye heard from the beginning* abide in you," says St. John, for so "shall ye abide in the SON, and in the FATHER;" and then immediately, "and ye, the *Chrism* which *ye received* of Him, "abideth in you," and as the consequence of this, "ye shall "abide in Him—that when He shall appear, we may not be "ashamed at His coming." So then by the "abiding" of the "*chrism*," which they had formerly "received," there abode also in them truth which they had at that same time heard, at the very "beginning" namely of their Christian life; which truth, in whomsoever it abode, he "abode in the FATHER and the SON," and "had the promise which He promised, even eternal life." The words could hardly be more plainly shown to belong to that period, when, in the language of the Fathers, that good deposit was confided to them, thenceforth the partner and guide of their life, and their companion in their passage out of it, the Confession of the FATHER, and the SON, and the HOLY SPIRIT, wherewith they were baptized, and brought up from Baptism<sup>2</sup>.

But besides this internal evidence from the comparison of Scripture itself, we have the authority of Christian antiquity to guide us in interpreting it, in the very use of the name "the anointing" to designate Baptism; and the early and general use of *Chrism* or anointing, as a holy and significant act thereat, and

<sup>1</sup> A remarkable comment on this text, "as that anointing teacheth you," is furnished by the words used in anointing, in the Coptic liturgy, "We anoint thee in the Name of the FATHER, and the SON, and the HOLY SPIRIT, One God. We anoint thee with the oil of instruction in the one holy Catholic and Apostolic Church of God. Amen." Ass. i. 148. See also S. Athanasius quoted below on iii. 3. p. 280. S. Jerome, ii. in Abac. c. iii 13. refers the unction to Baptism.

<sup>2</sup> Gieg. Naz. See above, p. 78.

since it was part of Baptism, a Sacramental act also <sup>1</sup>. And as the language of St. John and St. Paul is connected, and St. Paul

<sup>1</sup> See Note (G) at the end. The close connection of Confirmation with Baptism is remarkably attested by the very fact of the extension of the word "seal" to the gifts of the HOLY GHOST in Confirmation. For it is unquestionable that the primary use of the word "seal," both among the Fathers, (see above, p. 139. and Note E.) and the Liturgies, (see above, p. 141, sqq.) relates to Baptism. In the Greek Liturgies also, Confirmation continues, as it originally was, embodied in the Baptismal service, so that a part of the Baptismal service is sung after the Confirmation has been bestowed. For upon the thanksgiving for Regeneration, and prayer for "the seal of the gift of the Holy, and Almighty, and Adorable "SPIRIT," and that GOD would "confirm him in the true faith," there follows the marking with the Cross with the words, "The seal of the gift of the HOLY "SPIRIT, Amen;" and then follow the *Baptismal* hymn, "All ye, who have "been baptized into CHRIST, have put on CHRIST, Alleluia;" and the *Baptismal* lesson, (Rom. vi. 3—11.) and another from St. Matthew, xxviii. 16—20. (Goar Eucholog. p. 355, 6.) In two other arrangements of this office, this "sealing" takes place *during* the baptismal hymn, "All ye who have been, &c." and there follows the 32nd Psalm, "Blessed are they whose iniquities are forgiven," which was by the Ancient Church universally understood of Baptism, (ib. 358, 9. and 362.) as also in a third in which the "sealing" is performed by the *priest*. (p. 360.) In like manner in a Gellone Sacramentary (Martene de Eccl. Rit. i. 1. 18. ordo 6.) that of Rheims, (ib. ord. 8.) Chelle, (ord. 10. p. 70.) St. Germain's, (ord. 11.) Moisac, (ord. 12.) Jumièges, (ord. 13.) the confirmation, (administered with the words, "The mark of CHRIST to eternal life,") is included in the Baptismal Office. It is to be remarked, that these passages (which have been carefully brought together in a valuable series of papers in the Brit. Mag. vol. xi. p. 421. 543. xii. 56. 663.) are altogether distinct from those in which the name "seal" is applied to the immediate rite of Baptism; but as Baptism, as a whole, is "the seal," so actions preparing for it, or confirming it, are included under it, as in their degree, also "seals." This is confirmed by those fathers who speak most strongly of confirmation, and whom Romanists most employ in proving it to be a proper Sacrament. For when St. Cyprian says, that imposition of hands is not sufficient for those who have received heretical baptism, but that they "will then only be fully sanctified, and be the sons of GOD, if they be born of each sacrament," (Ep. 72. ad Steph.) it is plain that he regards Confirmation as a part of Baptism, since the new-birth is the gift of GOD in Baptism, and was never thought to be conferred by Confirmation. (The same language is used by Nemesianus, Concil. Carth. ap. Cyprian, quoted by Bingham, 12. 1. 4.) In like manner, but yet further, Tertullian de Resurr. Carnis, c. 8, separates the sealing from the anointing, as well as from the imposition of hands, "Caro ungitur, ut anima consecratur; caro signatur, ut et

himself connects the "anointing" and the "sealing" in Baptism, so does Christian Antiquity (as was shown) continually use the word "seal" of the several acts of "anointing," which took place during that Sacrament. But whether St. John (as seems to me most probable) referred to a specific act at Baptism, or to Baptism itself, as "making us kings and priests to God," thus far makes no difference. What I would now advert to is this, that Christian Antiquity interpreted these passages of Holy Baptism, as being the source of our illumination, as of our sanctification; while moderns find, under the term "anointing," the gifts of the HOLY SPIRIT, or grace, or wisdom, or the Blessed SPIRIT Himself, as anointing Christians either immediately, or mediately through the ministry of the word,—any thing in short rather than the institution of our Blessed SAVIOUR. And I would wish persons to consider whether this do not imply a changed feeling, a less vivid

"anima muniatur; caro manus impositione adumbratur, ut et anima Spiritu  
"illuminetur;" and yet no one would argue from this, that he regarded the anointing, the marking with the cross, and the imposition of hands, as, strictly speaking, three different sacraments, though they are three different sacramental rites. So that whereas Bellarmine (de Sac. Confirm. c. 6.) argues, from this description occurring between that of the act of Baptism and the participation of the Holy Eucharist, that Confirmation is a distinct Sacrament, equal to the two great Sacraments, it would better prove five distinct Sacraments. See further, Bingham, l. c. where he shows in like way, that Optatus, so interpreted, would make three Sacraments of Baptism, Unction, and Imposition of hands, and Pacian, of Baptism, Chrism, and the words of the Priest. Other expressions, whereby Confirmation is most frequently entitled, as "the complement of Baptism," imply the same, since no one would call a distinct Sacrament the complement, filling up, perfecting, of that of which it is not a part. No one ever, for instance, called the Holy Eucharist so. The above view is, I see, stated in so many words by Haimo, (ap. Bingham, l. c.) "The gift of the HOLY SPIRIT is given in *Baptism* by the imposition of the Bishop's hands." It is plain also that those passages of the fathers, which speak of the gift of the SPIRIT, as belonging peculiarly to Confirmation, are to be understood (as indeed their words convey) of an especial strengthening and confirming grace, (which our Church holds) not as though Baptism conferred simply remission of sins, and the gift of the SPIRIT were altogether reserved for Confirmation; both because they hold Baptism to be "the birth of water and the SPIRIT," and themselves repeatedly affirm the SPIRIT to be given in Baptism. See above, p. 21, 30, 36, &c. and (on the passages of St. Cyprian) Bp. Bethell on Bapt. Regen. c. 6. p. 85, note. ed. 2.



recognition of the value of the "means of grace," and an independence of ordinances, which is less humble than the frame of mind of the early Christians.

ii. 3. It was remarked on the above passages, wherein mention is made of our "sealing" and "anointing," that they are spoken of as having taken place at a definite past time. This would obviously be the mode of speaking of privileges or gifts solemnly bestowed at one period of the Christian life, however their effects may and ought subsequently to endure. Birth is one gift, though it would not profit us to have been born, unless the being, thus bestowed, were afterwards upheld by His Fatherly care ; there is but one commencement of life, although that life must afterwards be matured, sustained, guarded, strengthened ; one engrafting of the weak and sickly scion into the health-giving stock, although it must ever after "abide in the vine," if it is to "bear fruit," and not "be cast forth as a branch and withered ;" one adoption into the family, though it be by His mercy that any is enabled to "walk worthy of that adoption," and is retained in it ; one fountain of life, though, unless it flow on, our life will be dried up ; one rising of the sun, although His rays must continually lighten our path, else should we "walk on in darkness." And so, while we bear in mind the continued gifts of His goodness, in the life which He upholds ; the fatness of the olive-tree, which He imparts ; the membership of the family, which He continues ; the stream, or the light, which He pours within us ; still there is eminently one date, from which all these present blessings are derived, differing from them in so far as it is one, the sun-rising, the engrafting, the adoption, the birth ; one act, transitory as an act, although abiding in its effects. Now this is precisely the mode of speaking which Scripture uses in making mention of our Christian privileges. When it speaks to individuals, it uniformly refers them back to that act, from which their present privileges were derived ; it speaks of the gifts, as having been conferred in the past, though they are continued on to the present to such as have not forfeited them. But this is not the way in which the school of Calvin, having unlearned the value of the Sacraments, would speak. To them, Justification must of necessity be simply pre-

sent; it cannot have any date, except in the opinion of such as hold that every real Christian must be able to assign the precise moment of his conversion; and these are now comparatively few. For since they reject justification *through* the Sacrament of Baptism, and hold it to be simply the result of the act of faith apprehending CHRIST, laying hold of His merits, and applying them to itself, *this* justification must necessarily consist in a number of repeated acts, each separately wrought in the soul by the agency of the HOLY SPIRIT, but none differing in kind from another, so that the one should be the cause, the rest the result. Justification then must be to them continually and simply present; not as the result of any thing past<sup>1</sup>, but as consequent upon their present act of casting themselves on the Redeemer's merits: they have been, they trust, and are, justified; but their present justification is the result, they think, *simply* of their present faith; and so at each former time their then act of reliance on His merits was the means of their justification, it was *then* to them the present source of justification; and in like manner, in such as

<sup>1</sup> This is the more remarkably illustrated in a recent very popular work of a Dissenting missionary, in that the writer, when called upon to minister, in a case of extreme distress, seems to have had no notion that Baptism made any difference at all in a person's state. A mother sent to him in great agony on her death-bed, on account of the infanticides of which she had been guilty, *when a heathen*. "I began to reason with her, and urged the consideration, that 'she had done this when a heathen, and 'during the times of ignorance, which 'God winked at;' but this afforded her no consolation. I then directed her 'to the 'faithful saying, which is worthy of all acceptance, that CHRIST JESUS came into the world to save sinners.' This imparted a *little* comfort; 'and after visiting her *frequently*, and directing her thoughts to that Blood, 'which cleanseth from all sin, I succeeded, by the blessing of GOD, in tranquilizing her troubled spirit; and she died about eight days after my first interview, animated with the hope, that 'her sins, though many, *would* all be forgiven her.' And what but the Gospel could have brought such consolation?" —Williams's *S. Sea Islands*, p. 480, l. Consolation is not the main object of the Gospel, yet the Gospel would have brought much more consolation, had this teacher known it all, and could have told her of the "one Baptism for the remission of sins," that she "had been washed, had been cleansed;" and so could he have declared authoritatively, without altering our LORD's own words, "Thy sins are forgiven."

persevere to the end. These would take up the words of St. Paul, as they stand in our English Bibles, and would be interpreted according to our present idiom<sup>1</sup>, "Therefore *being* justified by faith, we have peace with God ;" " much more then, *being* now justified by His blood ;" " but ye *are* washed, but ye *are* sanctified, but ye *are* justified in the Name of the LORD JESUS ;" as exactly expressing their meaning. It is then very remarkable, in contrast with these views, that Holy Scripture never speaks of justification with regard to individuals, simply as present ; it never says strictly, "ye *being* justified," but uniformly "ye *having been* justified," and so refers to a past act, whereby they *were* justified once for all, or placed "in a state of salvation" or justification, wherein they were to abide or to be kept. And this usage is the more remarkable, in that the other form "*being* justified" is used, as often as Scripture would speak of God's method of grace in the abstract, without reference to individuals. Thus St. Paul to the Romans, "Therefore *having been justified* (δικαιωθέντες) by faith, we *have* (ἔχομεν) peace with God, through " our LORD JESUS CHRIST, by Whom also we *have received* (ἐσχήκαμεν) access into this grace, and *rejoice* (καυχώμεθα) in hope, " &c." So again, (ver. 9.) " Much more then *having now been* " *justified* (δικαιωθέντες) by His Blood, we *shall* be saved." " If " being enemies we *were* reconciled (κατηλλάγημεν) much more " *having been reconciled*<sup>2</sup> (καταλλαγέντες) shall we be saved." (ver. 10.) , " By whom we *have now received* (ἐλάβομεν) the " atonement." (ver. 11.) But as soon as St. Paul has to declare this as a general statement of God's dealings with regard to His whole purpose of mercy, and *without* respect to individuals, the present is used. Thus in ver. 17. " they which *receive* (λαμβάνοντες)

<sup>1</sup> The words, "being justified," meant, according to the translators, "being in a justified state," just as in the Collect for Christmas Day, they translated "renati," "being regenerate," meaning "being persons regenerated or re-born," which is equivalent to "having been regenerate." The controversy some years back, which would interpret this as a prayer for regeneration, is a curious illustration of the effect of modern notions in altering the meaning of ancient language.

<sup>2</sup> E. V. "being justified" (throughout), "have access," "being reconciled."



“ the abundance of grace—shall reign in life.” “ It is GOD “ which *justifieth*” (δικαιῶν); “ all have sinned and come short of “ the glory of GOD, *being justified*” (δικαιούμενοι), &c. And so in like manner to the Galatians, “ a man *is not justified* (δικαιοῦται) “ by the works of the law,” (ii. 16); “ the Scripture foreseeing “ that GOD *justifieth* (δικαιοῖ) the heathen through faith,” (iii. 8); “ that no man *is justified* (δικαιοῦται) by the law,” (iii. 11); but when he speaks of individuals, he again uses the past, “ Such <sup>1</sup> “ were some of you; but ye *were* washed (ἀπελούσασθε), but ye “ *were* sanctified (ἡγιάσθητε), but ye *were* justified (ἐδικαιώθητε), “ in the Name of the LORD JESUS, and in the Spirit of our GOD;” “ He *saved* (ἔσωσεν) us by the washing of regeneration, and re- “ newing of the HOLY GHOST—that *having been justified* (δικαιω- “ θέντες) by His grace, we *may become* heirs.” (Tit. iii. 5—7.) And so both St. James and St. Paul, speaking of the specific act of faith involving obedience, whereby Abraham was justified, say, the one, “ if Abraham *were justified*,” the other “ *was not* Abra- “ ham our father *justified*?” (both ἐδικαιώθη); but the general proposition which each derives from this example, they express in the present, (iv. 5.) St. Paul, “ to him that worketh not, but *be- “ lieveth* (πιστεύοντι) on Him that *justifieth* (δικαιοῦντα) the un- “ godly :” St. James, “ Ye see, then, how that by works a man “ *is justified* (δικαιοῦται), and not by faith only.” And so it is uni- versally true, that there is no one place in Holy Scripture, in which individuals are spoken of otherwise than as *having been justified*; while the use of the other form, whenever individuals are *not* spoken of, shows the more that there was some reason for relinquishing that form, and adopting this, so soon as they are. And this is, that the justification of individuals is not simply the result of their present belief, (in which case it would be most natu- ral, as moderns do, but as Holy Scripture *never* does, to speak of it in the present,) but was conferred upon them through the “ one “ Baptism for the remission of sins;” which being a past act, so must the justification thereby conferred be spoken of, as having taken place in past time.

<sup>1</sup> 1 Cor. vi. 11. “ *are washed; are sanctified—are justified.*”—E. V.

And this characteristic mode of speaking is not confined to the word "justified" only; it runs through the whole Apostolic Epistles, as being written to baptized persons; so that, while the fruits of the gifts of Baptism, as victory over the world, being temples of the HOLY GHOST, are spoken of as present ("yea, in all these things, we *are* more than conquerors," ὑπερνικῶμεν, Rom. viii. 37. "ye *are* (ἐστε) the temple of the HOLY GHOST," (1 Cor. iii. 16) : the gift is uniformly spoken of as past. More than this, the gift is spoken of as having been conferred once for all, (it is expressed by a tense which denotes what has been done once for all) and just as our SAVIOUR'S Death is spoken of as having taken place once for all, although the fruits of that precious Death continue, and shall continue for ever; so also its atoning, justifying, sanctifying influences are spoken of as having been imparted to us through Baptism, which took place once for all; though to the faithful they be afterwards continued, and enlarged in them. Thus, in addition to the passages already adduced out of the Epistle to the Romans, St. Paul says, "we *died*<sup>1</sup> with CHRIST," (in Baptism to which the context refers); "but *having been made free* from sin (ἐλευθερωθέντες) ye *were* made servants (ἐδουλώθητε) to righteousness<sup>2</sup>." The act whereby they were made free, is as much past "as their former slavery. "Thanks be to God that ye *were* (ἦτε) "the servants of sin, but ye *obeyed* (ὕπηκούσατε) that form of doctrine into which ye *were* delivered," or cast, as in a mould (παρεδόθητε). "Ye *were* slaves to sin," "were free from righteousness;" "but now *having been made free* from sin, and *having been made servants* (ἐλευθερωθέντες, δουλωθέντες) to God, ye have," &c. (ἔχετε). "So then, my brethren, ye also *were deadened*<sup>3</sup> (ἐθανατώθητε) to "the law through the body of CHRIST." "But now, *having died* (ἀποθανόντες<sup>4</sup>) we *were made free* (κατηργήθημεν) from the law." And so after describing in the seventh chapter the slavery of the

<sup>1</sup> ἀπεθάνομεν. Rom. vi. 8. E. V. "be dead."

<sup>2</sup> Rom. vi. 18. 22. "being made free, ye became." E. V. ver. 18. "and become," ver. 22. "have obeyed," ver. 17.

<sup>3</sup> Rom. vii. 4. 6. "are become dead," "that being dead," "are delivered."

<sup>4</sup> Griesbäch's and Scholz's reading. The other reading, ἀποθανόντος, is, as to the argument, the same.

unregenerate, St. Paul proceeds in the eighth to speak of the freedom, which, by a past act, had been given him, "The law of the SPIRIT of life freed me <sup>1</sup>" (ἐλευθέρωσε); and this is spoken of just as much as past, as the Atonement of which it was the application; "for what the law *could not* do,—God *having sent* (πέμψας) "His own SON in the likeness of sinful flesh, and for sin, *condemned* (κατέκρινε) sin in the flesh;" while the fruits of both are spoken of in the present, "that the righteousness of the law might be fulfilled in us, who *walk* (περιπατοῦσιν) not after the flesh." Again, "ye *received not* (ἐλάβετε) the spirit of bondage,—but ye *received* <sup>2</sup> (ἐλάβετε) the Spirit of adoption, whereby we *cry* (κράζομεν) Abba, Father." "We ourselves, *having* (ἔχοντες) "the first-fruits of the SPIRIT, groan within ourselves;—for in hope *were* <sup>3</sup> we saved" (ἐσώθημεν). Again, as to the failure of Israel to attain justification, "the Gentiles *attained* (κατέλαβε) "righteousness; but Israel *attained* (ἔφθασε) not to the law of "righteousness; for they *stumbled* (προσέκοψαν) at that stone;"—"they submitted themselves (ὑπετάγησαν) not to the righteousness of GOD." And in the same way is their faith spoken of as one past act. "Now is our salvation nearer than when we *believed* <sup>4</sup>" (ἐπιστεύσαμεν); i. e. not simply as moderns paraphrase it, "when we *first* believed," but that first and single act, which made us faithful and believers, our Baptism.

To examine the next Epistle.—In the first Epistle to the Corinthians, St. Paul, at the very outset, gives thanks that "ye *were* <sup>5</sup> made rich (ἐπλουτίσθητε) in CHRIST, even as the testimony "of CHRIST *was* confirmed (βεβαιώθη) in you; so that ye *come* "behind (ὑστερεῖσθαι) in no gift;" their present fulness of gifts was the result of that past enriching, which was the earnest also of the future—"waiting (ἀπεκδεχόμενους) the revelation "of our LORD JESUS CHRIST, Who also *will confirm* you (βεβαιώσει) to the end, unblameable in the day of our LORD JESUS CHRIST. Faithful is GOD, by Whom ye *were called* (ἐκλήθητε) to the communion of His SON JESUS CHRIST our

<sup>1</sup> Ver. 3. "hath made me free." E. V.      <sup>2</sup> Ver. 15. "have received." E. V.

<sup>3</sup> Ver. 24. "We are saved by hope." E. V.      <sup>4</sup> Chap. xiii. 11.

<sup>5</sup> 1 Cor. i. 5. "are enriched." E. V.



"LORD." In like manner, of their justification, "Of Him are ye  
 "in CHRIST JESUS, Who *became* to us (ἐγενήθη) wisdom from God,  
 "and righteousness, and sanctification, and redemption." Again,  
 as before in the Epistle to the Romans, "We *received* (ἐλάβομεν)  
 "not the spirit of the world, but the Spirit Which is of God, that  
 "we may know the things which *were freely given* (χαρισθέντα)  
 "us of GOD<sup>1</sup>." And "ministers, through whom ye *believed*<sup>2</sup>"  
 (ἐπιστεύσατε); and this act is spoken of as being as much past,  
 as the Sacrifice of CHRIST—"CHRIST, our Passover, *was sacri-*  
*ficed*<sup>3</sup> (ἐτύθη) for us;" "know ye not that your body is the  
 "temple of the HOLY GHOST, Which is in you, Which *ye have* of  
 "God, and ye *are* not your own, for ye *were bought* (ἡγοράσθητε)  
 "with a price<sup>4</sup>." *Wert thou called* as a servant—he that *was*  
 "called (κληθείς) as a servant, *is* the LORD's freeman; likewise  
 "also he that *was called* as a freeman, *is* the servant of CHRIST;  
 "ye *were bought* with a price, *become* not servants of men. Let  
 "each wherein he *was called*, brethren, therein abide with God<sup>5</sup>." And in the same way exactly is the act of Baptism itself spoken of; "for in One Spirit *were* we all baptized (ἐβαπτίσθημεν) into  
 "one Body, whether Jews or Greeks, whether bond or free; and  
 "*were* all made to drink (ἐποτίσθημεν) into One SPIRIT<sup>6</sup>." Lastly<sup>7</sup>,  
 "I declare unto you the Gospel, which I *preached* unto you,  
 "which also ye *received* (παρελάβετε), and wherein ye *stand*, by  
 "which also ye *are saved* [or are in a state of salvation], if ye  
 "*hold fast* the word I *preached* unto you, unless ye *believed*  
 "(ἐπιστεύσατε) in vain."

It would be a dry way of handling Holy Scripture, to pursue this examination through every Epistle; and the object is at-

<sup>1</sup> 1 Cor. ii. 12. "*have received—are given.*" E. V.

<sup>2</sup> iii. 5.

<sup>3</sup> v. 7. "*is sacrificed.*" E. V. Such a case as this shows the meaning of the E. V. and that "*is sacrificed,*" is, in its language, equivalent to "*has been sacrificed,*" being, perhaps, a Latinism from "*sacrificatus est.*"

<sup>4</sup> vi. 20. "*are bought.*" E. V.

<sup>5</sup> vii. 17—24. "*hath distributed—hath called;*" E. V. and then "*is any called—art thou called—he that is called—are bought—is called.*"

<sup>6</sup> xii. 13. "*are baptized;*" E. V. but "*have been all made.*"

<sup>7</sup> xv. 1, 2.

tained when this peculiarity of Scripture language has once been set before our eyes : any one can, with the original text, observe it for himself throughout. Yet may it be worth while to present the results as to those two of St. Paul's Epistles, which first gave occasion to these remarks, in that they speak of the past "sealing" of Christians ; the 2nd to the Corinthians, and that to the Ephesians. The instances in that to the Corinthians are also comparatively few, in that that Epistle is more occupied with subjects relating to the subsequent behaviour and relations of his converts ; in that to the Ephesians, on the other hand, they are extremely condensed, on account of the fulness wherewith St. Paul sets forth to this spiritual Church the mysteries of the Gospel.

The earliest instance in the Epistle to the Corinthians has already been dwelt upon at large <sup>1</sup> ; and the Apostle uses the same language, in part, in another place, where, in the midst of speaking, in present time, of his then condition, "we who are in this" *tabernacle groan, being burthened* (βαρούμενοι), not that we "*wish* (θέλωμεν) to be unclothed," &c. he inserts the mention of that act of God, whereby he was qualified thus to "long to" "be clothed upon, that mortality might be swallowed up of life ;" and in so doing he immediately reverts to the past, as speaking of a *past* act ; "but He that *wrought us* <sup>2</sup> (κατεργασάμενος, "moulded us) for this same thing is God, Who also *gave us* (ὁ καὶ δὸς) the earnest of the SPIRIT." This having been done, the Apostle reverts to the account of his present state ; "we then, *being confident* (θαρροῦντες), and knowing that, *being* "present in the body, we *are absent* [are in a state of absence] "from the LORD, for we *walk* [are walking] by faith, not by "sight, we *are confident* (θαρροῦμεν), I say, and *choose rather* " (ἐνδοκοῦμεν) <sup>1</sup>," &c.

The second passage in the Epistle <sup>3</sup> furnishes an instance of that accuracy of language, which our modern languages cannot fully preserve, in distinguishing between an act which has taken place once for all, and one which continues, not in its effect only, but in itself,

<sup>1</sup> See p. 135. sqq.

<sup>2</sup> 2 Cor. v. 2—3. "hath wrought us—hath given us." E. V.

<sup>3</sup> C. iii. 2, 3.

up to the present time ; “ Ye are our Epistle, known and read” [in present time] “ of all men, *being* made manifest that ye are the Epistle of CHRIST, which *was ministered* (διακονηθεῖσα) by us, *having been written* (ἔγγεγραμμένη) not with ink, but with the Spirit of the “ living GOD.” Here the transient act of the Apostle, in bringing them to CHRIST, and writing His letter, as His servant and scribe as it were, within them, is distinguished from the abiding operation of the HOLY SPIRIT, Which continued to engrave in their hearts His holy teaching, now as heretofore. At the end of the same chapter, a course of action continually in progress (as this also was), but in that case spoken of without reference to any earlier special date in the Christian life, is expressed in a different way, in present time ; “ but we all, with unveiled face, contemplating, “ as in a glass, the glory of the LORD, *are being transformed* “ (μεταμορφούμεθα) from glory to glory, as by the Spirit of the “ LORD ;” i. e. while the Jews having the vail upon their hearts, could not see through the shadows of the Mosaic law, or “ to the “ end of that dispensation which had an end,” Christians, gazing, with unveiled face, as in a mirror, on His glory, caught on their own countenances, the reflection of that glory, and ever, as they gazed more intently upon Him, “ the Author and Finisher of “ their faith,” that they might receive His impress upon themselves, they, “ receiving grace for grace,” were daily in the course of being transformed from one degree of inward glory to another, or became daily more partakers of His glory.

In the next verse <sup>1</sup>, the Apostle speaking of himself, opposes, in like manner, as cause and effect, God’s *first* act of mercy towards him, and his own first renunciation of what was contrary to His will, to his subsequent conduct : he says not simply, “ as “ we *have* obtained mercy,” but “ as we *obtained* mercy” (ἡλεήθημεν, as we *were* compassionated, once for all), “ we *faint* not, but “ we *renounced* (ἀπειπάμεθα, bade farewell to) the hidden things “ of shame, not *walking*” (περιπατοῦντες, &c. ; and of Christians generally, “ for GOD, Who *bade* (εἰπὼν) light to shine out of darkness, is He Who *shone* (ἐλαμψεν) in our hearts <sup>2</sup> :” where God’s

<sup>1</sup> 2 Cor. iv. 1. “ have received mercy—have renounced.” E. V.

<sup>2</sup> Ver. 6. “ hath shined.” E. V.



first pouring of light into the Christian's soul is compared to that transient Creative act, whereby He said, "Let there be light," "and there was light." Of the same kind, lastly, as that passage in which St. Paul spoke of himself as the scribe of CHRIST, is that wherein he speaks of his present jealousy over the conduct of the Corinthian Church, as the result of his having had the ministry of betrothing that Church to Him, "*I am jealous*<sup>1</sup> (ζηλῶ) "over with you with a godly jealousy; for I *espoused* (ἡρμοσάμην) you to One Husband—but, *I fear*, lest as the serpent *deceived* (ἐξηπάτησεν) Eve,—For if he who cometh preach another Gospel which we *preached* (ἐκηρύξαμεν) not, or ye *receive* (λαμβάνετε) another Spirit, which ye *received* not (ἐλάβετε), or another Gospel, which he *obtained not* (ἐδέξασθε)"—where the first preaching of St. Paul, and their first receiving of the Spirit, are spoken of acts which equally took place once for all; as afterwards he says, "being crafty, I *caught*<sup>2</sup> you (ἐλάβον) with guile."

In the Epistle to the Ephesians, the instances of this mode of speaking lie very close together: to mention them is almost to transcribe the beginning of the Epistle, "Blessed<sup>3</sup> be GOD, Who *blessed* us (εὐλογήσας) with all spiritual blessing in CHRIST," [i. e. Who by engrafting us in CHRIST, blessed us with all blessing] "as He *chose* us out (ἐξελέξατο) in Him before the foundation of the world, *having predestinated* us (προορίσας) to the adoption of sons, through JESUS CHRIST unto Himself, to the praise of the glory of His grace, whereby He *made us acceptable* (ἐχαρίτωσεν) unto Himself in the Beloved, in Whom *we have*" [as a present possession] "redemption through His Blood, according to the riches of His grace, wherewith He *abounded* (ἐπερίσσευσεν) unto us, *having made known* (γνωρίσας) to us the mystery of His will, according to His own good pleasure, which He *purposed* (προέθετο) in Himself, for the dispensation of the fulness of times, to gather together all things in CHRIST, in Whom we *also were chosen to an inheritance, having been predestinated*

<sup>1</sup> 2 Cor. xi. 2—4.

<sup>2</sup> xii. 16.

<sup>3</sup> Eph. i. 3—11. "Hath blessed—hath chosen—hath made us accepted—hath abounded—hath purposed—have obtained an inheritance, *being predestinated.*" E. V.

“(ἐκκληρώθημεν προορισθέντες) according to His purpose, Who *worketh* (ἐνεργοῦντος) all things after the counsel of His will;” whereupon follows the passage already dwelt upon<sup>1</sup>. And yet in all this exalted description of our Christian privileges, wherein he carries us into the inner shrine of God’s purposes of mercy, and of our election and predestination in Him, all is spoken of as past, except the treasure which we *have* of being redeemed, and His might working and completing all things; He *did* “bless,” “made us acceptable,” “abounded toward us,” “made known to us the mystery of His will,” “chose us to an inheritance,” “sealed us” in time past; just as, before time was, He “predestinated,” “chose us out to be adopted as sons,” “purposed His good pleasure towards us in CHRIST,” or as, in time past, they thus spoken of *had* “heard (ἀκούσαντες) the word of truth, the “good tidings of salvation; *had believed* in CHRIST” (πιστεύσαντες).

In this place St. Paul speaks chiefly of God’s eternal purpose of mercy, and sets forth, as an effect of this, the *past* realizing of that mercy to them by that act, whereby they “were sealed;” in the next chapter he contrasts that same completed act of mercy with their past disobedience, and with the past meritorious act of His saving Cross, and His Resurrection and Ascension, whereof he maketh His Church, as His Body, to partake. “And you, *being* (ὄντας) dead in trespasses and sins, in which ye formerly *walked* (περιεπατήσατε) according to the prince of the “power of the air, the spirit who now *worketh* (ἐνεργοῦντος) in “the children of disobedience, among whom we all also *had our conversation* (ἀνεστράφημεν) in the lusts of our flesh, and *were* (ἦμεν) by nature children of wrath, even as the rest, but God, “being rich in mercy, through His great love, wherewith He “loved us (ἡγάπησεν), *quickeneth together* with CHRIST (συνεζωοποίησε) us, even when dead in trespasses (by grace *have ye been and are ye saved*, ἔστε σεσωσμένοι) and *raised us together*, and “*placed us together* with Him in heavenly places in CHRIST Jesus” (i. e. made us partakers of His Life, His Resurrection, His Ascension into Heaven, in that He made us members of Him, Who is the Life, and as having life, rose again, and ascended into

<sup>1</sup> See p. 135. sqq.

Heaven, and we were made "*in Him*." The very language (besides the immediate connection of this passage) carries us back to the doctrine of the Epistle to the Romans, wherein we are declared to be made by Baptism partakers of His Resurrection. St. Paul proceeds, "For by grace are ye, and were ye saved" "through Faith, and that not of yourselves, it is the gift of God, "not of works, lest any should boast, for we are His workman-  
 "ship, *having been created* (κτισθέντες) *in CHRIST JESUS* unto  
 "good works, which God before *prepared* (προητοίμασεν), that  
 "we should walk in them;" i. e. God first re-created us in  
 CHRIST (the very words "*in CHRIST*" lead us to Baptism, whereby  
 we were made members of Him) not for any works of our own,  
 but of His own free-grace, that *having been so re-created* we  
 might walk in those works, which He had prepared for us to  
 walk in. "Wherefore, remember," he proceeds, "that ye for-  
 "merly, Gentiles in the flesh, *were* (ἦτε) at that time without  
 "CHRIST; but now *in CHRIST JESUS*, ye once being afar off, *have*  
 "*been made near*" (ἐγγενηθήτε). And then having spoken of the  
 past acts of our redemption, that He *had broken down* the wall of  
 partition, *had destroyed* the law of commandments in ordinances,  
*had slain* the enmity in His Cross, *had brought the good tidings*  
 of peace (λύσας, καταργήσας, ἀποκτείνας, εὐηγγελίσαστο), he says,  
 "Ye then are now—fellow-citizens of the saints, and of the house-  
 "hold of God, *having been built* (ἐποικοδομηθέντες) upon the  
 "foundation of the Apostles and prophets, JESUS CHRIST Him-  
 "self being the chief corner-stone, in Whom the whole building  
 "*being fitly framed together, groweth* (συναρμολογουμένη αὐξεί)  
 "into a holy temple, *in the LORD, in Whom ye are being built up*  
 "together (συνοικοδομεῖσθε) for an habitation of God through the  
 "Spirit;" where there is the same blending, and yet distinction  
 between the former acts of our LORD for us, either in His own  
 Person, or in us, and His continued operation in us, as having  
 thus been made in Him through the SPIRIT for the fuller indwel-  
 ling of the SPIRIT.

It may be useful to point out briefly, in conclusion, that the same is the case with regard to some texts, which are often alleged in a popular way: thus St. Paul says, "I through the



“law” [not “am dead,” but] “*died*” (ἀπέθανον) to the law, that “I might live to God. *I have been and am crucified* with CHRIST” (συνεσταύρωμαι), yet I *live* (ζῶ); yet not I, but CHRIST *liveth* (ζῇ) “in me; and what I now live in the flesh, I live by the faith of the SON of GOD, Who *loved* me, and *gave* Himself (ἀγαπήσαντος καὶ παραδόντος) for me.” The passage remarkably and accurately expresses the *past* act of CHRIST’s love, in giving Himself for him, and St. Paul’s past act of *dying* to the law, when he was made partaker of the death of CHRIST, and “was buried with Him by Baptism into death” (Rom. vi. 3); and, again, a *past* act, when he “was made partaker of His Cross,” (as St. Chrysostom says, “by Baptism,”) but this last still continued on, inasmuch as he not only professed the doctrine of the Cross, but bore his SAVIOUR’S Cross after Him, and so the old man, having been crucified with Him, remained crucified; and lastly, there is the new and *present* life, which is the result of that death in Baptism: and so he says, strictly and carefully, “*I died*” “*I have been crucified*,” yet “*I live*,” or rather, “CHRIST liveth in me.” And so, at the close of the Epistle<sup>1</sup>, he distinguishes these two last, “God forbid that I should glory save in the Cross of our LORD JESUS CHRIST, whereby the world *has been crucified* unto me, and I unto the world,” (not assuredly by the mere preaching of the Cross, as if, at the hearing of the preaching of the Cross, he had been persuaded to “crucify himself;” St. Paul says rather, “he had *been crucified*,” not by his own power or strength, but in Baptism he had been crucified with his LORD, and so had, by the power given him, remained,) “for in CHRIST JESUS neither is circumcision any thing, nor uncircumcision, but the new creation;” i. e. it matters not, as he elsewhere says<sup>2</sup>, whether any one were called, being circumcised or uncircumcised (“for circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God”), these were but outward distinctions, now abolished; and though his own circumcision had been a privilege, it was so no longer; God forbid that he should glory in it, now that the shadows have been done away by the reality! no! his boast was now his new creation in CHRIST, whereby the world had been crucified to him, and he to the world. The

<sup>1</sup> Gal. vi. 14, 15.<sup>2</sup> 1 Cor. vii. 18, 19.

world was around him, in his sight, but he had no hands to grasp it, nor feet to follow after it; his hands and feet were nailed to his SAVIOUR'S Cross; and himself, new-created and removed into a new creation, looked on it, as we on the toys of our childhood: it belonged to a state of things, from which he had passed away. But here again we have the same two points marked; *past* though enduring crucifixion, and *present* life, in a new state of being.

To sum up then, we have here a remarkable peculiarity, apparent throughout the Divine language, in all the Epistles to which men appeal as setting forth *their* notions of "justification," and "faith;" uniform in its principles, and precise and definite in its application. Whenever the justification of individuals is spoken of, it is expressed that that justification was bestowed upon them in time past, by one act, once for all; it is spoken of as passive on their part, and as complete; "they *were* justified;" and so in like way it is not said, "we *are* freed from sin;" but, "CHRIST *freed* us<sup>1</sup>," "*freed* me<sup>2</sup>," "having *been made* free<sup>3</sup>;" as, before it came to pass, He said, "the Truth *shall* make you free<sup>4</sup>," or as it remains that "the creature" be "freed from the bondage of corruption<sup>5</sup>," at the end of all things. In like way, Christians are never said to "*be* called," to "receive a call," as is common in certain modern language, but it is said "God *called* us<sup>6</sup>," or *hath* "called us<sup>7</sup>," "thou, he, ye, *were* called<sup>8</sup>;" so much so, that in three places only is the present time used of the "calling" of Christians; in all three it is a title of God, "He Who calleth<sup>9</sup>;" and in all,

<sup>1</sup> Gal. v. 1.      <sup>2</sup> Rom. viii. 2.      <sup>3</sup> Ib. vi. 18. 22.      <sup>4</sup> John viii. 32. 36.

<sup>5</sup> Rom. viii. 21. These are all the cases in which ἐλευθερώω occurs.

<sup>6</sup> ἐκάλεσεν. Rom. viii. 30; ix. 24. 1 Thess. iv. 7. 2 Thess. ii. 14. καλέσας, Gal. i. 6. 15. 2 Tim. i. 9. 1 Pet. i. 15; ii. 9; v. 10. 2 Pet. i. 3.

<sup>7</sup> κέκληκεν, 1 Cor. vii. 15. 17. οἱ κεκλημένοι, Heb. ix. 15. Rev. xix. 9.

<sup>8</sup> ἐκλήθη, ἐκλήθητε, 1 Cor. i. 9; vii. 18. 20, 21, 22. 24. Gal. v. 13. Eph. iv. 1. 4. Col. iii. 15. 1 Tim. vi. 12. 1 Pet. ii. 21; iii. 9. κληθείς, 1 Cor. vii. 22.

<sup>9</sup> Gal. v. 8. "Ye *did* run well; this persuasion cometh not of Him who calleth you" as before "He Who justifieth," i. e. the Justifier. 1 Thess. ii. 12. "exhorting you that ye walk worthy of God, Who calleth (E. V. hath called) you to His kingdom and glory;" i. e. that they should walk on in the way in which they had been placed. v. 24. "Faithful is He that calleth you, Who also will do it." Since also God is continually "calling" Christians on again and again,

the context shows that those addressed had been called, and had obeyed the call before. So also Christians are entitled "the called," i. e. from the very force of the word, "those who have been called<sup>1</sup>," or "the chosen<sup>2</sup>," i. e. "who have been chosen," as Scripture says, again, "God *chose* us<sup>3</sup>," just as it says that "He chose the fathers<sup>4</sup>," or the Apostles, as the witnesses of the Resurrection<sup>5</sup>, or St. Peter as the first preacher of the Gentiles<sup>6</sup>, or Matthias<sup>7</sup> to succeed to the place of the traitor Judas. In like way, with regard to our sanctification, the common title of Christians, (as often remarked,) is "saints," or "holy:" and since this is an abiding quality, it is the more remarkable that Scripture never says, "ye *are* sanctified," as of something simply present, but "ye *were* sanctified<sup>8</sup>;" and they are called strictly, "those who have been sanctified<sup>9</sup>:" and this is, again, the more remarkable, in that, so soon as sanctification is spoken of as a quality in itself, without reference to definite individuals who are sanctified, the present is used, as "The Sanctifier and the sanctified<sup>10</sup> are all of one." "By one offering hath He perfectly "expiated for ever the sanctified<sup>11</sup>," i. e. those whom He sanctifies, in the abstract. This same distinction occurred before, as to our justification. So, further, and as connected with this, the "receiving" of the HOLY SPIRIT, Which sanctifieth us; it also is

either to higher degrees of attainment, or, at times, if they be listless, the use of the present may have an especial meaning in this case; only, however God may further "call" Christians, their first call was when they were made such; other calls are but the continuation of this, and springing out of it. In the fourth and only remaining place in which the present is at all used, Rom. ix. 12. as in the first, it is a title of God, yet not with reference to Christians, but general.

<sup>1</sup> κλητοί, Rom. i. 6, 7; viii. 28. 1 Cor. i. 2. 24. Jude 1. Rev. xvii. 14.

<sup>2</sup> ἐκλεκτός, ἐκλεκτοί, Rom. viii. 33; xvi. 13. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. i. 1; ii. 9. 2 John i. 13. Rev. xvii. 14: συνεκλεκτή, 1 Pet. v. 13.

<sup>3</sup> ἐξελέξατο, 1 Cor. i. 27. bis. 28. Eph. i. 4. James ii. 5.

<sup>4</sup> Acts xiii. 17.

<sup>5</sup> Ib. i. 2.

<sup>6</sup> xv. 7.

<sup>7</sup> i. 24.

<sup>8</sup> 1 Cor. vi. 11. Heb. x. 29. ἡγιασμένοι ἐσμέν. Heb. x. 10.

<sup>9</sup> ἡγιασμένοι, Acts xx. 32; xxvi. 18. 1 Cor. i. 2. 2 Tim. ii. 21. Jude 1.

<sup>10</sup> ὁ ἀγιάζων καὶ οἱ ἀγιαζόμενοι (in correspondence with each other). Heb. ii. 11.

<sup>11</sup> Heb. x. 14, where there just precedes ver. 10. ἡγιασμένοι ἐσμέν, "we have "been sanctified," and there follows, ver. 29. "whereby he was sanctified." ἡγιασθη.



spoken of as past <sup>1</sup>. Now the modern school have seen the inadequateness of that cold exposition, which explained this by reference to the miraculous gifts which often accompanied the laying on of hands, but they have failed to see, that they have themselves left unexplained the propriety of language, of which this was meant as an explanation; and so, when they paraphrase it in the present <sup>2</sup>, they, as well as the others, lose one part of the meaning of the HOLY GHOST. The present is used by St. Paul only of another spirit, which was to come from another Gospel, and another SAVIOUR; "For if he who cometh preacheth another " Gospel, which we preached not, or ye receive (λαμβάνετε) another Gospel, which ye received (ἐλάβετε) not;"—so connecting the more closely the gift of the SPIRIT with the first admission into the Gospel, in that he unites the reception of this other spirit, with the preaching of another JESUS. In like way, with regard to salvation; in one way it is spoken of as still *future*, in that not all who have been saved once, shall be saved finally, but they only "who endure to the end, the same shall be saved <sup>3</sup>;" but in the *present*, Holy Scripture speaks of it only as to the act of Baptism, "Baptism saves us; <sup>4</sup>" and of Christians as "the saved <sup>5</sup>," (or in a state of salvation); or of the continuance of our salvation, "whereby also ye are [yet] saved <sup>6</sup>, if "ye hold fast;" or in the abstract, "if the righteous scarcely "be saved <sup>7</sup>;" but of the act of 'God it says, "Who saved <sup>8</sup> us,"

<sup>1</sup> Rom. viii. 15. "ye received the Spirit of adoption," 1 Cor. ii. 12. (so iv. 7. what hast thou which thou receivedst not? ἐλάβες). Gal. iii. 2. 1 John ii. 27.

<sup>2</sup> So e. g. Vorstius on 1 Cor. ii. 12. "The SPIRIT the faithful only receive, "i. e. those who have, by the grace of GOD, already in some degree devoted themselves to CHRIST, and received His Gospel (see John xiv. 15—26). "Wherefore, we must pray GOD, that He would cleanse our hearts by faith, and "so infuse into them the HOLY SPIRIT, that by Him we may be led into all "truth." So on Rom. viii. 15. The error in this, and the like passages, is briefly that which runs through the whole system, that neglecting Baptism, he regards Christians as heathen, and that as to take place for the first time which St. Paul says has taken place.

<sup>3</sup> Matt. xxiv. 13.

<sup>4</sup> 1 Pet. iii. 21. σώζει.

<sup>5</sup> οἱ σωζόμενοι, Acts ii. 27. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24.

<sup>6</sup> σώζεσθε, 1 Cor. xv. 2.

<sup>7</sup> 1 Pet. iv. 18. and Heb. vii. 25. "Wherefore He is able to save," σώζειν.

<sup>8</sup> ἔσωσεν, Tit. iii. 5. σώσαντος, 2 Tim. i. 9.

“ we were saved<sup>1</sup>, ” “ have been saved<sup>2</sup>. ” Lastly, all the words which express most closely our union with our LORD and all which He has wrought out for us, His Cross, His Death, His Burial, His Resurrection, His Life, His Ascension, His sitting at God’s right hand, are expressed in this same way, as having taken place in past time, (and, as before said, the language conveying a closeness of union, which our language can hardly come up to), “ we co-died, ” “ were co-crucified, ” “ were co-interred, ” “ were co-implanted in His Death, ” “ God co-raised us with “ CHRIST, ” “ He co-vivified us, ” “ He co-seated us in heavenly “ places in CHRIST JESUS<sup>3</sup>. ” No words occur expressive of our present union with our LORD, except as derived from these past actions, save those which speak of participation of His sufferings ; there is thus expressed only *past* union with CHRIST, wrought (as the language shows) for us, and continued on in the participation of *present* sufferings, and to be crowned by the participation of His future glory. “ The world remains co-crucified with Him to “ me, and I unto the world ; ” “ if we co-suffer that we may be “ glorified<sup>4</sup>. ” “ And that I may be found in Him,—that I may “ know Him, and the power of His Resurrection, and the fellow- “ ship of His sufferings, being conformed to His death<sup>5</sup>, ” whereon follows<sup>6</sup>, “ Who shall transform our vile body, con-formed to “ His glorious Body. ” “ Since we died with CHRIST, we believe “ that we shall also co-live with Him<sup>7</sup>. ” “ It is a faithful saying ; “ for if we co-died, we shall also co-live ; if we endure, we shall “ also co-reign<sup>8</sup>. ”

<sup>1</sup> ἐσώθημεν, Rom. viii. 24.

<sup>2</sup> ἔστε σεσωσμένοι, Eph. ii. 5. 8.

<sup>3</sup> συναπεθάνομεν, 2 Tim. ii. 11. συνεσταυρώθη, Rom. vi. 6. συνεσταύρωμα, Gal. ii. 20. συνετάφημεν, Rom. vi. 4. συναφέντες, Col. ii. 12. σύμφυτοι γεγόναμεν, Rom. vi. 5. συνήγειρε, Eph. ii. 6. συνηγέρθητε, Col. ii. 12 ; iii. 1. συνεζωοποίησε, Eph. ii. 5. Col. ii. 13. συνεκάθισεν, Eph. ii. 6.

<sup>4</sup> συγκληρονόμοι—εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν, Rom. viii. 17.

<sup>5</sup> Phil. iii. 10. συμμορφούμενος.

<sup>6</sup> Ib. iv. 21. σύμμορφον.

<sup>7</sup> Rom. vi. 8. συζήσομεν.

<sup>8</sup> 2 Tim. ii. 11. comp. Rom. vi. 8. The first words are nearly the same. The latter passage bears a strong likelihood of having been a received saying, and a sort of primitive hymn, as is suggested by Mr. Keble, Primitive Tradition recognized in Holy Scripture, p. 15.

• This same principle, which has now been shown to apply to the several *words*, which express our Christian privileges, was above shown to run through whole Epistles, and long passages in the Epistles : and all who take on them to explain Holy Scripture are bound to give some account of it, and if they depart from it in their own practice, to examine the ground of that departure. A peculiarity so uniform, so extensive, is obviously not to be glossed over, but should be very earnestly weighed by any who would reverence Holy Scripture, and not have its meaning closed to him. To the antient Church, and those who have followed her teaching, it is exactly what was to have been expected ; for since Baptism is the instrument whereby GOD communicated to us the remission of sins, justification, holiness, life, communion with the SON and with the FATHER through the SPIRIT, the earnest of the SPIRIT, adoption of sons, inheritance of Heaven, all which our LORD obtained for us through His Incarnation and precious Blood-shedding, it is obvious that all these gifts, and whatever else is included in the gift of being made a “ member of CHRIST,” must be spoken of as having been bestowed upon Christians, once for all, in *past* time at their Baptism. It remains for those, who have ceased to regard Baptism as the instrument of conferring these blessings, to account for the Apostle’s language upon *their* views.

Instances have been above given, which show what reality this faithful adherence to Scripture gave to the teaching of the Ancient Church ; two more may be added, not selected with care, but such as occur : “ If we unhesitatingly believe in our heart,” says S. Leo<sup>1</sup>, “ what we profess with our mouth, *we* were crucified in CHRIST, *we* died, *we* were buried, *we* also were raised again, on that very third day. Whence the Apostle saith, ‘ If ye rose again with CHRIST, seek,’ &c.” And St. Ambrose<sup>2</sup>, on St. Paul’s words, already dwelt upon, “ The Apostle crieth aloud, “ as ye have heard in the present lesson, ‘ For whosoever is baptized, is baptized in the death of CHRIST.’ What meaneth, “ ‘ in the death ?’ That as CHRIST died, so thou also tastedst

<sup>1</sup> Serm. II. de Res. Dom. i. c. 3. This vivid sense of the community of Christians with their LORD characterizes his writings.

<sup>2</sup> De Sacram. l. 2. § 23.



“ death ; as CHRIST died to sin, and liveth to God, so thou also  
“ diedst by Baptism to the former enticements of sins, and didst  
“ rise by the grace of CHRIST. For the death is, not in the truth  
“ of a bodily death, but in the likeness ; for when thou art im-  
“ mersed, thou receivest the likeness of death and burial ; thou re-  
“ ceivest the mysterious efficacy [sacramentum] of His Cross, that  
“ CHRIST hung on the Cross, and His Body was fastened through  
“ with nails. *Thou then, when thou art crucified, cleavest to*  
“ *CHRIST ; thou cleavest to the nails of our LORD JESUS CHRIST,*  
“ *that the devil may not be able to take thee away. Let the nail of*  
“ *CHRIST hold thee, whom the weakness of human nature calls back*  
“ *again.*”

Such was the teaching of the ancient Church ; so did every  
thing bind them on to their LORD ; the hours of their daily so-  
lemn worship spoke to them, and filled them with thoughts, of His  
being contented to receive the bitter sentence of death for them ;  
of His being nailed to the Cross, of His nailing our sins with  
His own Body there ; of His tasting death for our sins, and com-  
mending His Blessed Spirit into the hands of His heavenly FA-  
THER<sup>1</sup> : their going to rest, of His being laid in the grave for them ;  
their awakening, of His Resurrection ; and so each weekly fast  
bound them more closely to their SAVIOUR'S Cross, that they  
should not start from it ; each LORD'S Day they rose with Him ;  
and thus “ day unto day uttered speech, and night unto night  
“ showed knowledge ;” and as the year flowed on, the Festivals  
of our LORD did not simply commemorate (in modern phrase)  
“ events which took place 1800 years ago,” but showed Him to  
their purified hearts, as *even then* coming into the world, born,  
suffering, dying, rising, ascending<sup>2</sup> : they longed for His coming ;

<sup>1</sup> The third, sixth, ninth hours of prayer.

<sup>2</sup> “ The King, the LORD, *Who is about to come*, Come let us worship.” In-  
vitat. first Lord's day in Advent. R. “ We are looking for our LORD JESUS  
“ CHRIST, Who shall re-form our vile body, con-formed to His glorious Body.  
“ V. Let us live soberly, and righteously, and holily, in this world, looking for the  
“ blessed hope and Coming of the glory of the great GOD.” Ib. R. “ CHRIST, Son  
“ of the Living GOD, have mercy upon us. V. *Thou who art about to come into*  
“ *the world*, have mercy upon us.” Ib. “ Now is the LORD near ; come let us  
“ worship.” Invit. from third Lord's day to Advent Eve. “ His time is near to  
“ come, and His days shall not be prolonged. The LORD will have mercy upon

they suffered in His Passion ; they rose with Him from the tomb ; they followed His Ascension ; they awaited His return to judge

“ Jacob, and Israel shall be saved.” Resp. ib. “ Behold the LORD shall come, the Prince of the kings of the earth ; Blessed are they, who are prepared to meet Him.” Ant. “ When the Son of Man shall come, shall He find faith on the earth ? ” “ Behold the fulness of time is come, in which GOD sent His SON into the world.” “ Ye shall draw waters with joy out of the wells of salvation.” “ The LORD shall come forth out of His place ; He shall come to save His people.” Antiphone, second day in third week. “ The LORD ALMIGHTY shall come from Sion to save His people.” “ Turn, O LORD, at the last, and delay not to come to Thy servants.” “ The LORD who shall reign shall come from Sion ; Emmanuel is His great Name.” “ Behold my GOD, and I will honour Him ; my father’s GOD, and I will exalt Him.” “ The LORD is our Lawgiver ; the LORD is our King ; He will come and save us.” Fifth day, R. “ He Who is coming will come, and will not tarry ; and there shall be no more fear in our borders ; for He is our SAVIOUR. V. He shall subdue all our iniquities, and cast our sins into the depth of the sea ; for He is, &c.” Ib. second day. R. “ Come to save us, LORD GOD of HOSTS ; V. Show Thy countenance, and we shall be saved.” Ib. “ Watch ye in mind, for the LORD our GOD is at hand.” Antiph. fifth day. “ The LORD is nigh, come let us worship.” Antiph. fourth Lord’s day. V. “ My salvation is near at hand, and My righteousness to be revealed.” Ib. “ Blow ye the trumpet in Sion, for the day of the LORD is at hand ; He will come to save us. Allel. Allel.” “ Behold, the Desire of all nations shall come, and the house of the LORD shall be filled with glory, Alleluia.” “ The crooked shall be made straight, and the rough places plain ; come, O LORD, and linger not, Alleluia.” “ The LORD shall come ; meet Him, saying, ‘ Mighty rule, and of His kingdom shall be no end ; GOD, mighty, LORD, Prince of peace, Alleluia, Alleluia.’ ” “ Thy Almighty Word, O LORD, shall come forth from the royal seats, Alleluia.” Antiphones, ib. R. “ *Sanctify yourselves to-day, and be ye ready, because on the morrow ye shall see the Majesty of GOD among you.* V. To-day ye shall know, that the LORD shall come, and to-morrow ye shall see the Majesty, &c.” Christmas Eve. R. “ Be still, ye shall see the salvation of the LORD upon you ; Judea and Jerusalem, fear not, to-morrow ye shall go forth, and the LORD shall be with you. R. “ Sanctify yourselves, sons of Israel, saith the LORD ; for to-morrow the LORD shall come down, and take away all diseases from you.” V. “ To-morrow shall the iniquity of the earth be done away, and the SAVIOUR of the world shall reign over us.” “ To-morrow shall there be salvation to you, saith the LORD GOD of Hosts.” Ant. ib. “ CHRIST is born to us to-day ; come let us worship.” Ant. Christmas-day. R. “ To-day the King of heaven deigned to be born of a Virgin, that He might restore lost man to the heavenly kingdoms ; the host of Angels rejoices, because eternal salvation has appeared to the human race.” The above is a selection only for

the quick and dead, and to receive them to His kingdom. And so in His Sacraments also, He was with them; He fed them in the Eucharist; He washed away their sins in Baptism: and Baptism was to them Salvation, and the Cross, and the Resurrection, because He opened their eyes to see not only the visible minister, but Himself working invisibly; not only the water, but the Blood; and the HOLY SPIRIT, the third witness, applying the Blood, through the water, to the cleansing of the soul.

ii. 4. "If then ye were raised together with CHRIST, seek the things above, " where CHRIST sitteth on the right hand of GOD. Set your affections on the " things above, not on the things on the earth. For ye died, and your life hath " been hid with CHRIST in GOD."—Col. iii. 1.

The comparison of other Scripture, as well as the propriety of speech just explained, leave no question that St. Paul here refers to Baptism. For already in this Epistle he had used the very word, that they "*were raised together with CHRIST in Baptism.*" And here (as is so frequent in his Epistles) he is beginning to urge upon them a series of Christian duties, entailed upon them by their Christian privileges, which he had set forth to them. These then he begins by an appeal to his past doctrine, "ye were " raised together with CHRIST;" "if then," or (as the word means in this context), "since then ye were raised together with " CHRIST," live where CHRIST is, in heaven. The words then are the direct application of the former. St. Paul had also taught the same to the Romans<sup>1</sup>; nor does the Scripture know of any other way whereby we first became partakers of His Death than a single season. Of the same kind are the longer Antiphones of the same season, recognized in our Calendar, beginning, "O Sapientia." So also at other seasons. "In peace I would lay me down and rest in Him." Antiphone in Easter eve. "Alleluia, the stone *is* rolled away from the door of the tomb, Alleluia, Alleluia." V. "The LORD is risen from the tomb, Alleluia." R. "Who for " us hung upon the tree, Alleluia." Antiph. Vers. Resp. on Easter Day. V. "The " LORD has risen indeed, Alleluia." R. "And has appeared unto Simon." (Ib. and as a salutation in Greek Church.) "Alleluia, CHRIST our LORD, *ascending* " into heaven, come let us worship." Invitatory, Ascension Day. V. "GOD is " gone up with a shout, Alleluia. R. And the LORD with the sound of the " trump." Vers. and Resp. ib. "CHRIST, Son of the Living GOD, have mercy " upon us, Alleluia, Alleluia. CHRIST, Son of GOD, who *ascendest* above the " stars, Alleluia, Alleluia." Ascension day.

<sup>1</sup> See above, p. 93. sqq.



by His Baptism. It is then the more remarkable that interpreters should be found, nay, that the common habit of mind of this day should be able to see here, a *mere* moral exhortation to conformity to CHRIST, without a suspicion of any allusion to the hidden spring of such action, our union with Him, and the power of His Resurrection, derived into us from Him, through the fount of Baptism. Remarkable is the contrast of the glowing appeal of the ancient Church :—"Strange<sup>1</sup> ! whither hath he uplifted our mind ? how hath he filled them with mighty thoughts ! It sufficed not to say ' the things above,' nor ' where CHRIST is,' but he adds, ' sitting at the right hand of God.' And from thence he prepares them not even to see the world—This, he says, is not your life ; *your* life is of another sort ; he strains already to lift them up thither, and is urgent in showing that they are seated above, and are dead, preparing through both to teach them not to seek the things here ; for whether ye are dead, ye ought not to seek : or whether ye are above, ye ought not to seek. Doth CHRIST not appear ? then neither doth your life ; it is above in God. What then ? when shall we live ? When CHRIST, your life, is manifested, then seek for glory, then for life, then for enjoyment.—' Then shall ye also be manifested ;' so then now ye appear not. Behold, how he hath lifted them up to the very heaven. For, as I said, he continually strives, throughout all his Epistles, to show that they *have* the same which CHRIST hath, and share with Him in all things.—If this life then is not life, but it is hid, we ought to live this life, as being dead.—Whether then we be reviled, or whatever we suffer, let us not be grieved. For this life is not our life ; for we are strangers and sojourners ; ' for ye died,' he says. Who so senseless as to buy servants, or costly apparel

<sup>1</sup> Chrys. ad loc. Hom. vii. 1. 2. 3. Theodoret thus paraphrases, "*Ye partook with CHRIST of the Resurrection. But He is far above all things, seated in the Heavenly places with the FATHER ; imitate then life above. Ye became dead to the present life ; for ye were co-interred in Baptism with CHRIST, and received the hope of the Resurrection. For this is the meaning of ' Your life hath been hid with CHRIST in God.' For when He rose, we were all raised ; but as yet we see not the result ; for the mystery of our Resurrection hath been hidden in Him.*"

“ for a corpse ? No one ! so then neither let us.—Our first man was  
 “ buried, buried not in earth but in water ; dissolved not by death,  
 “ but by Him Who dissolved death, and buried him not by the law  
 “ of nature, but by the command of Authority mightier than nature.  
 “ For what hath been wrought by nature may be undone ; what  
 “ by His command, not. Nothing is more blessed than this bu-  
 “ rial, whereat all rejoice, both angels and men, and the LORD of  
 “ the angels. For this burial there needeth not garments, or  
 “ coffin, or the like. Would you see a sign thereof ? I will show  
 “ you a pool, wherein one was buried, another rose. The Egyp-  
 “ tians were drowned in the Red Sea, and the Israelites arose out  
 “ of it. And the same thing buries the one, produceth the other.  
 “ Marvel not that there is both birth and destruction in Baptism.—  
 “ Fire melts and destroys wax, smelts the ore, and makes it gold ;  
 “ so here also the power of fire having destroyed the figure of wax,  
 “ substituted gold. For we were, in truth, of clay, before Baptism,  
 “ but, after it, now of gold. How so ? hear himself say, ‘ the first  
 “ man was of the earth, earthy, the second man heavenly, from hea-  
 “ ven.’ There is not so much difference between clay and gold,  
 “ as between earthly and heavenly.” So also in the Western  
 Church. “ If we are the sons of God,” says St. Cyprian<sup>1</sup>, “ if  
 “ we have *already begun* to be His temples, if, having received  
 “ the HOLY GHOST, we live holily and spiritually, if we have  
 “ raised our eyes from earth to heaven, if we have lifted up our  
 “ breast, full of GOD and CHRIST, to things above and Divine,  
 “ let us do only things worthy of GOD and CHRIST, as the  
 “ Apostle urges and exhorts, ‘ If ye have risen again with CHRIST,  
 “ seek, &c. We then who have both died and been buried in Bap-  
 “ tism, as to the carnal sins of the old man, who have risen together  
 “ with CHRIST by a heavenly re-generation, let us both speak and  
 “ do the things of CHRIST, as the same Apostle again teacheth and  
 “ exhorteth, ‘ The first man is of the earth, earthy, the second  
 “ Man from heaven.’ As is the earthy, so are they also who are  
 “ of the earth ; and as is the Heavenly, such are the heavenly.  
 “ As we have borne the image of the earthy, let us bear also His

<sup>1</sup> De Zelo et Livore, p. 259, 60. ed. St. Maur.

“image, Who is ‘from heaven.’ But we cannot bear the heavenly image, unless we realize the likeness of CHRIST in that which *we have begun to be*. For this is it, to have changed what thou wast, and begun to be what thou wast not, that thy Divine birth may shine forth in thee, so that a Divine life may correspond to a Divine Father, and through the honour and praise of thy life, God in man may be glorified.” And St. Ambrose<sup>1</sup>, “Lastly, what hast thou to do with the earth, *who didst rise with CHRIST*? Seek those things which are above, where CHRIST is; set your affections on the things above, not on those on the earth. We died to the earth; we hid our life with CHRIST in our God; now, not we live, but CHRIST liveth in us. Why return we again to earthly things?”

And so, when St. Paul continues, (ver. 9—11.)—

“Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on [or been clothed with] the new man, which is renewed after the image of Him Who created him, where there is neither Jew nor Greek; circumcision nor uncircumcision; barbarian, Scythian; bond nor free; but CHRIST is all and in all;”

the modern interpretation finds a description of “conversion”<sup>2</sup> contained in these two parts—the putting off of the old, and the putting on of the new man, whereof the former comprises the acknowledgment, hatred of, and fleeing from sin, the latter the earnest seeking after righteousness;” and “the image of God or CHRIST, peculiar to saints, consists in righteousness and true holiness, whereby we *in a manner* express the character of God our FATHER and SAVIOUR;” or “having put off the old and put on the new man,” means “having *solemnly professed* to do the one, and declared it as your resolution to do the other, or to put on all the branches of that contrary temper and disposition which constitute the Christian character<sup>3</sup>;” and “CHRIST being all and in all,” signifies that “CHRIST alone, received in true faith, in this respect supplies every thing,” according to the

<sup>1</sup> In Ps. cxviii. § 37.

<sup>2</sup> Vorst. ad loc.

<sup>3</sup> Doddridge, ad loc.



common meaning of the term, "to be all in all to one<sup>1</sup>;" or "CHRIST" means "the spiritual righteousness of CHRIST<sup>2</sup>," or the "new man, or image of CHRIST," or (in the downward course of such expositions,) that "our restoration to the Divine image is all "in all<sup>3</sup>." True, as far as it goes, but remarkable in this, that as they lose sight of Baptism, to which the correspondence with the like language to the Galatians should have guided them, they lose also the reality and depth of CHRIST's gifts. The ancient Church, which saw that this stripping off the old man, and putting on the new, took place through "all-holy Baptism<sup>4</sup>," saw also not only that CHRIST is "all in all" to us, but His indwelling in us. "Behold a third excellence of this new man," says St. Chrysostom<sup>5</sup>, "that no distinction of race, or dignity, or ancestry, "enters here; and he who hath none of these outward things, "needeth them not. For all these are outward things, circumcision "or uncircumcision; slave, free; Greek, i. e. proselyte, or Jew, "by birth. If you only have Him, you will obtain the same as "those who have them; 'but CHRIST is all and in all,' i. e. "CHRIST will be all things to you, both dignity and race; and "He, One and the Same in you all;" i. e. not all in all to us by any outward relation, but because dwelling in all. St. Paul says not only "all in all," but (which this interpretation overlooks,) "CHRIST is all things, and in all;" He is all things, and in all His members; as the FATHER is all in all, being One God with Him. It was not again, "righteousness and true holiness<sup>6</sup>"

<sup>1</sup> Vorst adds, in explanation, "CHRISTUS—quod dici solet, *utramque paginam facit*;" Calvin, "CHRISTUS solus *proram et puppim* (ut aiunt) principium et finem tenet."

<sup>2</sup> Calv. ad loc.

<sup>3</sup> Mr. Simeon, *Horæ Homil.* ad loc. "It seems that to interpret the word "CHRIST" as meaning the image of CHRIST or the New Man, is to take a great and almost an unwarrantable liberty with Scripture. Nevertheless, if we compare some other passages with the text, we shall find that we are fully authorized to put this construction upon it. The meaning then is simply this; "we *should* be daily putting off our old and corrupt nature, and be putting on a new and holy nature; because nothing else will be at all regarded by God."

<sup>4</sup> Theodoret ad loc.

<sup>5</sup> Ad loc.

<sup>6</sup> Vorst *Loci Comm.* ad loc.

alone, that we have put on, but as St. Ambrose<sup>1</sup> says, "CHRIST 'Himself;'" "We have then put on CHRIST, as also it is elsewhere said, (Gal. iii. 27.) 'Ye have put on CHRIST.'" And thus "the renewal after the image of Him Who created us," is not simply "a new and spiritual nature, obtained through faith in CHRIST<sup>2</sup>," wrought, as it were, from without, nor "a conformity or likeness 'with God<sup>3</sup>,'"—these speak of the results, not of the cause—nor simply a re-creation, as Adam was created by the will of God—it is more than all these; it is a re-creation within, it is the restoration of the image of God, in that we are *in* Him, Who is "the 'Image of the invisible God';" it is His Image, in Whom we are, and Who is in us, developing Itself, absorbing and converting into Itself, though imperfectly in this life, all which is other than It, and making us an image of God, not by virtue only of "a rectitude 'and purity, whereby we are consecrated to God<sup>4</sup>,'" but by virtue of that community with our LORD, which we have through His Incarnation, and His consequent interchange with man; He "taking our human nature into God<sup>4</sup>," and imparting the Divine<sup>5</sup> to man.

Thus St. Hilary, having shewn that the subjection of the SON, spoken of by St. Paul, that "God might be all in all," implied not an inferiority of the SON, but the complete glorification of the Man CHRIST JESUS, in that, as<sup>6</sup> we are subjected to CHRIST, by becoming partakers of that glory wherein He reigns in the Body, so CHRIST to God, through the perfect communication of the Divine glory to His human nature, thus concludes<sup>7</sup>, "This 'subjection' then is *our* gain, *our* advance, in that we are made 'conformed to the glory of the Body<sup>8</sup> of God. But the Only-

<sup>1</sup> In Ps. cxviii. § 17.

<sup>2</sup> Vorst. Schol. ad loc. and "This creation is *nothing else* than the spiritual 're-formation of men *through the preaching of the word*, and the efficacy of the 'HOLY GHOST, whereby we are gradually more and more renewed after the 'image of CHRIST, so that we are not undeservedly called new creatures, or 'new men.'"—Loc. Comm. ib.

<sup>3</sup> Calv. ad Eph. iv. 24.

<sup>4</sup> Athan. Creed.

<sup>5</sup> 2 Pet. i. 4.

<sup>6</sup> De Trin. l. xi. c. 36.

<sup>7</sup> Ib. c. 49.

<sup>8</sup> Phil. iii. 21.

“ Begotten God, although He be also born as man, yet is He  
 “ ‘ all in all,’ no otherwise than as God. For that subjection of  
 “ the Body, whereby what He hath of the flesh is absorbed into  
 “ the nature of spirit, will cause Him to be, as God, ‘ all in  
 “ all,’ Who besides God is also man; but that our Man<sup>1</sup> is ad-  
 “ vancing thereto. But we shall advance toward a glory con-  
 “ formable to that of our Man, and having been renewed to the  
 “ knowledge of God, shall be re-formed after the Image of the  
 “ Creator, according to that of the Apostle, ‘ Being stripped of  
 “ the old man with his deeds, and clothed with the new man,  
 “ who is renewed to the knowledge of God, after the Image of  
 “ Him Who created him.’ Man, therefore, hath his consumma-  
 “ tion *as the image of God*. For having been made ‘ conformed  
 “ to the glory of the Body of’ God, he passes forth into the  
 “ Image of the Creator, according to that type which was or-  
 “ dained in the first man. And after sin and the old man, having  
 “ been made a new man for the knowledge of God, he attains the  
 “ perfection of what he has been made, acknowledging his God,  
 “ and thereby His image; and through reverential worship ad-  
 “ vancing to eternity, and through eternity to remain the image  
 “ of His Creator.” Of a truth the ancient Catholic system, ever  
 contemplating the Redeemer, not only as the Saviour of sinners,  
 but as “ VERY GOD, OF VERY GOD, Who for us men, and for  
 “ our salvation, was Incarnate of the HOLY GHOST,” possessed an  
 awful intensity of Divine truth, which the modern, ever contem-  
 plating man and his sins, and groping amid the defilements of his  
 fallen nature, has lost all power of beholding, and could scarcely  
 bear to look on, or contemplate reverentially, being but so par-  
 tially conformed to that ineffable Glory, the means of Whose  
 communication to us, the Sacraments of our LORD, it so shrinks  
 from confessing.

St. Ambrose gives the same exposition<sup>2</sup>; and it may be useful  
 to see, in this instance also, how this more literal interpretation

<sup>1</sup> “ The human nature taken by CHRIST.”—Bened. note.

<sup>2</sup> De Fide. L. 5. c. 14. § 175—177.



of Holy Scripture, besides removing a difficulty, illustrates the co-equality of the Persons of the Ever-Blessed Trinity. "But since the FATHER, and SON, and HOLY SPIRIT, are of One Nature, the FATHER will not be subjected to Himself. And, therefore, the SON will not be subjected in that, wherein He is One with the FATHER, lest through the Unity of the Godhead, the FATHER also should seem to be subjected to the SON. As then in the Cross, not the fulness of Godhead, but our weakness was made subject, so hereafter also shall the SON be subjected to the FATHER, in the participation of our nature, so that the enticements of the flesh being made subject, riches, ambition, pleasure, should no longer be loved, but GOD be all to us, if, as far as we are capable, we live in all things after His Image and likeness. The benefit then passed from the individual to the whole; because in His own flesh He subdued the nature of all human flesh. And, therefore, according to the Apostle, 'As we have borne the image of this earthly, let us bear the image of this heavenly.' And that you may know that where he says, 'that GOD may be all, and in all,' he does not separate CHRIST also from GOD the FATHER, himself says to the Colossians, 'where is neither male and female, Jew and Greek, Barbarian and Scythian, bond and free, but CHRIST is all, and in all.' So then, when he says to the Corinthians, 'that GOD may be all and in all,' he comprehendeth also the unity and equality of CHRIST with GOD the FATHER, since neither is the SON separate from the FATHER. And, in like manner as the FATHER is all and in all, *so also doth CHRIST also work all in all.* If then CHRIST also worketh all in all, it was not in the majesty of the Godhead, but in us, that He was subjected." And in another place he shows that the co-equality of the HOLY GHOST is also herein involved, "For<sup>1</sup> neither did he make any difference of power or virtue, when he said, 'there are diversities of graces, but the same Spirit; and diversities of ministrations, but the same LORD; and diversities of operations, but the same GOD who worketh all in all.' For the

<sup>1</sup> Expos. Evang. sec. Luc. Prolog. § 5.

"SON worketh all and in all, as you have elsewhere, that 'CHRIST is all and in all.' And the HOLY SPIRIT worketh, because 'all things worketh one and the same SPIRIT, dividing to each as He wills.' There is then no difference of operations, no distinction, when, whether in the FATHER, or the SON, or the HOLY SPIRIT, there is the fulness of Virtue inferior to none."

In like way S. Gregory of Nazianzum<sup>1</sup>, "But GOD will be 'all in all' at the time of the restitution,—not the FATHER, the SON being wholly resolved into Him, as a brand, snatched for a time and then kindled, in a great burning pile—but GOD wholly, when we no longer shall be many, as now in our emotions and passions, bearing about in us nothing at all, or very little of GOD, but wholly Deiform, capacious of GOD wholly and alone. For this is the consummation, whereto we are hastening. And Paul himself attests this; for what he says undefinedly of GOD, he elsewhere clearly defines of CHRIST, saying, 'where there is neither Jew nor Greek, but CHRIST is all and in all.'"

ii. 5. "Having then (ἐχοντες) freedom to enter into the holiest through the Blood of CHRIST, by a new and living way, which He hath consecrated for us, through the veil, that is, His flesh, and having an High Priest over the house of GOD, let us draw near with a true heart in full assurance of faith, *having had* our hearts *sprinkled* (ἐρραντισμένοι) from an evil conscience, and the body *washed* (λελουμένοι) with pure water."—Heb. x. 19—22.

St. Paul had been contrasting at length the realities of the Gospel with the shadows of the law; "he had shown," says St. Chrysostom<sup>2</sup>, "the utter difference between High-Priest, and sacrifices, and tabernacle, and promise, the one being temporal, the other eternal; the one ready to vanish away, the other abiding; the one weak, the other perfect; the one types, the other the truth;—the one new, and having remission of sins, the other having nothing such; the one made with hands, the other made without hands; the one having the blood of goats, the other of the LORD; the one a priest standing, the other

<sup>1</sup> Orat. 30. Theol. 4. c. 6.

<sup>2</sup> Ad loc.

"sitting. All these things being inferior in the one, superior in the other, therefore he says, 'having then freedom.'" In this close contrast then of realities and figures, it is plainly required to look for some corresponding reality to the "sprinklings," and "ablutions" of the law, which St. Paul says Christians *had* received; and this reality plainly had an outward part, since he says, their "bodies had been washed with pure water," and an inward, in that their "hearts had been sprinkled from an evil conscience." This "sprinkling" also, and "washing," had taken place in time past, although their effects endured; they "had been washed," "had been sprinkled<sup>1</sup>." Holy Baptism could then hardly be more plainly pointed out, as the reality corresponding to these temporary figures, as giving us access to our Holy of Holies, into which nothing profane or defiled may enter: and the relation between the law and the Gospel is thus preserved, in that the law by its "divers washings," continually shadowed forth the purity necessary for the worshipper of the Holy God; the Gospel gives it; and as the One Sacrifice was portrayed in the many sacrifices, "which could never make the comers thereunto perfect;" so was the one application of that Sacrifice through "the one Baptism for the remission of sins," by the many baptisms or washings, which taught the Jew to long earnestly to be "washed thoroughly from his wickedness, and cleansed from his sins." It might seem also that the two modes of administering Baptism, sprinkling and immersion, were here authorized. The letter also of Scripture is, in this way, carefully regarded, no other exposition accounting for the mention of the washing of the body at all<sup>2</sup>, or for St. Paul's referring to a past washing. Were inward

<sup>1</sup> Neglecting this, and supposing St. Paul to speak of the *present* time, Ribera argues that Baptism could not be meant, "because the Hebrew Christians had been *already* baptized," and so he admits that, had his view been true, the present would have been used, and that the past, which is used, would apply to Baptism.

<sup>2</sup> "I agree not with those who, confessing that the Apostle alludes to water of expiation or purification, understand a mystical or spiritual water" [an expression of Zuingli, see note P. ad loc.] "of which David says, 'thou shalt wash me, and I shall be whiter than snow.' But these acute persons do not see



purification, without the intervention of any outward means, alone intended, the mention of the body at all is unaccounted for<sup>1</sup>. Accordingly Christian Antiquity<sup>2</sup> saw undoubtingly that St. Paul did here speak of our Baptism. “ They,” paraphrases St. Chrysostom, “ were sprinkled as to the body, we as to the conscience ; “ so that now also we may be sprinkled, but by the very Virtue “ and Power itself ; ‘ and having had our bodies washed with “ pure water ;’ he here speaks of the bath, *which is a cleanser “ not [as among the Jews] of bodies but of the soul.*” He hath “ placed these things again as parallels,” says Theodoret, “ for “ they used ‘ sprinklings,’ in the law also, and washed the body “ continually. But they who live after the new covenant, are “ purified as to the soul by all-holy Baptism, and make the conscience free from its former stains. He calls Divine Bap-

“ that David does not even name the body ; but Paul speaks not only of an evil “ conscience, but also of the body, to which that mystical [metaphorical] water “ does not belong ; and the Apostle’s words, ‘ The heart sprinkled from an evil “ conscience,’ sufficiently explain the *power* of that spiritual and mystical “ water, and so, when he adds, ‘ *and* having had the body washed with pure “ water,’ he indicates something else, or rather explains what he had said, as “ though indicating, that the spiritual water, whereby the conscience is sprinkled, “ is united with corporeal water, wherewith the body is sprinkled, as is the “ case in Baptism.”—Justinian, *ad loc.*—The section Heb. x. 16—18, and 19 —24. is a Baptismal Lesson in the Jerusalem Liturgy. (Ass. ii. 228, 9.)

<sup>1</sup> Piscator, accordingly, in paraphrasing the passage, omits all mention of this clause, “ As they who of old were about to approach to the outward [?] worship “ of GOD, washed the body with pure water, out of the laver placed for this “ end before the tabernacle, so, that the faithful may rightly approach to the “ spiritual worship of GOD, they must have their hearts washed by the Blood of “ CHRIST, i. e. that they may have remission of sins by His Blood.” (*Ad loc.*) But St. Paul says not, that Christians have had their souls washed as *the Jews* had *their* bodies, which this explanation would require, but that Christians might approach to their Holy of Holies, having had their bodies washed. Pareus admits the allusion to Baptism, but as “ a symbol ” only, i. e. when St. Paul speaks of our having realities, he says, we have the shadows.

<sup>2</sup> “ ‘ Pure water,’ the water of Baptism ; for of it, Chrysostom, Theodoret, “ Theophylact, Cæcumenius, Ambrose, explain this passage ; it ‘ so toucheth the “ body,’ as, in Augustine’s words, ‘ to wash the heart.’—There is then no reason to depart from the common sentiment of the Fathers.” Justinian, *ad loc.* Calvin admits “ most understand this of Baptism.” *Ad loc.*

"tism then 'sprinkling' and 'pure water,' but 'the confession of our hope' belief in the good things to come."

It was then, as having been hallowed by Baptism, (and that, as connected with the Incarnation of our LORD, "through the vail, "that is to say, His Flesh,") that St. Paul taught, that we might venture to draw near towards those heavens, where our ascended LORD now is, and which He had "opened to all believers." He had consecrated the way by entering thither first Himself, and we have access thither through the vail, or the participation of His Flesh; but the opening of the way did not at once enable us to follow: our nature was atoned for, our nature had been raised from the dead, had been sanctified, but not we ourselves; for us then it was further necessary that we should be individually made partakers of that cleansing, and this St. Paul says had been done for them; their hearts *had been* cleansed from an evil conscience, as their bodies cleansed by pure water. Baptism had joined them on to CHRIST, and made them partakers of His holiness, and fitted them to appear before Him. And thus cleansed, they were to remain clean ("with a true heart,") and draw near with faith in Him, looking upon Him their High Priest. It is characteristic that the antient interpretation, recognizing herein our LORD's Sacrament, taught men to look to their LORD and what He had done for them, the modern, which sees not the sacrament, to look to themselves<sup>1</sup>. "He of necessity added," says Theodoret<sup>2</sup>, "in full assurance of faith," since all are invisible, the Holy of Holies, and the Sacrifice, and the High Priest, and are contemplated by faith alone. The meaning then is this, since the things of grace have been shown to be far greater than those of the law, and heaven has been opened to us, and the way is comely, and our LORD CHRIST first trod it, let us draw near with a sincere affection, believing these things to be so, and casting all doubting out of the soul. For this he calls a full assurance." And after the passage already quoted<sup>3</sup>, "This he

<sup>1</sup> See Mr. Newman on Justification, Lect. 13. On preaching the Gospel; and Sermons, Vol. ii, Serm. 15. "Self-contemplation."

<sup>2</sup> Ad loc.

<sup>3</sup> P. 185.

“subjoins, ‘for faithful is He who promised.’ True is He, “Who gave the promise. *From the quality of the Person he shows the firmness of the promise.*” So the ancients; but the moderns<sup>1</sup>: “‘full assurance of faith,’ i. e. a filial confidence, and “*certain persuasion of the fatherly favour of God towards us.*” And this faith, or confidence, he explains by setting forth of its “producing cause, that *through faith* our hearts are sprinkled by “the blood of CHRIST, and so washed and cleansed from an evil “conscience, that we are no more *conscious to ourselves* of sins.” The ancient Church looked “with a full and sound<sup>2</sup> faith” careful to believe all which God had revealed, and to lose nothing of the objects of faith: the modern school looks to that which is unrevealed, “*a certain persuasion* of God’s fatherly favour to “us.”

iii. The chief doctrinal texts concerning Baptism have naturally been considered under the former heads: it remains to point out as to other places in Holy Scripture, in which there is mention of, or allusion to, this Sacrament, how much higher dignity is thereby ascribed, or implied to belong to it, or how much more essential an office it holds in God’s way of justifying man; or how much more large a place it occupies in His hints and notices of His mercies towards us, than most, who in these days most highly esteem of it, are probably accustomed to think. This shall be done by (1) reviewing some few texts in which Baptism seems to be *incidentally* mentioned; (2) the mode in which Scripture history speaks of it, when actually conferred upon individuals. (3) Indications of its dignity, arising from circumstances connected with our Blessed Saviour’s Person, or prophetic declarations or types of Baptism recognized by Scripture, by the ancient Church, or, as derived from it, by our own.

### iii. 1. *Incidental mention of Baptism.*

a) “Husbands, love your wives, as CHRIST also loved the Church, and gave “Himself for it; that He might sanctify it, having cleansed it with the washing “of water by the word, that He might present it to Himself a glorious Church, “not having spot, or wrinkle, or any such thing, but that it should be holy and “without blemish.”—Eph. v. 25—27.

<sup>1</sup> Piscator, ad loc.

<sup>2</sup> Chrys, ad loc.



This text is many ways very remarkable. It occurs in the practical portion of the Epistle, where St. Paul is giving plain precepts, as it would seem, on the duties of wives and husbands, children and parents, servants and masters ; and to these, in the corresponding part of the Epistle to the Colossians, he confines himself ; to the Ephesians,—as being a Church, it appears, in the most spiritual state of any to whom he wrote,—he gives hints of mysteries, which cannot be exhausted<sup>1</sup>, bearing upon, and deepening the character of one of those duties ; with which again he binds up the Sacrament of Baptism. And as it is consequently a melancholy mark of our times, that a portion of “the world” has already begun to shrink from this comparison between the relations of marriage, and those of CHRIST to His Church, so it is, undoubtedly, not unconnected with it, but a part of the same state of feeling, which depreciates Baptism, thus connected by St. Paul with it. And in the one case, we can feel that it is a degradation of our moral and religious tone, which makes men thus start at having a relation, about which their notions are so earthly, and irreverent, and common-place, brought into close connection with the very Person of our own LORD, as the GOD and SAVIOUR of the Church. They start from it rightly, and by a moral instinct ; only, would that instead of lowering the teaching

<sup>1</sup> “ Because all mysteries are not equal, but one greater, another less, therefore he now saith, ‘ this is a great mystery ; ’ at the same time it is expressive of his humility that he subjoins, ‘ but I speak it of CHRIST and the Church.” Gregory of Nazianzum, a man very eloquent, and especially learned in the Scriptures, in treating of this place with me, used to say, ‘ See how great the mystery of this section, that the Apostle interpreting it with reference to CHRIST and the Church, does not say that he had expressed himself, as the dignity of the citation called for ; but in a manner said, ‘ I know that this place is full of unspeakable mysteries, and requires a Divine mind to interpret it ; but I, according to the finiteness of my perception, think it is to be understood of CHRIST and the Church ; not that any thing is greater than CHRIST and the Church, but that all which is said of Adam and Eve can, with difficulty only, be interpreted of CHRIST and the Church.” Jer. ad Eph. v. 32. “ But let us, following the Apostolic authority, who professed that it was a great mystery, but that he understood it of CHRIST and the Church, leave this place, as it is, untouched.”—Hil. in Matt. c. 19. § 2.

of Holy Scripture to their own standard, or in any other way "hating the light," men would but once lay to heart, how different should be the whole tone, wherewith marriage should be spoken of, thought of, encompassed, realized, lived in, if it is in any way to furnish a type of the relation of CHRIST to His Church. How should it be a type of that relation, when all our language concerning it is unspiritual, hovers around this earth and the things and forms of earth, and what would fain speak of it in the purest and most elevated way, is, strictly speaking, the language of idolatry? But since this is so as to "the mystery," is it likely to be otherwise as to "the Sacrament?" when men are profane about the less, are they likely to be able to appreciate the greater; if they understand not earthly things, and their relation to heavenly, how should they understand the heavenly things themselves? Man cannot be, thus, two distinct selves; he cannot be at one time, and on one subject, carnal, and upon another, spiritual: at one while "of this world," at another, "not of this world;" at one while, with "the beasts that perish," at another, in "the third heaven;" at one while, speaking "idle words," and then hoping to "hear unspeakable words, which it is not lawful for a man to utter;" ordinarily, common-place, and then, at will, exalted and spiritual; or else it will be a fictitious and perverted elevation, like his who would "set his throne among the stars, and would be like the Most High;" an elevation produced by the inflation of human vanity, not the lifting up of the spirit, upborne by the SPIRIT of GOD. Man's tone of mind upon each several subject is the result of that with which he has approached or engaged in every other. Not only in confirmed cases, as of a buffoon or a jester, who cannot, when he would, be serious, but in each shade, between the common-place product of a self-indulgent age, and him who, for and with His LORD, "died daily," is that saying verified, "the natural man receiveth not the things of the SPIRIT of GOD, neither *can* he perceive them, because they are spiritually discerned." All see and receive in their several degrees; "the pure in heart shall see God;" and in proportion to the purity of each, shall each see more of that which none can see fully, but He who seeth infinitely, God Himself,

within Himself, FATHER, SON, and HOLY GHOST. It is not then incidental, or lightly to be passed over, that this age, at best, shrinks from Scripture language as to these outskirts, so to say, of the real Divine Sacraments, which the ancient Church, following the Apostle, called "mysteries"<sup>1</sup>. An age, which finds no mystery, and nothing Divine, in that which Scripture has declared to be so, and has shown to bear the image of our LORD, must by a moral necessity find nothing but "carnal ordinances" in life-giving Sacraments.

Further, as elsewhere, in addressing a Church as composed of individuals, the Apostle uniformly spoke to them, in terms the most unlimited, as having been universally made partakers of the benefits conferred through Baptism, so here, where he delivers the doctrine generally, he speaks of those benefits as bestowed upon the Church, and through and in her derived to her several mem-

<sup>1</sup> The title "mystery" in this place is generally referred by the Fathers to the words of Genesis immediately preceding, "Therefore a man shall leave his father and mother, and cleave unto his wife, and they two shall be one flesh;" and St. Augustine (in Joh. Tract. 9. § 10) expressly says, that St. Paul added these words, "but I say it as to CHRIST and His Church," to show that the "mystery" was not exhausted in human marriage; rather that the words had a greater depth of mysterious meaning, which he applied to CHRIST and His Church. (See S. Greg. of Naz. above, p. 188, note.) So then the words belong to human marriage as a type; but as to the antitype they designate that which marriage also designates, the relation of CHRIST to His Church. Marriage then is a mystery, as shadowing out that Union, and having been, in the first instance, a hidden prophecy of it, and now being an image and reflection of it. Theophylact concisely expresses the sense of the Fathers. "The blessed Moses mysteriously conveyed a great and wondrous thing; for in truth it is a mystery that one should leave those who begat him, who endured hardship for him, who did him good, and cleave to one whom he had never seen, nor had been a benefactress. Truly a great mystery; meanwhile 'by me this is referred,' he says, 'to CHRIST,' as having been spoken prophetically of Him. For He also left His Father, not by any local removal, but by condescending to take flesh, and He came to the bride, before wholly ignorant of Him, and became One Spirit with her. For he that 'cleaveth unto the LORD is one Spirit.' How then is marriage blamed, when Paul sets it forth as a pattern of the 'mystery of CHRIST, and calls it a mystery." Marriage is a mystery as portraying the union of the Church with CHRIST; is not a sacrament, as not conveying it.



bers. It is "the Church" which our LORD "loved;" the Church, for which "He gave Himself;" the Church which He "cleansed, by the washing of the water by the word," that He might afterwards "sanctify her" and so "present her to Himself holy and without blemish;" the Church which He "feedeth" and cherisheth," while yet a wayfarer here, "giving her" (as the ancient Church here saw the allusion of her privileges) "giving" her His own Body and Blood<sup>1</sup>. And yet he so speaks of the whole Church, that it has been doubted whether he be speaking of her purity in her militant, and not rather in her triumphant, state<sup>2</sup>; but at all events, to whatever period belongs that ulterior purity, he speaks of her, as *having been* wholly cleansed, "*having* cleansed her, *that He might* sanctify her," (ἀγιάσῃ, καθαρίσας). The end of the cleansing was, that she might abide sanctified, spotless, unblemished; but He had, (it is spoken of as an actual past fact,) wholly cleansed her once, and, accordingly, in all her members. And thus we have the two doctrines combined, first, that it is through the Church that individuals have their cleansing<sup>3</sup>; secondly, that they were all cleansed once, because she was wholly cleansed.

<sup>1</sup> Theodoret ad loc. so Chrys. ad loc. "How are we of His Flesh? ye know as many of you as partake of the mysteries;" and Jerome ad loc. "cœlesti sagnans pane et CHRISTI sanguine irrigans."

<sup>2</sup> Justinian quotes St. Jerome on Jerem. xxxi. end; Augustine de perf. just. c. 15. [and so elsewhere] as interpreting the words of the Church triumphant; the Apost. Const. 2. 61., Chrysost. ad loc., Jerome (?), and the 6th Council of Toledo, as understanding the Church Militant; and so apparently Theodoret, to judge from his words, "and to remove her *old decayed state* (τὸ παλαιὸν αὐτῆς ἀποξύσαι γῆρας) which are especially used of Baptism."

<sup>3</sup> "If regeneration is in the washing, i. e. in Baptism, how can heresy, not being the bride of CHRIST, bear children to GOD through CHRIST? For it is the Church alone, which, conjoined and united to CHRIST, spiritually bears sons, the same Apostle again saying, 'CHRIST loved the Church, and gave Himself for her, that He might sanctify her, cleansing her with the washing of water.' If she then be the beloved and the bride, which alone is sanctified by CHRIST, and alone is cleansed by His washing, it is manifest that heresy, which is not the bride of CHRIST, can neither be cleansed nor sanctified by His washing, nor can bear sons to GOD."—Cyprian, Ep. 74. p. 140. ed. St. Maur. comp. Ep. 76. p. 152.

Again, this washing is absolutely essential to her cleansing, and so on to her sanctification, her spotlessness, her being presented to Him by Himself in glory. Such is the order of His dealings ; He lays the "washing with water," as the foundation of all His other goodness, does not pass by His own institutions, does not anticipate sanctification, and annex Baptism as an outward seal of what He had before given, but on the contrary, bestows Baptism as the earnest of the future continued sanctification, "*He had cleansed her with the washing of water, that He might sanctify her.*"

Then also, Baptism, it appears, is not the work of the human agent, through whom it is conferred, as men now speak of it, as though it were a human rite, because, outwardly on the body, administered by man. In one sense, indeed, the Apostles, or their successors, baptize, because He gave them the commission to "baptize all nations ;" but then also He Who promised, "Lo, I am with you always, even to the end of the world," accompanies their act, and is, in reality and truth, the only Baptiser. It is His Baptism, not their's ; they baptize as the servants, He, as the LORD ; they with water, He "with the HOLY GHOST, and with fire ;" they touch the body, He applies it to the soul ; they visibly, He invisibly ; they in obedience to Him, He accepts the obedience of His Church, and "cleanseth" each new member, which she presents unto Him, "with the washing of water by the word." "It is He who cleanseth." And this amid the imperfections of His ministers is our comfort, that our Baptism, though "by man," is not "of man ;" that to whomsoever He may have committed the ministry of His Sacrament, Himself retaineth and sendeth forth its Power. "Baptism," says St. Augustine <sup>1</sup> often in the Donatist controversy, "Baptism, in the Name of the FATHER and the SON, and the HOLY SPIRIT, hath CHRIST for its Author, not any man ; and CHRIST is the Truth, not any man." "Upon <sup>2</sup> Whom thou seest the SPIRIT descending like a dove, and abiding upon Him, He it is Who baptizeth 'with the HOLY GHOST.' He saith not 'He is the LORD ;' He saith not, 'He is the CHRIST ;' He saith not, 'He is God ;' He

<sup>1</sup> C. litt. Petil. L. 2. § 57.

<sup>2</sup> In Joh. Ev. Tract. 5. § 9.

“saith not, ‘He is JESUS;’ He saith not, ‘it is He Who was  
 “born of the Virgin Mary, after thee, and before thee;’ He  
 “saith not this, for this John already knew. But what knew he  
 “not? That the LORD Himself would hold and retain so wholly  
 “the power of Baptism, (whether present on earth, or in Body  
 “absent in heaven, and present in Majesty,) that Paul should not  
 “say, ‘my Baptism,’ nor Peter, ‘my Baptism.’ See then, ob-  
 “serve the words of the Apostles. No one of them has said,  
 “‘my Baptism.’ Although they had all one Gospel, yet you  
 “find that they said, ‘my Gospel;’ but that they said ‘my Bap-  
 “tism,’ you find not.” “So then<sup>1</sup>, we find it said by the Apos-  
 “tles, as well ‘my glory,’ (though indeed ‘in the LORD,’) and ‘my  
 “ministry,’ and ‘my skill,’ and ‘my Gospel<sup>2</sup>,’ (although indeed  
 “imparted and given by the LORD;) but ‘my Baptism,’ none of  
 “them hath ever said. For the ‘glory’ of all is not equal, nor  
 “do all ‘minister’ equally, nor are all gifted with equal ‘skill,’  
 “and, in ‘preaching the Gospel,’ one worketh better than an-  
 “other, and so one may be said to be better taught than another  
 “in the saving doctrine itself: but one cannot be said to be more  
 “baptized than another, whether he be baptized by a greater or  
 “by a less.” “The Baptism<sup>3</sup>, which Peter gave, was not Peter’s  
 “but CHRIST’s; and that which Paul gave, was not Paul’s but  
 “CHRIST’s; and that which they gave, who in the Apostles’ time  
 “announced CHRIST not purely, but out of envy, was not their’s  
 “but CHRIST’s; and that which they gave, who in Cyprian’s time,  
 “seized on lands by fraud, increased their gains by manifold usu-  
 “ries, was not their’s but CHRIST’s. And because it was CHRIST’s,  
 “therefore, though given through persons unequal, yet it equally  
 “profited those to whom it was given.” “Let<sup>4</sup> not any one be  
 “alarmed that they [the Donatists] are wont to say, that then is  
 “it the true Baptism of CHRIST, when given by a righteous man,  
 “whereas the whole world holds that most evident and Evan-  
 “gelic truth, in that John says, ‘He who sent me to baptize with

<sup>1</sup> De Bapt. c. Donatist. L. 5. c. 14.

<sup>2</sup> 1 Thess. ii. 20. Rom. xi. 13. Eph. iii. 4. 2 Tim. ii. 8.

<sup>3</sup> Ep. 93. ad Vincent. Donat. § 47.

<sup>4</sup> Ep. 89. [al. 167.] ad Festum, § 5.



“ water, said unto me, Upon Whom thou seest the SPIRIT descending—He it is Who baptizeth with the HOLY GHOST.’ Whence “ the Church, freed from all anxiety, placeth not her hope in “ man, lest she should fall into that sentence, ‘ Cursed is every “ one who putteth his hope in man,’ but putteth her hope in “ CHRIST, Who in such wise, ‘ took the form of a servant,’ as not “ to lose ‘ the Form of God,’ of Whom it is said, ‘ He it is “ Who baptizeth.’ ” “ Since <sup>1</sup>, then, John had received a baptism, “ properly entitled ‘ the Baptism of John,’ but the LORD JESUS “ CHRIST would not give His baptism to another,—not that no one “ was to baptize with the Baptism of the LORD, but that it should “ always be the LORD Himself Who baptized,—it was so, that the “ LORD baptized through ministers, [‘ Howbeit JESUS Himself “ baptized not, but His disciples,’] i. e. *that those whom the mi- “ nisters of the LORD should afterwards baptize, the LORD should “ baptize, not they.* For it is one thing to baptize, as a minister, “ another to baptize with power. For the Baptism takes its “ nature from him, in whose power it is given, not from him, “ through whose ministry. ‘ The Baptism of John,’ was such as “ John; a righteous baptism as of one righteous, yet a man; but “ of such a man as had received of the LORD that grace, and so “ great grace, as to be held worthy to go before the Judge, and “ point to Him, and fulfil the words of that prophecy, ‘ the voice “ of one crying in the wilderness, Prepare the way of the LORD.’ “ But the Baptism of the LORD is such as the LORD: therefore “ the Baptism of the LORD is Divine, because the LORD is GOD. “ The LORD JESUS CHRIST could, had He so pleased, have given “ the ‘ power’ to any of His servants, to confer Baptism, as it were, “ in His stead, and transfer from Himself the power of baptizing, “ and deposit it with His servant, and give to the Baptism so “ transferred to His servant the same efficacy, as had the Bap- “ tism given by the LORD. This He therefore would not do, “ that the hope of the baptized might rest in Him, by Whom “ they acknowledged themselves to be baptized. He would not “ have the servant put his hope in a servant.” And with refer-  
ence to our passage <sup>2</sup>, “ That baptism alone, which John gave,

<sup>1</sup> In Joh. Tract. v. § 6, 7.<sup>2</sup> C. litt. Petil. L. 3. § 68.

“ was called the baptism of John. That great man received this  
 “ as the chief office of his dispensation, that the precursory sacra-  
 “ ment of the bath should be called his also, by whom it was admi-  
 “ nistered ; but the Baptism in which the disciples ministered,  
 “ was never said to be any of their’s, that it might be understood  
 “ to be His, of Whom it is said, ‘ CHRIST loved the Church, and  
 “ gave Himself for it, that He might sanctify it, cleansing it with  
 “ the washing of water in the word.’ ” Thus much may the  
 rather be said, because the Donatist heresy (being, like all  
 others, a corrupt tendency of our nature) re-appears in differ-  
 ent forms, its peculiar feature being to look to the servant, and  
 not to the LORD ; to man’s comparative or reputed sanctity, not  
 to His Sanctifying Presence ; to things visible, not to those invi-  
 sible. It is one and the same, whether it make valid Baptism,  
 according to the error directly condemned by our Church <sup>1</sup>, to  
 depend on the sanctity of the administering Priest, supposing  
 the grace of our LORD’s Sacraments to depend upon the charac-  
 ter of the channel <sup>2</sup> through which it is conducted, and vainly

<sup>1</sup> “ Neither is the effect of CHRIST’s *ordinance* taken away by their wicked-  
 “ ness [that of evil Ministers], nor the grace of God’s *gifts* diminished from  
 “ such as, by faith and rightly do receive the Sacraments ministered unto them ;  
 “ which be effectual, *because of* CHRIST’s *institution* and promise, although they  
 “ be ministered by evil men.”—Art. XXVI.

<sup>2</sup> “ A proud minister is accounted like Satan ; but the gift of CHRIST, which  
 “ flows through him, is not defiled. That which passes through him, is pure ;  
 “ it comes fresh to the fertile earth ; be it that he is of stone, he cannot, through  
 “ that stream, bear fruit. Through the pipe of stone the water passes to the  
 “ ridges ; in the stone pipe it produceth not, yet the garden bringeth much  
 “ fruit. For the spiritual Virtue of the Sacrament is like light ; it is both  
 “ received pure by those to be enlightened, and although it pass through the  
 “ unclean is not defiled.” Aug. in Joh. Tr. 5. § 15. “ The Baptism of CHRIST,  
 “ consecrated by the words of the Gospel, is holy even in and through adulterers,  
 “ since its holiness cannot be defiled, although they are unchaste and unclean,  
 “ and the power of God accompanieth His Sacrament, either to the salvation of  
 “ those who use it aright, or their destruction who use it amiss. Doth then the  
 “ light of the sun, or even of a lantern, contract no defilement, when diffused  
 “ through marshy places, and is the Baptism of CHRIST defiled by the guilt of  
 “ any ? ” De Bapt. c. Donat. 3. c. 10. “ As if what a faithless husbandman  
 “ planted, for his faithlessness did not put forth its vital powers, and the fruitful-  
 “ ness of the earth and genialness of the heaven did not receive such efficacy from

purposing to guard its purity, and raise its greatness through the personal qualities of sinful man ; or whether looking to it as administered by sinful man, it depreciate the Sacrament, which He has retained in His own keeping. In either case, it looks to man, and " in its heart departeth from the LORD ;" in either, it creeps among things of sense, instead of seeing Him who is invisible, the Lord of the Church, " Who loved her, and gave Himself for her, that having cleansed, He might sanctify her."

Further, Baptism is the communication of our LORD'S Passion, and the proof of His love to the Church. " He loved her, and " gave Himself for her, that He might sanctify her, having cleansed " her by the washing of water." " He gave Himself for her," but this was yet something external to her ; He died for all mankind ; yet are not all partakers of that Precious Death ; but beyond this, " He cleansed her, that He might sanctify her." He applied to her the merits of His Passion, made them her own, through the washing of water He cleansed her with His own Blood, washed away every defilement, each spot and wrinkle, became the SAVIOUR of the body, that she might be subject to Him here in holiness and spotlessness, and reign with Him in glory. And so, in more faithful times, they felt that Baptism was

" GOD, that they need only the labourer to plant and water, unconcerned with " what end he doth it, whether he faithfully love the LORD of the field or seek " his own, not his Master's gain." C. Cresc. L. 3. c. 8. " Through the ear " are the grains carried to be cleansed on the floor, and though the chaff be use- " less, yet doth it benefit the wheat ; so the failings of the ministers injure not " CHRIST'S faithful ones, so that the Sacraments, by them administered, should " become inefficacious." Aug. Ep. ad Hieron. and St. Gregory of Nazianzum, in answer to those who *practically* preferred one minister to another ; " Be " there two seals, one of gold, the other iron, but each engraved with the same " royal image, and be they stamped upon wax, what will the one seal differ from " the other ? Nothing. Skilful if thou art, recognise the material in the wax ! " Tell me which is the impress of the iron, which of the gold, and how it is one. " For the difference is in the material, not in the mould. So be baptized by " whosoever it may be. Whether in life one excel, still the power of the Bap- " tism is the same, and any will equally perfect you, if himself be cast in the " same Faith" [against Arian Baptism]. Orat. 40. de S. Bapt. § 26. The above references are brought together by Vossius de Bapt. Disp. 9. Thes. 13.



identified with His Passion, having its own efficacy from It, and communicating Its Virtue to us. "In like sort," says Bp. Jewel, "S. Chrysostome writeth<sup>1</sup> of the Sacrament of Baptism, " ' St. Paul showeth that the Blood and the water are one. " ' For CHRIST's Baptism is CHRIST's Passion also ; " or, as he says again<sup>2</sup>, " What the cross and grave was to CHRIST, that has " Baptism been made to us." " The sacrifice of our LORD's " Passion every man then offers for himself, when he is dedicated " in the faith of His Passion, says St. Augustine<sup>3</sup> : and again, " The sacrifice of the LORD is then in a manner offered for each, " when by being baptized he is sealed in His Name ; " and again<sup>4</sup>, " No man may in any wise doubt, that each of the faithful then " becomes a partaker of the Body and Blood of the LORD, when " in Baptism he is made a member of CHRIST." " We<sup>5</sup> are " washed in the passion of the LORD," says Tertullian. " In " Baptism," again says St. Chrysostome<sup>6</sup>, " we are incorporate " into CHRIST, and made flesh of his flesh, and bone of His " bone." The body of the regenerated (i. e. by Baptism) becomes " the flesh of the crucified," saith St. Leo<sup>7</sup> ; and again<sup>8</sup>, " Thou " art bedewed with the Blood of CHRIST when thou art baptized " into His death." " Let us be washed in his Blood," saith St. Bernard<sup>9</sup>. " By these few it may appeare," says Bishop Jewel<sup>10</sup>, " that CHRIST is present at the Sacrament of Baptisme, even as He " is present at the Holy Supper : unless ye will say, we may bee " made flesh of CHRIST's flesh, and bee washt in His Blood, and " bee partakers of Him, and have him ' present,' without His " ' presence.' Therefore Chrysostome, when he had spoken vehemently of the Sacrament of the Supper, hee concludeth thus, " Even so is it also in Baptisme."

<sup>1</sup> Ep. ad Hebr. Hom. 16. quoted by Bp. Jewel, Replie to Harding, p. 285.

<sup>2</sup> Ib. 287.

<sup>3</sup> Expos. Inchoat. ad Romanos, ib. p. 422.

<sup>4</sup> Serm. ad Infant. ib. p. 21. 239. 292. 449.

<sup>5</sup> De Baptismo, ib. p. 287.

<sup>6</sup> In Ep. ad Ephes. ib. 292.

<sup>7</sup> De passione Domini, S. 4. ap. Jewel, Defence of Apologie, p. 221.

<sup>8</sup> In Serm. de 4ta feria, c. 1. ib. p. 20.

<sup>9</sup> Bern. Super Missus est Hom. 3. ib.

<sup>10</sup> L. c.

And so, we may see why St. Paul, in this place, speaks in two words only, of CHRIST's precious Blood-shedding, or rather of His whole Life and Death for the Church, and then dwells on the value of the gift of Baptism, and of the sanctification of the Church thereby conveyed. He does so, because it is Baptism which makes that precious Blood-shedding our's.

Lastly, it may be observed that St. Paul mentions no other instrument but Baptism ; for in that he says, " with the washing of " water *by the word*," he means (as appears both by the force of the term, and the authority of the antient Church <sup>1</sup>) the Divine word which renders the element of water efficacious to our regeneration, our Blessed SAVIOUR's " word" of Consecration. " By " what word ? In the name of the FATHER, and of the SON, " and of the HOLY GHOST," says St. Chrysostom ; and so Theodoret, " That saying, ' having cleansed in the washing of water " by the word,' stands for, ' In the name of the FATHER, and of " the SON, and of the HOLY GHOST.' " The original word, moreover, here employed (*ῥήμα*) is used of the " command " of God, or of His " promise <sup>3</sup>," or of a specific revelation, " the " word of the LORD came to <sup>4</sup>," but not in the sense, which would be required by the modern interpretation <sup>5</sup>, of revelation, written or unwritten, not of the word preached or written. For this there is used the plural *ῥήματα* <sup>6</sup>, or *λόγος* : and so, as elsewhere, the observation of the peculiarity of Scripture language, and the authority of the ancient Church, coincide in their results. -

And thus in a passage, which modern habits pass over so slightly, there are contained, it appears, the doctrines that

<sup>1</sup> See Note (F) at the end.

<sup>2</sup> Matt. iv. 4. Heb. i. 3 ; xi. 3. Rom. x. 8. (from the LXX.)

<sup>3</sup> Heb. vi. 5. 1 Pet. i. 25.

<sup>4</sup> 1 Pet. iii. 2.

<sup>5</sup> " *The instrument, by which this grace is conveyed to the soul, is the word " of God. The word, both written and preached, is that whereby we are be- " gotten of Him.*" Mr. Simeon ad loc. The words "*the instrument*," have the more force, since Mr. S. had just spoken of the baptismal washing, as an external sign only.

<sup>6</sup> John v. 47 ; vi. 63. 68 ; viii. 20. 47, &c.

CHRIST's special love to the Church is manifested in His two Sacraments; that Baptism is essential to her sanctification; that it is an abiding blessing to her, preparing her, through her state militant, for eternal glory, and for His Presence and complete Union with Him; that it is through, and in her, that individuals partake of these blessings; that it is He, not man, who baptizeth; that Baptism is the communication of His Passion.

And this concentration of doctrine in this place is the more remarkable, inasmuch as the Apostle draws no inference whatever from this description which he gives of the purity of the Church, but simply concludes as he began, "so ought men to love their wives as their own bodies,—even as the LORD the Church." The only point of comparison which he insists on, is the fostering love of CHRIST, which the husband was, in his relation, to imitate: and therefore, since St. Paul thus singled out and dwelt upon the gift of Baptism, he must have had most exalted notions of that Sacrament, as a proof of the love of the SAVIOUR of the Church, "in nourishing and cherishing it." For neither does man launch out into such a fervid description as this, without strong emotions as to the value and excellency of what he so describes. And so one may say, that the HOLY SPIRIT, in filling the Apostle's mind with such high notions of the continual love and Providence of CHRIST for His Church, as manifested in the efficacy which He gave to the water of Baptism to sanctify and cleanse it, and in causing him to dwell in such glowing terms on the purity thereby to be effected, must have intended to work a corresponding love in us, and to correct the cold and unloving sophisms of sense and reason about the power of our LORD's institution. And yet I would confidently appeal to a large number of persons in the present day, whether, often as they have dwelt upon this animating description of the sanctification and spotlessness of CHRIST's Church, they have not (with a tacit feeling of not entering into them) passed by, almost unnoticed, the words "with the washing of water," to which, however, the Apostle throughout refers in his subsequent picture of the Church's unblemishedness? And if so, is it not time that we seek



to correct this variance between the Apostle's feelings and our own<sup>1</sup>?

iii. 1. β. "There is one body, and one Spirit, even as ye were called in one hope " of your calling, One LORD, one Faith, one Baptism, One GOD and FATHER of " all, Who is above all, and through all, and in you all."—Eph. iv. 4.<sup>2</sup>

Such are the grounds upon which St. Paul exhorts to Christian unity. Christians were to abide at one, because they had been made one. "One Body," the Church, vivified by "One SPIRIT," though manifesting Himself in divers ways; "one hope in which " they had been called," of life everlasting, in the Holy Presence and fruition of GOD; "one LORD;" "one Faith" in Him; "one " Baptism" into Him, and so into "GOD<sup>3</sup> the FATHER, Who is

<sup>1</sup> It is painful to see Calvin's continual anxiety lest too much should be attributed to the Sacrament, even while he rightly vindicates it. "It is as if " he said that a pledge of that sanctification was given in Baptism. Although " we need a sound exposition here, lest men make themselves an idol out of the " Sacrament (as often happens), through a perverse superstition, &c." and so on; and yet even he had to speak against others, who "*toiled* (sudant) in " paring down and weakening this panegyric upon Baptism, lest too much " should be assigned to the symbol, if it were called the bath of the soul." Ad loc. Of such is Vorst, who even denies that the passage has any reference to the Sacrament of Baptism at all. "It is to be observed, moreover, that they " grievously err, who suppose that in this place the power of sanctifying, and " washing away sins, is ascribed in this place to the outward baptism with " water; nay who build upon it the doctrine of the '*opus operatum*;' whereas " in truth not that outward baptism, but the inward and spiritual washing of the " soul, (whereof that is only the sign and seal,) is here spoken of." Ad loc. This is followed by more recent writers, e. g. Mr. Simeon, ad loc. "The wash- " ing of water in baptism was only the external sign of that spiritual grace which " it is the delight of His soul to bestow."

<sup>2</sup> The section Eph. iv. 1—6. is a Baptismal Lesson in the Maronite Liturgy, by James of Sarug. (Ass. ii. 312.)

<sup>3</sup> "Quidam" ap. Hieron. ad loc. His own interpretation differs only, in that he says, "per omnes Filius, quia cuncta transcurrit vaditque per omnia," and in the last more concisely "in omnibus Spiritus Sanctus, quia nihil absque ipso est." St. Athanasius in the same way, "The Trinity is holy and perfect, equal within " Itself, indivisible in Nature, Its operation One. For the FATHER doth all " things through the WORD in the HOLY SPIRIT; and thus the Unity of the " Holy Trinity is preserved. And thus One GOD is preached in the Church, " Which is 'above all, and through all, and in all;' 'above all,' as the FATHER,

“ ‘above all,’ the Author of all; GOD the SON, Who is ‘through all,’ as having been by Him created; GOD the HOLY GHOST, ‘Who is ‘in all,’ for He is given to believers, and we are the temple of the HOLY GHOST, and the FATHER and the SON dwell in us.” Well might St. Chrysostome say<sup>1</sup>, “When the Blessed Paul exhorts to some greater effort, being very understanding and spiritual, he founds his exhortation on things in heaven, having learnt this from the LORD.” But to this end, he appeals to the gifts, the high heavenly gifts which they had all received; “He<sup>2</sup> seeketh of us no ordinary charity, but one which should glue and join us indissolubly to each other, and have the same unitedness as of limb with limb,” and “ye<sup>2</sup> were called in one hope of your calling, i. e. GOD hath called you to the same things, He hath not given to one more than to another; freely hath He bestowed on all, immortality—on all, eternal life—on all, undying glory—on all, brotherhood—on all, inheritance. He became the common hope of all, co-raised all, and seated them with Himself.” These He hath bestowed upon all; other gifts had been given “according to the measure of the gift of CHRIST,” but continues St. Chrysostome, “The very head and chief things are common to all, Baptism, to be saved by Faith, to have GOD for our FATHER, all to partake of the same SPIRIT.” As has been well said, “all are things inward, belonging to the Church and to its several members.” Our “one regeneration and engrafting into CHRIST,” may well occupy its place among our most glorious privileges, for it is the basis of all the rest; the earnest of the SPIRIT, the ground of our hope, the gift or confirmation of our faith, the union with CHRIST, and thereby with His FATHER and our FATHER, how should it not be a thing most inward? and how should we be ashamed, if we think only of the outward symbol under which it is made visible to us, as separate from its inward grace; and of that which St. Paul places among GOD’s chief gifts, yea, with His gift of His SON our LORD, and His HOLY SPIRIT, make but a lifeless carcass, without a soul!

It may yet be remarked, how sound faith and Baptism are thus

“and Origin, and Fountain; ‘through all,’ through the Word; ‘in all,’ in the HOLY GHOST.” Ep. ad Serapion. c. 28. p. 676, 7. ed. Ben.

<sup>1</sup> Hom. x. in Eph. iv. init.

<sup>2</sup> Hom. xi. init.

again blended together, as before in the holy words of Baptism <sup>1</sup>, Baptism being the depository, as it were, and guardian and perpetuator of sound faith in the Church. For so, having named our one common hope, the Apostle goes on to speak of our One Source of hope, our "One LORD," and thence of the "One Faith," which was delivered to the saints, the "One Faith," as having One object of Faith; and thence of the "One Baptism," wherein this Faith was delivered to us, to be retained through life and death; and thence of the Holy Trinity in Unity, "One GOD and FATHER, Who is above all, and through all, and in all." It is not then as an outward form that Baptism is here named, but as "in power," sealing us, and sealing up our Faith in us, which in it was named upon us, and in which we were baptized, our Faith in the FATHER, the SON, and the HOLY GHOST. And so among the ancient fathers, St. Gregory of Nazianzum, after a full and sound confession of the Holy Trinity <sup>2</sup>, "whosoever this day  
 "threatens let him grant me to retain these words, and all beside  
 "take who will! The FATHER endureth not to be deprived of the  
 "SON, nor the SON of the HOLY GHOST; but He is deprived, if  
 "ever They were not, if They are creatures. For that which is  
 "created is not GOD. Nor can even I endure to be deprived of  
 "*that which perfected me.* 'One LORD, one Faith, one Baptism.'  
 "If this be made invalid, from whom shall I receive a  
 "second? What say ye, ye destructive-baptists, and anabaptists <sup>3</sup>?  
 "Can one be spiritual without the SPIRIT? or partaketh he of  
 "the SPIRIT, who honoureth not the SPIRIT? or honoureth he  
 "who is baptized into one created and a fellow-servant? Not  
 "so, not so. I will not belie Thee, Unoriginated FATHER; I  
 "will not belie Thee, Only-Begotten WORD; I will not belie Thee,

<sup>1</sup> See above, p. 74. sqq.

<sup>2</sup> Orat. 33. adv. Arian. c. 17. p. 614, 15. ed. Ben.

<sup>3</sup> The Eunomians who re-baptized "in the Name of the FATHER uncreated, and the SON created, and the HOLY GHOST created by the created SON."—Epiph. ap. Bened. Even Pelagius, (who on many occasions evinces a studied anxiety to maintain his agreement with the Church as to the doctrine of the Holy Trinity and of Baptism,) connects the unity of Baptism with the unity of the Trinity, in Whom we are baptized, "because they who are baptized in the Name of the FATHER, and SON, and HOLY SPIRIT, are baptized in One Substance." (Ad 1 Cor. xii. 13.)



“ HOLY SPIRIT. I know Whom I have confessed, whom re-  
 “ nounced, with Whom been united. I endure not, having been  
 “ taught the words of the faithful, to learn infidel; to have  
 “ confessed the truth, and follow after falsehood; to go down  
 “ [into the water] to be perfected, and return more imperfect; to  
 “ be baptized as for life, and be stifled in the water—Why make  
 “ me at once blessed and wretched, new-enlightened and unen-  
 “ lightened, Divine and Godless, that I may suffer shipwreck of  
 “ the hope of my re-formation?” And St. Athanasius<sup>1</sup>, in the  
 same way, so characteristic of the ancient Church, while he  
 blends the passage of St. Paul with our LORD’s commission to  
 baptize, connects the confession of the true Faith with the grace  
 and blessings of Baptism. “ For this cause the LORD Himself  
 “ united His own Name with the Name of the FATHER, to show  
 “ that the Holy Trinity consisted not of different Beings, i. e. of  
 “ a Creator and a creature, but that It is One Godhead. This,  
 “ Paul having learnt, *taught that the grace given therein was one*,  
 “ saying, ‘ One LORD, one Faith, one Baptism.’ As there is one  
 “ Baptism, so also one Faith. For whoso believeth in the FA-  
 “ THER, in the FATHER knoweth the SON, and the SPIRIT not out  
 “ of the SON. And, therefore, he believeth in the SON also, and  
 “ in the HOLY SPIRIT, inasmuch as the Godhead of the Trinity is  
 “ also One, being known from the One FATHER.” And so also  
 Hilary, in his solemn way, develops the connection of the men-  
 tion of “ One LORD, One Faith, One Baptism, One GOD and FA-  
 “ THER of all<sup>2</sup>.” “ The Apostle, manifoldly treating of the entire  
 “ and perfect mystery of the Evangelic Faith, among other pre-  
 “ cepts also of Divine knowledge, uttered this also to the Ephe-  
 “ sians, ‘ like also as ye were called in one hope of your calling,  
 “ One LORD, one Faith, one Baptism, One GOD and FATHER of  
 “ all, and through all, and in us all.’ For he did not leave us to  
 “ the uncertain and erratic search after an undefined doctrine, nor  
 “ abandoned the human intellect to uncertain opinions, but closed  
 “ up the liberty of the understanding and will by opposed bars,  
 “ not allowing us to be wise, except to that which he had  
 “ preached; the definite settling of an immutable Faith not per-

<sup>1</sup> Ep. 3. ad Serapion. c. 6. p. 695. ed. Ben,

<sup>2</sup> De Trin. L. xi. c. 1, 2.

"mitting belief to wander to and fro. Preaching, therefore, to us  
 "One LORD, he mentions one Faith; then mentioning one Faith  
 "in One LORD, he points out also one Baptism, that since there  
 "was one Faith in One LORD, there might be also one Baptism  
 "in the Faith, which being in One LORD was one. And because  
 "every Sacrament, whether of Baptism or Faith, as it is in 'One  
 "LORD,' so also is in 'One GOD,' he closes up the consummation  
 "of our hope by the profession of One GOD, that there was one  
 "Baptism and one faith, as in One LORD, so also in One GOD.  
 "Each then is one, not by Union, but by Personality, since it  
 "both Personally belongs to Each to be One, (whether to the  
 "FATHER, because He is the FATHER, or to the SON, because He  
 "is the SON,) and what Each is in His own Personality, the mys-  
 "tery of Unity is to Both; inasmuch as neither doth there being  
 "'One LORD,' CHRIST, take away from GOD the FATHER that He  
 "is LORD, nor doth there being One GOD the FATHER deny of  
 "the LORD JESUS CHRIST that He is GOD: since, if thereby that  
 "there is 'One GOD,' it should seem not to belong to CHRIST to  
 "be GOD, it must also be that since there is 'One LORD,' CHRIST,  
 "it should not belong to 'GOD,' to be 'LORD,' i. e. if the being  
 "'One,' be understood not as indicative of the mystery of the  
 "Personality of each, but as exclusive of Their Unity. There  
 "is then both 'one Baptism,' and 'one Faith,' of 'One LORD,' as  
 "also of 'One GOD the FATHER.' But this Faith is no longer  
 "one, if it shall not retain in the profession of conscience, 'One  
 "LORD, and One GOD the FATHER.' But how doth a 'Faith,'  
 "which is not 'one,' confess 'One LORD, and One GOD the FA-  
 "THER?' But one it will not be, amid such a diversity of asser-  
 "tions, if one shall believe that our LORD JESUS CHRIST, when  
 "the nails pierced His hands, groaned through the pang of our  
 "infirmity, and destitute of the Virtue of His own Nature and  
 "power, feared at the terrors of His now approaching Death;  
 "if moreover he shall deny That Which was 'the Beginning' to  
 "have been born, and assert rather that He was created: *if he*  
 "*shall rather call Him, than understand Him to be GOD; since we*  
 "may without impiety speak of 'gods,' but to understand but  
 "One 'God,' is the consciousness of the Divine Nature implanted  
 "in us. But CHRIST is no longer One LORD, if to one He grieves

“ not, as GOD, to another He fears as being weak ; to one He be  
 “ GOD by Nature, to another by title ; and to one be a SON by  
 “ Generation, to another by appellation. And so neither is GOD  
 “ the FATHER One in the Faith, if by some He be believed to be  
 “ the FATHER through power, (inasmuch as GOD is the universal  
 “ FATHER,) by others, through Generation. Further, who  
 “ would doubt that to be out of the Faith, which is without the  
 “ ‘ one Faith ? ’ for in the ‘ one Faith ’ there is both ‘ One LORD,’  
 “ CHRIST, and ‘ One GOD the FATHER.’ But the ‘ One LORD,’  
 “ CHRIST, is then only not in name but in faith One SON, if He  
 “ be GOD, if He be unchangeable, if He never cease to be either  
 “ GOD or the SON. Whoso then shall preach CHRIST, other than  
 “ He is, i. e. neither as the SON, nor as GOD, will preach another  
 “ CHRIST. But neither is he comprehended in the one faith of the  
 “ one Baptism, because according to the Apostolic doctrine, that  
 “ is the one Faith of the one Baptism, whose One LORD is  
 “ CHRIST, both SON of GOD and GOD.”

Defective as any extract from a work of such close thought must needs be, this may serve to indicate how the deeper value for the “ one Baptism ” was bound up with the deeper and more settled apprehension of the “ one Faith,” more alive to the testimonies which Scripture yields to that one Saving Faith in the Holy Trinity, which they had in Baptism received, as well as with a deeper adoration of the “ One LORD and One GOD.” Where moderns see only a general argument for what they think Christian unity, an unity of will, the Antients saw actual union through “ the one Baptism in the one Faith, in One LORD and One GOD ; ” where moderns see only the general tenor of what lies on the surface, the Antients searched deeply into the words of Holy Scripture ; and where moderns find rather a difficulty, as if the “ One LORD ” were different from the “ One GOD,” the Ancients saw the proof that He who was by Person One LORD, was by His Unity with the FATHER One GOD ; they saw, and adored.

iii. 1. γ. “ As the body is one, and hath many members, but all the members of  
 “ the body, being many, are one body, so also is CHRIST ; for in One SPIRIT were



“ we all baptized into one body, whether Jews or Greeks, whether bond or free, “ and were all made to drink into One SPIRIT.”—1 Cor. xii. 12, 13.

To the Galatians St. Paul inculcated their actual unity as derived from having been baptized into One CHRIST; so here again, to the Corinthians, from their having been “ baptized in One “ SPIRIT;” thereby showing that to be baptized into CHRIST is to be baptized in the One SPIRIT; and neither is the Baptism of CHRIST without the SPIRIT, nor is there a Baptism of the SPIRIT without the Baptism instituted by CHRIST. “ The naming of “ CHRIST,” says St. Basil<sup>1</sup>, “ is the confession of the whole Trinity; for it declares GOD Who anointed, and the SON Who was “ anointed, and the SPIRIT the Anointing, as we have learnt of “ Peter in the Acts, ‘ JESUS of Nazareth, Whom GOD anointed “ with the HOLY GHOST,’ and in Isaiah, ‘ the SPIRIT of the LORD “ is upon Me, wherefore He anointed Me;’ and the Psalmist, “ ‘ wherefore GOD, Thy GOD, hath anointed Thee with the Oil of “ gladness above Thy fellows;’ and sometimes he seems to make “ mention of the SPIRIT only in Baptism,” quoting this place— And these two passages bear the more remarkably upon each other, in that the HOLY SPIRIT has so ordered, that, however different the argument upon which they immediately bear, the same illustration of the oneness of the body of CHRIST is used in both. “ All you who were baptized into CHRIST, put on “ CHRIST. There is in Him (ἐν) neither Jew nor Greek; “ there is in Him neither bond nor free; there is in Him neither “ male nor female; for ye are all one (ἐν) in CHRIST JESUS;” and so here, all, however many, are one, because “ we all, whether “ Jews or Greeks, bond or free, were all baptized into one body “ in One SPIRIT;” as though by this identity of illustration, the more closely to identify the Baptism into CHRIST with the Baptism in the SPIRIT. For in Baptism the SPIRIT is the Agent. It is not any outward or visible incorporation into any mere visible body, (since for a mere visible union there needed not an Invisible Agent,) but an invisible engrafting into CHRIST, by the in-

<sup>1</sup> De Spir. S. c. 12. “ against those who said Baptism into the LORD alone sufficed.”

visible working of the SPIRIT. We are no otherwise, the Apostle says, "baptized into the one body," than "in the One SPIRIT." There is no distinction, as if some were baptized into the "outward body of professing believers," as men speak, others into the invisible and mystical body of CHRIST, the true Church; some baptized with water, others with the SPIRIT; "we were *all*," St. Paul says, "baptized into one body in One SPIRIT;" so then, if any had not been baptized in the One SPIRIT, neither would they have been of the one body. "What he says is this," says St. Chrysostom<sup>1</sup>, "that which caused us to be one body, and regenerated us, is One SPIRIT; for the one was not baptized in the One SPIRIT, the other in another; and not only was That which baptized us, One, but that also into which, i. e. for which He baptized was one. For we were baptized, not to become different bodies, but that we might all preserve towards each other the close adherence of one body, i. e. we were baptized that we might all become one body. So then He who formed us, and that which He formed, is one." But further still, St. Paul insists on this as having actually taken place, and that no longer, as when writing to the Ephesians, to a very spiritual, but to a very carnal Church, "Ye<sup>2</sup> are yet carnal; for where there is envying and strife and divisions, are ye not carnal, and walk after the manner of men?" and yet it was to this carnal Church, thus actually walking after the flesh, and after the manner of men, and not after the SPIRIT, that he says, "we *were all* baptized into one body in One SPIRIT, and *were all* made to drink into One SPIRIT<sup>3</sup>." He does not deny that they had received these gifts,

<sup>1</sup> Hom. 30. in Ep. 1. ad Cor. § 1. 2.

<sup>2</sup> 1 Cor. iii. 3. οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε, exactly the opposite of St. Paul's description of a Christian walk (Rom. viii. 1.) "there is then now no condemnation to those who are in CHRIST JESUS," μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. Just what St. Paul asserts of the one he denies of the other.

<sup>3</sup> On account of this reference to a definite past act, it seems probable that these words also refer to the same act of Baptism, and not, as might seem at first sight, to the other Sacrament. St. Chrysostom gives both senses, but thinks Baptism rather referred to; "we come to the same mystical consecration, we enjoy the same Table. And why said he not, 'we are nourished with the same Body,

however unworthily of them they were now walking; rather, he bids them "stir up the gift of God," which they had received, and "which was in them;" he claims them by what they had received, and had been made, however they might be in danger of losing it (since "the <sup>1</sup> HOLY SPIRIT of discipline will not "abide, where unrighteousness cometh in; for wisdom is a loving "SPIRIT"); he says "in One SPIRIT *were* ye baptized into one "body," ye *were* made one body by One indwelling SPIRIT, Which regenerated you, and remade you into one; remain one, lest if ye cease to be of the same body, ye lose also that SPIRIT whereby ye were made one. And this body into which they had all been baptized was so spiritual, that He doubts not to call it "CHRIST" Himself; he speaks of the Church, not only, as elsewhere, as "the body of CHRIST," but he substitutes the Name of "CHRIST" for the Church <sup>2</sup>; not as though "CHRIST" meant only "the body "of Christians;" but, by virtue of the union of the members with the Head, he speaks of them as included in the Head; he passes over the Church's visible existence, and conceives of it only as in its LORD, in Whom it had its life. How awfully must he have thought of the actualness of the union of the Church with CHRIST, who could speak of her, only as existing in her

"and we drink the same Blood?" Because naming the SPIRIT, he pointed to "both, both the Blood and the Flesh, for by both are we 'given to drink the "same SPIRIT.' But he seems to me now to speak of that descent of the "SPIRIT which takes place within us through Baptism, and before partaking of "the mysteries."

<sup>1</sup> Wisd. i. 5, 6.

<sup>2</sup> " 'So also is CHRIST,' whereas he should naturally have said, 'so also is "the Church,' for this it was, which followed on what he said, he doth not say "this, but for 'the Church' puts 'CHRIST,' raising his speech on high, and the "more shaming his hearer. For what he means is, 'so also is the body of CHRIST, "which is the Church.' For as the body and the head are one man, so he said "the Church and CHRIST were one (*ἐν*), wherefore he put 'CHRIST' for 'the "Church,' so naming His body." Chrys. ad loc. "He 'calls 'CHRIST' the "whole body of the Church, since the LORD CHRIST is the Head of the body." Theod. ad loc. Contrast with this the meagreness of modern views—"The "name 'CHRIST' means the *Society* who belong to Him."—Mr. Simeon ad loc.



LORD, and under the Name of her LORD, as lost in Him, as in the rays of the Sun of Righteousness, wherewith she was clothed<sup>1</sup>, and her form, and substance, and character, altogether changed, as the cold black iron by the heat which invisibly penetrates it, and transforms it into itself, so long as it abides in it. How greatly must he have thought of Baptism, whereby in One SPIRIT we were all baptized (bathed, as it were, in the SPIRIT) into one body, which was CHRIST. "Here also again," says even a modern<sup>2</sup>, who so far retained faithfully the ancient doctrine, "there is ascribed to Baptism an incorporation into CHRIST the LORD, and a con-corporation in that CHRIST with all saints, and "that by the same SPIRIT."

And thence it follows at once, that the gift of Baptism was to him above all other spiritual gifts; whence in this Epistle as well as that to the Ephesians, he can the more strongly urge them to be content with whatever had been allotted to them, since they had what was of all the greatest they were "in CHRIST." It mattered not what office they had in the body, whether they were foot, or hand, or eye; this was altogether secondary; they were in the Body, this was their hope and their glory, and this would, if realized, be their crown; other gifts brought with them only an additional burthen of responsibility, and they who had them not, might well be contented to forego them, since they had that which alone is of ultimate moment. "We<sup>3</sup> were all new-made "by One SPIRIT, we all enjoyed the same Gift in Baptism, we "alike received remission of sins, we alike partake of the Divine "mysteries. We are become then one body, though we have "different members." "Well<sup>4</sup> said he, 'we all,' joining in himself also. For neither I, saith he, who am an Apostle, have "thus far any thing above you. For thou art the body as I, and "I as you, and we all have the same Head, and were born by "the same birth. Wherefore also we are one body. And why say "I the 'Jews?' for He hath brought the Greeks, so far removed "from us, into the frame of one body. Wherefore, having said,

<sup>1</sup> "And there appeared a great wonder in heaven, a woman clothed with the sun."—Rev. xii. 1.

<sup>2</sup> Bucer, De vi. Bapt. Opp. Angl. l. p. 597.

<sup>3</sup> Theodoret, ad loc.

<sup>4</sup> Chrys. ad loc. Hom. 30. § 2.

“ ‘we all,’ he paused not here, but added, ‘whether Jews or  
 “Greeks, whether bond or free.’ For if, being aforetime so far  
 “severed, we were united and became one, much more after we  
 “have become one, should we not grieve, or be dejected. If then  
 “One SPIRIT formed us, and brought us all into one body, (for  
 “this is ‘we were all baptized into one body,’) and gave us one  
 “Table, and watered all with the same stream<sup>1</sup>, (for this is ‘we were  
 “made to drink into One SPIRIT,’) and made us one who were so  
 “far separated, and the many then become a body, when they  
 “become one, why continually think on the difference?” In  
 like way, S. Chrysostome developes the argument to the Ephe-  
 sians (iv. 7.), “we have all the great and chief things in common<sup>2</sup>;  
 “if then the one has more in gifts, grieve not, since his toil is  
 “more also, and of him who had received five talents, were five  
 “required, but he who had the two, brought only two, and was no  
 “less accepted than the other.” And to the same end, S. Clement  
 of Alexandria combines these two passages, to show that “God  
 “is no respecter of persons,” but bestoweth His grace equally upon  
 all through holy Baptism. “These bonds are quickly loosed<sup>3</sup>,  
 “through human faith, but grace divine; all sins being forgiven  
 “through that one all-healing medicine, Baptism in the Word  
 “(λογικῷ βαπτίσματι). We wash away then all sins, and forth-  
 “with are no longer evil. This is the one grace of the Enlight-  
 “ening, that the character is not the same as before. But since  
 “true knowledge dawneth with that enlightening, flashing around  
 “the mind, and we before undisciplined (οἱ ἀμαθεῖς) are now  
 “called disciples (μαθηταί), is this perchance when that discipline  
 “is added? You cannot say certainly; for the instruction lead-  
 “eth to faith; but faith, with Holy Baptism, is disciplined by  
 “the SPIRIT. For that the Faith is the one universal salvation

<sup>1</sup> S. Chrys. explains this a little before: “he said, ‘were made to drink,’  
 “since this metaphor harmonized exceedingly with his subject, as if he were  
 “speaking of plants and a garden, that the trees are watered from the same  
 “fountain, from the same water, thus here also we have all drunk the same  
 “SPIRIT, we have all enjoyed the same grace.”

<sup>2</sup> See above, ad loc. p. 209.

<sup>3</sup> Clem. Alex. Pædag. i. 6. ed. Potter, p. 116.

“ of mankind, and that there is an equal participation of the just  
 “ GOD, the lover of mankind, the Apostle most plainly declared  
 “ (Gal. iii. 23—25), Hear ye not, that we are no longer under the  
 “ law, which had fear, but under the Word, the Instructor of the  
 “ will? then he addeth these words, declaring the absence of all  
 “ partiality, ‘ For ye are all sons, &c.’ (ib. 26—28.) so then being  
 “ in the Word Himself, it is not so that some are endued with  
 “ knowledge, others mere carnal men (*ψυχικοὶ*), but all, having  
 “ put off the lusts of the flesh, are equal and spiritual with the  
 “ LORD, as he again writes, ‘ For in One SPIRIT were we all bap-  
 “ tized into one body, whether Jews or Greeks, whether bond or  
 “ free, and have all drunk of one cup.’ ”

iii. 2. *Indications of the importance of Baptism, arising from the mode in which Holy Scripture speaks of it, when conferred on individuals.*

Such being the doctrine of Baptism, as delivered by our LORD, and involved in His words of institution, and set forth by the Apostles, when writing to Christian Churches, i. e. to those who had been baptized into CHRIST, it is natural to look for something corresponding in the history of the Apostolic conversions. Not, of course, that we are entitled to make any requisitions as to what we should find in Holy Scripture, and believe or disbelieve, be satisfied or dissatisfied, according as such requisitions are realized or no; but that it certainly would be in harmony with this teaching of the Apostolic Epistles, if we found that the narrative of the first founding of the Church, when speaking of the actual admission of converts to the Church, ascribed or implied a high value to attach to this Sacrament. And this is so. And if men would observe all the indications in the Acts, they would find a stress laid upon Baptism, which would surprise them, and thereby evince that there was something faulty in their previous notions.

And thus it has been observed of old<sup>1</sup>; “ In this Book of the Acts of the Apostles, whoever will search, may discover many things commendatory of the use of Baptism with water.”

Thus, Baptism is not urged upon the converts, as we might sup-

<sup>1</sup> Didymus on Acts viii. 36. ap. Caten. in Actt. ed. Cramer, p. 146.



pose, as a proof of sincerity, or a test of faith, in embracing openly the worship of the Crucified, and so being prepared, literally as well as in spirit, to "take up the cross and follow Him," but for its own benefits, in and for itself. Let any one think what, according to his views of Christian truth, would have been his answer to the multitude, who, "pricked in their hearts, asked Peter and the rest, Men and brethren, what shall we do?" I doubt that their answer would *not* have been, "Repent<sup>1</sup> and *be baptized* every "one of you, in the Name of JESUS CHRIST, for the remission of "sins, and ye shall receive the gift of the HOLY GHOST." And thereupon follows immediately that further exhortation, "with "many other words did he testify and exhort, saying, *Save your-* "selves from this untoward generation," i. e. save yourselves by the only way in which man could "save himself," by fleeing for refuge to CHRIST'S Ark, which would be the only shelter when GOD "should again bring in the flood upon the world of the un-"godly." They were to save themselves, as Noah and his family were saved from temporal death, by fleeing from out of the "untoward generation," "upon whom the flood came and de-"stroyed them all." And thus the teaching corresponds in form, as in substance, with those other words of St. Peter, the "antitype<sup>2</sup> "whereunto, Baptism, doth now save us." I cannot but think that very many of us would have omitted all mention of Baptism, and insisted prominently on some other portion of the Gospel message; i. e. our notions of the relative value of Gospel Truths and Ordinances differ from those of the inspired Apostles.

Such was the first conversion; and so, at the very outset of the

<sup>1</sup> Acts ii. 38. It was read in connection with the Baptismal Service. See S. Basil, Hom. de S. Bapt. T. ii. p. 114. Calvin, according to his views, is obliged to guard St. Peter from misconception, by reversing his words and meaning, "Although Baptism "here precedes remission of sin in the order of words ('be "baptized for the remission of sins') in the order (of things) it follows, since, it "is nothing else than a sealing of those good things, which we obtain in CHRIST, "that they may be assured in our consciences:" i. e. whereas St. Peter directs the Jews to repent and be baptized, for the remission of sins," he, in fact, meant, "repent and receive Baptism, that your consciences may be set at ease, "and that you may know that GOD has forgiven you!"

<sup>2</sup> 2 Pet. ii. 5.

history, care is taken to point out that the disciples fulfilled their LORD's command, that it was by Baptism that they enlarged their LORD's Church<sup>1</sup>: that it was by Baptism that men were saved. "Then<sup>2</sup> they that gladly received his word were baptized, and "the same day there were added unto them about three thousand "souls." "And<sup>3</sup> the LORD added to the Church daily those that "were saved." They were saved, for the time being, by being "added to the Church," as St. Peter had exhorted them to "save "themselves;" and they were "added to the Church" by Baptism. And this continues to be the marked character of the Acts throughout, so that (with the exception of Sergius Paulus) there is not one account of any remarkable conversion, in which it is not expressly mentioned also, that the individual so converted was baptized. Thus, of the Ethiopian eunuch, whom Philip was sent to teach, it is related, "As they went on their way, they "came to a certain water, and the eunuch said, See, water; what "doth hinder me to be baptized<sup>4</sup>?" "In the wilderness did water "break out, and streams in the desert<sup>5</sup>;" and for joy at the mercy thus placed within his reach, the eunuch cried out, "See, "water." "These are words," subjoins St. Chrysostom<sup>6</sup>, "of "a soul set on fire—'what hindereth me to be baptized?' see his "longing, he saith not 'baptize me,' nor is he silent, but he saith "something intermediate, expressing both longing and rever- "ence; 'what hindereth me to be baptized?' See how well he "apprehended the doctrines; for the prophet contained all, the In- "carnation, the Passion, the Resurrection, the Ascension, the future "Judgment, which things especially infused into him an exceeding "longing. Be ye ashamed, whosoever of you are unenlightened" [unbaptized]. And, in like way, St. Basil<sup>7</sup>; "for when they

<sup>1</sup> "After the Resurrection, He sends the Apostles to the Gentiles, and commands them to baptize them in the mystery of the Trinity. The people of the Jews repent of their deed, and forthwith is sent by Peter to Baptism. 'Before she travails, Zion brings forth, and a nation is born at once.' Jer. Ep. 69. ad Ocean. § 6.

<sup>2</sup> Acts ii. 40.

<sup>3</sup> Ver. 47.

<sup>4</sup> Acts viii. 36.

<sup>5</sup> Is. xxxv. 6. "Arise, and go towards the south—which is desert." Acts viii. 26.

<sup>6</sup> Ad loc. Hom. xix. in Act. § 2.

<sup>7</sup> Hom. in S. Bapt. § 6. T. ii. p. 119. ed. Ben. S. Jerome also places it among the panegyrics of Baptism, l. c. "The Eunuch of Candace, queen of Ethiopia, is "prepared by the reading of the prophet for the Baptism of CHRIST. Against

“met with water, ‘behold,’ he saith, ‘water;’—words arising from  
 “exceeding joy; see here what I looked for, what hinders me to  
 “be baptized?”

The 16th chapter contains the history of two remarkable conversions, that of “Lydia, whose heart the LORD opened,” and of the jailor of Philippi; they are striking instances of the grace of GOD; and it is right that we should have them in remembrance, as such; and how, of all the converts at Philippi, whose hearts He opened, He has singled out for record, a foreign purple-seller<sup>1</sup>, and a jailor. Yet, without doubt, to correct our narrow views of His dealings, and lest we should, in these His extraordinary works, forget or despise His ordinary gifts (as we do continually forget the daily miracles of His Providence, looking out for things which are extraordinary, i. e. out of that course which He has ordered as being usually the most fitting<sup>2</sup>), to correct this habit of mind, He has had it recorded, that neither conversion completed His purpose of mercy towards those whose hearts He opened and turned. Neither that conversion, which He wrought by the more powerful influence of His inward grace, nor that which was a fruit of His outward miracles, the earthquake which shook the foundations of the prison, or the loosing of the prisoners’ bands, was in itself perfect. They were but the preparations for the gift which was to follow; “The LORD was not in the “earthquake;” it but announced His coming. And so Lydia regarded the first act of His grace as preparatory only, she thought not herself worthy to receive even the servants of

“nature, ‘the Ethiopian changeth his skin, and the leopard his spots.’” Jer. xiii. 23.

<sup>1</sup> “Lydia, of the city of Thyatira,” ver. 14; the other converts are only incidentally mentioned, ver. 40. “when they had seen the brethren.”

<sup>2</sup> “The sources of bread were in the hands of the LORD. No marvel. For “He of five loaves formed much bread to satisfy so many thousands, who daily “of a few grains forms in the earth vast harvests. For these are the miracles “of the LORD; only from their continualness they are little esteemed.” Aug. in Ps. xc. Sermon. 2. § 6. “He reserveth to fit seasons unusual miracles, which “the mind of man, intent on novelty, may remember, whereas His daily miracles are greater. He createth so many trees throughout the whole earth, and “no one marvels; with a word He dried up one, and the hearts of men were “astonished. Id. in Ps. cx. § 6.



the Most High God, until "she and her household" had, by Baptism, been made "a temple of the HOLY GHOST." "And, "when she was baptized and her household, she besought us, "saying, 'If ye have judged me faithful to the LORD, come "into my house, and abide there." "See," says St. Chrysostome <sup>1</sup>, "how she persuaded all [her family]. Then observe "her prudence, how she constrains the Apostles, what humility "in her words, what wisdom! 'If ye have judged me,' she says, "'faithful to the LORD.' Nothing could be more moving; "see how immediately she bears fruit, and thinks her calling a "great gain. But that ye have judged me faithful, is manifest "from your having entrusted me with so great mysteries, where- "with ye had not entrusted me, unless ye had judged me such. "And before this she ventured not to invite them, but 'when "she was baptized;' showing thereby that she should not other- "wise have persuaded them." "Lo <sup>2</sup>, she is baptized, and re- "ceives the Apostles with so much entreaty, with more than "Abraham used. *She appeals to no other evidence than that "whereby she had been saved*; she saith not, 'if ye have judged "me great,' if 'devout,' but 'faithful to the LORD;' if to the "LORD, how much more to you!" So again, with regard to the jailor, in answer to his anxious question, "What shall I do to be "saved?" St. Paul says, "Believe in the LORD JESUS CHRIST, "and thou shalt be saved, and thy whole house;" but a part of that belief was his Baptism, without which his belief had been dead, for it follows, "And he took them the same hour of the "night, and washed their stripes; and *was baptized, he and all "his, straightway.*" St. Paul promised, that if he would believe, "he and all his should be saved;" "they spake the word of the "LORD unto him, and to all that were in his house," and then, "he and all his were baptized straightway." Baptism then, as appears from the very tenor of the narrative, was the end of "the speaking the word of the LORD;" it was part of "belief," it was the means of "salvation." "He washed them," says St. Chrysostome <sup>3</sup>, "and was washed; them he washed from their "stripes, himself was washed from sins; he nourished them, and

<sup>1</sup> Ad loc. Hom. 35. in Actt. init.

Ib. § 1. fin.

<sup>3</sup> Hom. 36. in Actt. § 2.

“ was nourished ; ‘ and he rejoiced,’ it is said ; and yet there had “ been nothing but words and fair hopes. This was a proof that “ he believed that all had been forgiven him.” “ It was of necessity,” says another <sup>1</sup>, inculcating the duty of previous instruction, “ that Baptism followed immediately then upon instruction ; “ this must needs be, lest he who had the power of baptizing “ being expelled, the other, though wishing, should remain “ excluded from life, there being no one to bestow this.”

The same is the character, and in part more conspicuously so, in those other prominent narratives <sup>2</sup>, the conversion of St. Paul himself, and of Cornelius, or the Baptism of the disciples who had received John’s Baptism only ; nor in the remaining remarkable instance, the Baptism of Simon Magus, will his perverseness be found to involve any disparagement of Baptism. These instances may be treated of separately, on account as well of the intrinsic importance of the narrations, as of the questions which have been raised upon some of them.

### iii. 2. a. *Baptism of St. Paul.*

It is commonly thought that he, having been miraculously converted, was regenerated, justified by faith, pardoned, had received the HOLY GHOST, before he was baptized. Not so, however, Holy Scripture, if we consider it attentively : before his Baptism he appears neither to have been pardoned, regenerated, justified, nor enlightened. Our LORD had checked him at once in his course ; shown him that in persecuting His members upon earth, he was persecuting their ascended LORD and their GOD ; in soul as well as body, he was cast down to the earth ; and, humbled, asked, “ LORD, what wilt thou have me to do ?” But our LORD tells him not : He raises him not up at once ; He neither immediately pronounces his forgiveness, nor teaches him how it may be obtained, but informs him solely that He has a work for him to perform, that he is now simply to obey, and what he is to do he shall know hereafter. Thus He sends him, his bodily blindness an emblem of that of his mind, to tarry the LORD’s leisure.

<sup>1</sup> Ammonius in Cramer’s Catena, ad loc.

<sup>2</sup> Besides these, on the conversion of “ Crispus, the ruler of the synagogue,” at Corinth, “ with his whole house,” many of the Corinthians,” it is added “ hearing, believed, and were baptized.”

(Acts ix. 6. xxii. 10.) What took place during those three days and nights of bodily and mental darkness, during which, doubtless, in intense anxiety, (through which he “did neither eat nor drink,” “his heart was smitten, so that he forgot to eat his bread<sup>1</sup>”) with one only cheering look into the future<sup>2</sup>, he reviewed the course of his past life, God’s guidance, and his own wilfulness, we are not told; nor how this probation of acute suffering was necessary for the framing of this “chosen vessel:” but it is at least implied, that, as yet, in answer to his prayers, there had been conveyed only a general intimation of God’s good intentions toward him, of His purpose to remove the outward sign of His displeasure: “Behold, he prayeth, and hath seen, “in a vision, a man named Ananias, coming and putting his hand “upon him, that he might receive his sight.” But as yet neither were his sins forgiven, nor had he received the HOLY GHOST; much less then was he born again of the SPIRIT, before It was conveyed to him through his SAVIOUR’S Sacrament. “And now, “why tarriest thou?” says Ananias; “arise, and be baptized, “and wash away thy sins<sup>3</sup>.” (Acts xxii. 16.) “The LORD JESUS, “That appeared unto thee in the way, as thou camest, hath sent “me, that thou mightest receive thy sight, and be filled with the “HOLY GHOST.” And this was done; for “there fell from his “eyes as it had been scales, and he received sight forthwith, “arose, and was baptized.” The account of the fulfilment is obviously commensurate with the promise. As then by the falling of the scales, his outward darkness was removed, and he received sight: so by baptism was the inward, and he was filled

<sup>1</sup> Ps. cii. 4.

<sup>2</sup> See Note (1) at the end.

<sup>3</sup> Calvin, according to his view of sacraments, could not but paraphrase this — “That you may be *assured*, Paul, that your sins are remitted, be baptized. For the LORD promises remission of sins in baptism; receive it, and “be assured.” And this is in answer to the objection, “Why did Ananias tell “Paul to wash away his sins by baptism, if sins are not washed away by virtue “of baptism?” Instit. iv. 15, de Baptismo, § 15. Such an answer will scarcely satisfy any one. Contrast with this Bucer’s simple inference, “In these words, “then, there is ascribed to baptism the effect of remitting or washing away of “sins.”



with the HOLY GHOST. But if even to St. Paul, for whose conversion our SAVIOUR Himself vouchsafed again to become visible to human sight, regeneration and the other gifts of the HOLY SPIRIT were not imparted without the appointed Sacrament of grace, why should this be expected or looked for by others?

This view of St. Paul's case, which was the result of the examination of the words of Holy Scripture in their plain meaning, it is very satisfactory to find altogether anticipated by St. Chrysostom<sup>1</sup>. "We cannot, cannot, entertain grace without vigilance.—" Not even upon Paul did grace come immediately; but three days intervened, in which he was blind, being purified, and prepared for its reception, by fear. For as the purple-dyers first prepare, by other means, that which is to receive the dye, that its richness may not fade: thus, here also, GOD first prepares the soul, by filling it with trouble, and then pours forth His grace;" and again<sup>2</sup>, "Why did he neither eat nor drink? he was condemning himself for what he had done; he was confessing all; he was praying; he was calling upon GOD<sup>3</sup>;" and "Ananias taught him nothing, but only baptized him. But, as soon as he was baptized, he drew down on himself a great grace from the SPIRIT, through his zeal and great earnestness."—And "why did not GOD blind his eyes themselves? this was much more wonderful. They were open, but he saw not: *which also had happened unto him, as to the law, until the name of JESUS was put upon him* (i. e. until he was baptized). 'And having taken meat, he was strengthened;' he had been exhausted, then, by the journey, his terror, hunger, and despondency. GOD then wishing to increase his despondency, allowed him to remain blind till Ananias came."

In like manner St. Augustine<sup>4</sup>; "Beware we of those most proud and most dangerous temptations," [looking for immediate revelations of GOD, independently of the ordinances of the Church], "and let us rather think that the Apostle Paul himself,

<sup>1</sup> Hom. 1. in Actt. § 6. T. ix. p. 10. ed. Bened.

<sup>2</sup> Hom. 19. on Acts ix. 9. p. 157.

<sup>3</sup> Hom. 20 init.

<sup>4</sup> De Doct. Christian. Prolog. § 6.

“ although cast to the earth, and instructed by a Divine and heavenly voice, was yet sent to a man that he might receive the Sacraments, and be united to the Church.” And Tertullian<sup>1</sup>, “ Then Paul also, when he believed, was baptized. And this it was, which the LORD had enjoined him saying, ‘ Arise, and enter into Damascus ; there it shall be shown thee what thou oughtest to do ;’ namely, to be baptized, which alone was wanting to him. For he had sufficiently learned and believed that the Nazarene was the LORD, the SON of GOD.” And another<sup>2</sup> infers, “ Then not all baptism, but only that into the LORD JESUS effects the cleansing away of sin.”

iii. 2. *b. Baptism of Cornelius.*

The case of Cornelius is very remarkable, as indeed one should expect the calling of the father of the Gentile Church to have in it something peculiar, as well as that of the father of the first people of GOD. Two different points in his history have accordingly been seized upon, and made the Scriptural basis of distinct theories: his previous holiness—of the school-notion of grace of congruity—the descent of the HOLY GHOST previous to his Baptism—of the separation of the grace of the Sacrament from the ordinance<sup>3</sup>. Each rests upon a two-fold false assumption, 1) that the works done by Cornelius were done in his own strength, “ before” and independently of “ the inspiration of GOD’S HOLY SPIRIT” (Art. 13); since otherwise there were no question, on the part of the Schoolmen, of “ grace of congruity;” for as the prayers, the almsgiving, the fasting of Cornelius were the fruit of faith in GOD, and of the guidance of His SPIRIT, the

<sup>1</sup> De Baptismo, c. 13.

<sup>2</sup> Ammonius in Cramer’s Catena ad Act. xxii. 16.

<sup>3</sup> P. Martyr ad Rom. vi. “ Nor are regeneration and renovation offered to us in Baptism, as though we had them not in any wise before. For it cannot be denied, that adult believers have justification also, before they are baptized.” In proof whereof, he instances Abraham (Rom. iv.) and Cornelius (as indeed, the case of Cornelius is brought forward by every one of this school, who would make the Sacraments into outward ordinances); and he himself hence infers, that by Baptism we are *visibly* (and only visibly) engrafted into the Church.

imparting of "grace after grace," has nothing to do with the question of human fitness. It is but God's ordinary method of dealing with us, to proportion His subsequent gifts to the use which we have made of those before bestowed. "Take from him the pound and give it unto him who hath ten pounds. And they said unto him, Lord! he hath ten pounds. For I say unto you, that unto every one who hath shall be given." (Luke xix. 24, 25.) "Unto you who have, there shall be added; for he who hath, to him shall be given." (Mark iv. 24, 25.) On the other hand, Cornelius was not then first sanctified, when "the HOLY GHOST fell on all them which heard the word," but when he beforetime "feared God with all his house, gave much alms to the people, and prayed to God alway." For through Him alone could he have prayed acceptably. He alone putteth the spirit of holy fear into man's heart. He was, then, as a Heathen, sanctified; but because the sanctification of a Heathen who feared God, fell far short of the holiness following upon the Christian birth, God, by a succession of visions, prepared the Centurion to "hear all the things commanded of God;" and the Apostle to preach them: and the first-fruits of the Heathen world was one, whom God had already, in a high measure, hallowed, that the pre-eminence of the kingdom of Heaven might be the more manifest, in that it was one universal kingdom, wherein all should receive remission of sins through the Blood of CHRIST, wherein not "the publicans and harlots" only might be cleansed and purified, but also "those who feared God and worked righteousness" might find their "acceptance." Cornelius was already, in a measure, sanctified; and therefore God, Who limiteth not His blessed workings, either to one nation, or to one kind of moral disposition or of moral evil, but absorbs all the countless varieties of things in heaven and things in earth, animateth them all, and fashioneth them "according to the working, whereby He is able to subdue all things unto Himself;" so He received into His universal kingdom all, rich or poor, learned or unlearned, wise or foolish, obedient or disobedient, whoever would *now* hear His voice and follow Him. And though His Gospel was, and is still, principally received in its



fulness and its simplicity by "the foolish, and the weak, and the "base things of the world, and things which are despised," yet has it shown its power in giving the true wisdom, and might, and nobleness to those who, in man's school, were already "wise, "and mighty, and noble:" and as the first Jewish disciples of the SAVIOUR of the world were those who already followed the austere and self-denying Baptist,—the virgin St. John, and St. Andrew,—so was the first convert from the Gentiles one, who, in prayer, in alms-giving, in subduing of the flesh, had already made some progress; that so all might see, that neither the abyss of sin was too deep for God's arm to rescue thence the foulest sinner, nor any holiness, which even He had imparted, sufficed to admit to the glories of His kingdom, without the "birth of "water and the SPIRIT." Cornelius was already, in a measure, sanctified; and therefore He, Who "giveth more grace," translated him into the kingdom of His dear Son, chose him first of the Gentile world to be a member of CHRIST, re-generated him and then sanctified him wholly; that "all who glory, might" henceforth "glory in the LORD." Cornelius had faith (for "without faith, it is impossible to please God"); he had love; he had self-denial; he had had the power to pray given to him; but he had not Christian faith, nor love, nor self-denial, nor prayer; for as yet he knew not CHRIST: he could not call God Father, for as yet he knew not the Son. Faith and repentance, in adults, are necessary to the new birth, but they are not the new birth. That, God imparteth as it pleaseth Him, according to the depths of His wisdom: it dependeth not, as faith and repentance, in some measure, may, upon the will of man, but of God, Who calleth into His Church whom He will.

St. Augustine simply and strikingly expresses this view; "we "ought not," he says <sup>1</sup>, "to disparage the righteousness of a "man, which began before he was joined to the Church, as the "righteousness of Cornelius had begun before he was one of the "Christian people; which, *had it been disapproved* of, the angel "had not said, 'Thy alms are accepted,' &c.; nor, *if it had suf-*

<sup>1</sup> De Bapt. c. Donat. L. 4. § 28.

"*ficed to obtain the kingdom of Heaven*, had he been admonished "to send to Peter:" and in the very passage<sup>1</sup> generally alleged to disparage what are called "outward ordinances," "Thus, "in Cornelius, there preceded a spiritual sanctification in the "gift' of the HOLY SPIRIT, and the Sacrament of regeneration "was added in the washing of Baptism." For St. Augustine does not look upon Baptism as an outward sign even to Cornelius, or to be received only as an act of obedience. For, having instanced the pardoned thief, as a case wherein Baptism had, from necessity, been dispensed with, he adds<sup>2</sup>, "much more in Cornelius and his friends might it seem superfluous, that they should "be bedewed with water, in whom the gift of the HOLY SPIRIT, "(which Holy Scripture testifies, that no others received, unless "baptized,) had appeared conspicuously by that sure token (in "conformity with that period,) viz., that they spake with tongues. "Yet they were baptized, and in this event we have apostolic "sanction for the like. So surely ought *no one in whatever advanced state of the inner man*, (yea, if haply, before Baptism, he "should have advanced through a pious heart to a spiritual "understanding,) to despise the Sacrament which is administered in the body by the work of the ministers, but *thereby* "God *spiritually operates the consecration of the man:*" and<sup>3</sup> "this man's accepted alms had, in a degree, cleansed him, it "remained that he, as 'clean food' *should be incorporated into* "the Church, i. e. *into the body of the Lord.*"

But then, secondly, the case of Cornelius does indeed commend the greatness of Baptism, while that which is peculiar to itself furnishes no ground of argument as to God's ordinary dealings with His Church. For whereas the school of Calvin would infer that because God once anticipated His Sacrament by the outpouring of His SPIRIT, therefore (as they speak) the grace of the Sacrament is not in such wise "tied to the Sacrament," but that He bestows it then, or before, or afterwards, just as He wills, and, (as they would imply,) as frequently, long afterwards and inde-

<sup>1</sup> De Bapt. c. Donat. L. iv. § 31.

<sup>2</sup> Ib. § 29.

<sup>3</sup> Serm. 149. [al. de Diversis, 24] § 7.

pendently of the Sacrament, as through it,—they themselves, when arguing against those who disparaged it more deeply than themselves, have seen the error of generalizing upon this single case<sup>1</sup>. Yet it is not simply as being a single case, that it may not be drawn into a precedent; but that it was, of its very nature, an insulated case. It was a miracle wrought for a specific end, an end accomplished once for all, and consequently no more to be again expected than that, to which it corresponded, the visible descent of the HOLY GHOST, at the day of Pentecost, and the visible dwelling of the fiery tongues upon the Apostles. And they who would claim it as a precedent for the Christian gift of the SPIRIT independently of Baptism, must, if they follow Scripture, support that claim by the same evidence which was then given, the gift of tongues, which attested His Presence. But now they neither pretend to show any occasion for such departure from God's ordinary rules, nor adduce any evidence that He does so depart from them; but simply infer that what He did once, He *may* do again, and that what He may do again, He *does* continually again; and yet they cannot withal show, that He does the same, or rather more commonly they argue from this instance, that He does the reverse; and whereas He once poured out the SPIRIT upon the first-fruits of the Gentiles *before* their Baptism, they would infer that, therefore He *may*, and *so* does now, bestow regeneration, not *before*, but long *after* Baptism, upon the majo-

<sup>1</sup> Calvin does so against Servetus. Servetus had objected to Infant Baptism, that "Cornelius was baptized after he had received the HOLY SPIRIT." Calvin answers rightly, "how wrongly he draws a general rule from one instance, appears from the Eunuch and the Samaritans, in whom God observed a different order, so that Baptism preceded the gifts of the SPIRIT." (Inst. 4. 16. 31. Arg. 14.) yet having asserted, that "Cornelius was baptized, having had remission of sins, and the visible gifts of the HOLY SPIRIT, already, before this, bestowed upon him, not looking for a fuller remission from Baptism, but a more certain exercise of faith, yea, an increase of confidence from that pledge;" he gives this as a proof of his position, that Baptism is, in no case, "for remission of sins," but for confirmation only. Peter Martyr argues in like way from the case of Cornelius to that of *any* adult heathen convert, or elect infant, that Baptism is only the outward attestation of what had been before bestowed.—Loci, 4. 8. 17.



rity of such Christians, as, according to them, are ever regenerated at all. In a word, the only inference which they draw from the case is, that God did once separate His grace from His Sacrament, and bestowed it upon preaching<sup>1</sup>, and so that He does so now; every other part of the history they discard. But whereas what is peculiar to this history, does not, in that it is peculiar, countenance our separating the gifts from the Sacrament of Baptism, on the other hand, the end, for which it took place, greatly exalts its necessity. For it was a miracle, or rather there were a series of visions and miracles wrought for this one end, to obtain Baptism for the first Gentile convert, and in him for the Gentile Church.

The miraculous imparting of the HOLY GHOST, whereby *they* (not Cornelius only) “spake with tongues, and magnified God,” does not appear (one must speak reverentially, but still it does not appear) to have been vouchsafed for the sake of Cornelius, but of the Church; or rather for Cornelius’ and all our sakes, that it might hence be testified that from that time there was in Him neither Jew nor Greek, but that the “kingdom of Heaven was “opened to all believers.” And so the Gentile Church, in the house of Cornelius, was inaugurated in the same solemn way wherein the Apostles themselves had “received the promise of “the FATHER:” and it was signified, that “to the Gentiles “also was given repentance unto life,” that among the Gentiles, also, and through the Gentiles, in every speech, and nation, and language, men “should magnify God.” And since the visible descent of the HOLY GHOST, and the speaking with tongues and magnifying God, had, for its immediate object, to convince St. Peter, and the rest of the Apostles, that “no man should “forbid water, that these should not be baptized, which have re-

<sup>1</sup> “There is here set forth an image of the operation of the HOLY SPIRIT “through the preaching of the Gospel. For as by the preaching of Peter, the “HOLY SPIRIT, as to the gift of speaking with tongues and prophesying, fell “upon Cornelius and those assembled with him, so, as to the gift of faith, charity, and hope, does He, through the preaching of any pastor of the Church, “preaching CHRIST, fall upon the hearts of any of the elect who hear the discourse.”—Piscator, *ad loc.*

“ceived the HOLY GHOST, as well as we ;” what are we, that we should venture, on that ground, to disparage the Sacrament of Baptism, when conferred upon ourselves or our children, since it was our very admittance to Baptism, and the formation of our Gentile Church thereby, which GOD chose in this way to secure ? He Himself once visibly consecrated the first fruits, that it might be apparent that thenceforth the lump also might be hallowed and presented unto Him ; He sanctified the root that thenceforth the branches, being grafted in, might be holy. In one sense, then, we were all consecrated in Cornelius ; but since, in order to partake of CHRIST, we must be all severally made members of Him, the very end of his extraordinary consecration was to obtain for us admission to that Sacrament, whereby we are so made. Since also the end is greater than the means, Baptism is so much the more extolled, in that it was the end of so many miracles ; and the daily miracle which He worketh in the Baptismal fountain of our Christian Church receives the more glory, in that the first opening of that “ fountain for sin and for uncleanness” was so solemnized ; and the daily gift “ of the new-birth of water and the SPIRIT” in our Gentile Church is greater than that miraculous shedding of the HOLY GHOST, which ushered it in and secured it to us.

It is then a question of no moment, and one which we are not perhaps qualified to determine, whether the miraculous gift of the HOLY GHOST to Cornelius and his friends conveyed to them the complete gift of the new-birth, so that their baptism, as has been said, was for the body only<sup>1</sup>, to confer on that a principle of immortality. The language of Scripture is undecided ; on the one hand, since it is inferred from this miracle, wrought to justify their admission to Baptism, “ then<sup>2</sup> hath God to the Gentiles also

<sup>1</sup> S. Cyril of Jerus. Lect. 3. § 4. “ Yet after the gift of the SPIRIT, Scripture saith, that Peter commanded them to be baptized in the name of JESUS CHRIST, that the soul having been regenerated through their faith, the body also, by means of the water, might share the gift.”

<sup>2</sup> Acts xi. 18. St. Ambrose, perhaps, took this view, in that he speaks of the remission of sins in connection with Cornelius’ Baptism. (De Tobia, c. 18. § 61.) “ And he commanded them to be baptized.” And thus was it said to him,

“ granted repentance unto life,” it might be thought that to them also Baptism was given “ for remission of sins ;” on the other, it has been inferred, that where Scripture says, that “ *GOD had* “ purified their hearts by faith <sup>1</sup>,” it meant, that in their case also, as well as that of the father of the faithful, a simple faith had been accepted by GOD, and that He thereupon “ purified their hearts” by the direct, unmediated, gift of the SPIRIT. And, as the language of Holy Scripture is doubtful, so neither do we know enough of the mode of the Presence of the HOLY SPIRIT, to be able to say, whether His descent with these miraculous gifts involved also His sanctifying Presence ; or, whether again, that sanctifying Presence did in their case involve the gift of adoption in CHRIST. But since a distinction was so far made between them and the Apostles, (however like their history as to the miraculous gift of the SPIRIT,) that the Apostles were after our LORD’s ascension only “ baptized with the HOLY GHOST and with fire,” but in the case of these, the Baptism of water was added, it seems probable that Baptism conferred it’s share of benefit also, and made them partakers of the adoption as sons of GOD in CHRIST, making them members of Him, and of His one body. This question, however, is wholly secondary ; the great teaching of the whole history is drawn out for us by Holy Scripture, “ Can any man forbid water “ that these should not be baptized, who have received the HOLY “ GHOST, even as we ? And he commanded them to be baptized “ ‘ thou shalt lend on usury to the Gentiles’ (Deut. xxviii. 12), by remitting “ their sins, by taking away their debts ;” and St. Ambrose seems to speak of this Baptism of Cornelius, just as of those imparted by the other Apostles in their ordinary ministry ; for there follows, “ It is said to Paul, who was sent to “ the Gentiles, ‘ Thou shalt lend to the Gentiles ;’ it is said to John, ‘ Thou “ shalt lend to the Gentiles ;’ it is said to James and the rest, ‘ Ye shall lend to “ the Gentiles,’ it being said to them, ‘ Go baptize the Gentiles.’ ” (Matt. xxviii. 29.

<sup>1</sup> Acts xv. 9. St. Cyril refers to this text (note p. 225), and the author of the Lib. de rebaptismate ap. Cypr. p. 356. ed. St. Maur, “ and thus their hearts “ having been a little before cleansed, ‘ GOD,’ by their faith, ‘ gave them’ also at “ the same time ‘ remission of sins,’ so that the Baptism, which followed, only “ bestowed upon them this, that they should have the Name of JESUS CHRIST “ called upon them, lest any thing should seem to be wanting to the completeness of the ministry and of the Faith.”



“in the name of the LORD<sup>1</sup>.” “Forasmuch, then, as God gave them the like gift even as to us, who believed on the LORD JESUS CHRIST, who was I that could withstand God? But they, having heard these things, were quiet, and glorified God, saying, ‘Then to the Gentiles also hath God given repentance unto life<sup>2</sup>.’” It was, as we see from the subsequent history, to overcome the great difficulties of the Church in admitting the Gentiles into the one fold by Baptism only and without the shadows of the law, that God worked these miracles, and thereby He the more signally set His seal to His ordinance of Baptism; and gave it a dignity proportioned to the miracles, whereby He had accompanied its first bestowal upon the Gentiles.

This which is so strongly marked, as *the* teaching of this history, the fathers agree in insisting upon (whether or no they vary as to the amount of the immediate gift to Cornelius). “Even Peter,” says S. Irenæus<sup>3</sup>, “although he was sent to instruct them, and warned by such a vision, yet spake with much fear unto them, saying, ‘Ye yourselves know that it is not lawful for a man that is a Jew to join himself, or have intercourse with an alien, but God hath showed me not to call any man common or unclean; wherefore I am come without gainsaying,’ signifying by these words, that he should not have come unto them, unless he had been commanded. So also neither would he have given them Baptism so readily, unless he had heard them prophesying, the HOLY SPIRIT resting upon them. And, therefore, he said, ‘Can any one forbid water, that these should not be baptized, who have received the HOLY GHOST, even as we?’ at once persuading those present with him, and signifying that unless the HOLY GHOST had rested upon them, there would have been, who would have hindered them from Baptism.” And St. Cyprian<sup>4</sup>, in proof of the necessity of receiving the Church’s Baptism, “We find in the Acts of the Apostles, that this was carefully observed by the Apostles, and adhered to in the truth of the saving faith, so that when in the house of Cornelius the centurion, the HOLY SPIRIT had descended upon the

<sup>1</sup> Acts x. 47, 48.    <sup>2</sup> Acts xi. 17, 18.    <sup>3</sup> L. 3. c. 12. § 15. ed. Massuet.

<sup>4</sup> Ep. 72. ad Steph. de Concil.

“ Gentiles who were there, kindled with the glow of faith, and  
 “ believing in the LORD with the whole heart, filled with Whom  
 “ they blessed GOD in divers tongues, still nevertheless the blessed  
 “ Apostle Peter, mindful of the Divine and evangelic command,  
 “ commanded those same persons to be baptized who had already  
 “ been filled with the HOLY GHOST, that nothing might seem to  
 “ be omitted, or the Apostolic authorities to have failed of keep-  
 “ ing universally the law of the Divine command and of the  
 “ Gospel.” And St. Chrysostome<sup>1</sup>, “ See the dispensation of  
 “ GOD. He allowed not the discourse to be finished, nor the  
 “ Baptism to take place at the command of Peter ; but seeing  
 “ they had evinced an admirable character of mind, and the foun-  
 “ dation of the teaching had been laid, and they believed fully  
 “ that Baptism is the remission of sins, then came the SPIRIT  
 “ upon them. And this happened, in that God prepared before-  
 “ hand a strong defence for Peter. And they did not simply re-  
 “ ceive the SPIRIT, but spake with tongues, which astonished also  
 “ those who had come together. To what end is the matter so  
 “ ordered ? For the sake of the Jews. For they were exceed-  
 “ ingly averse to it. Wherefore the whole throughout is wrought  
 “ of GOD. And Peter is present, as it were almost simply to be  
 “ instructed, that for the future they were to have intercourse  
 “ with the Gentiles, and this was to take place through these  
 “ persons. And no marvel. For when, after miracles so great, a  
 “ questioning arose both at Cæsarea and at Jerusalem, what had  
 “ been the case, had these things not taken place ? Wherefore  
 “ they do take place, yea, beyond measure.” And St. Cyril<sup>2</sup>,  
 “ This was a peculiar dispensation (*oikonomia τῆς*) on account of  
 “ the great scruples of those of the Circumcision who believed,  
 “ that the SPIRIT should be vouchsafed to Cornelius and his  
 “ friends before Baptism, so to quell the objection of those who  
 “ were indignant ; whence also it is said of them who spake  
 “ against it, ‘ and having heard, they were quiet.’ ” Lastly, St.  
 Augustine<sup>3</sup>, “ Peter feared to deliver the Gospel to the Gentiles,

<sup>1</sup> Hom. 24. in Actt. (x. 44.)

<sup>2</sup> In Cramer's Catena on Acts xi. 23.

<sup>3</sup> Sermon. 149. § 7, 8. The account is given more simply historically in Ps. xcvi. § 13. and in Sermon. 99. de verbis Evang. Luc. 7. § 12. In Sermon. 269, in

“ because they of the circumcision who had believed, objected to  
 “ the Apostles delivering the Christian faith to men uncircum-  
 “ cised. That vessel then removed all doubt. For Cornelius, and  
 “ they who were with him, were accounted as of those ‘ animals,’  
 “ pointed out in that vessel, whom yet God had now cleansed, in  
 “ that he had ‘ accepted their alms.’ They were then to be  
 “ ‘ slain and eaten,’ i. e. their forepassed life, wherein they had  
 “ not known CHRIST, was to be destroyed, and they were to pass  
 “ into His body, as it were into the new life of the society of the  
 “ Church.” So little did the Antients think of the admission  
 into the Church as a thing outward.

iii. 3. *Baptism of Simon Magus.*

The Baptism of Simon Magus has been looked upon as the exact reverse of that of Cornelius; as if Cornelius had not only before, but independently of, Baptism, received it's full benefits, Simon Magus had received the Sacrament, but not it's grace, nor any influence from it. And from the case of Simon Magus, they took occasion, in antient times, to warn Candidates for Baptism of the risk of unworthily receiving that holy Sacrament; in modern, they have employed this instance, in combination with that of Cornelius, as a proof that God has not made His Sacraments the vehicles of His grace, but either bestows it without them, or restrains it from them, as He wills. And this case is so far of a different kind from that of Cornelius, that it does seem inserted as an ensample; it has not, like the dispensation as to Cornelius, any reference to further purposes of God; it stands complete in itself, the exhibition of a bad man, who, whatever Baptism may have been to him, shortly after returned to his former sins, and wallowed in his former mire. It stands, (like the history of the Co-

diem Pentec. he remarks on it, “ as the *one* instance of the HOLY SPIRIT being  
 “ given before Baptiam,” and having instanced St. Paul, as one baptized by man, though taught of God, he adds the case of Cornelius (De Doct. Christiana. Prol. § 6.) as an additional ground why the ministry of man should not be despised, “ that after an angel had announced to him that his prayers were  
 “ heard, and his alms accepted, he was delivered over to Peter not only to re-  
 “ ceive the Sacraments from him, but also to hear what he was to believe, what  
 “ to hope, what to love;” in so many ways does this history show the dignity of the Christian Sacraments!



rinthians who were punished for their profaneness as to the other Sacrament,) as a sort of fence around Baptism, warning people how they venture "to<sup>1</sup> break through unto the LORD," unsanctified "to gaze, and many of them perish." It is a brand-mark, also, on heresy, that the first heretic either came to Baptism, altogether feignedly, or, at least, shortly afterwards, was "in the gall of bitterness, and bond of iniquity;" either never having been loosed from it, or having forthwith bound it again yet closer around himself. Holy Scripture, perhaps, does not absolutely decide either way. On the one hand, in that it says<sup>2</sup>, "then Simon himself believed also; and when he was baptized, continued constantly with Philip," it would appear, that he did "for a while believe, though in time of temptation he fell away;" thus, at least, every expression in the Scripture narrative is taken to the letter; and, in this view, Simon Magus, like the magicians of Egypt, for a while, bowed before the Presence of a Power mightier than his own, and acknowledged "this is the finger of God." "Now I know<sup>3</sup>," he might say, "that the LORD is greater than all gods; for in the thing wherein they dealt proudly, He was above them:" he had "given himself out to be some great one," and had "bewitched the people of Samaria," and now he witnessed reality take the place of deceit, holiness of unholiness, the kingdom of God of the power of Satan; he saw the bands, which he had wound round the people, fall off, "like a thread of tow, when it toucheth the fire;" and himself, apparently, was carried along with the common impulse, and "when they believed Philip—they were baptized, both men and women; then Simon himself believed also." And the further notice of the history, that "when he was baptized, he continued with Philip, and *wondered* beholding the miracles and signs that were done," seems just to fall in with this frame of mind. Though his belief was of the lowest kind, still there appears no ground for questioning its sincerity; "for a while, he believed," awe-struck and amazed, and "continued with Philip," so long as nothing happened to try his unstable faith, or require any

<sup>1</sup> Ex. xix. 21.<sup>2</sup> Acts viii. 13.<sup>3</sup> Ex. xviii. 11.

sacrifice to it ; he was converted by *Philip*, and with him continued ; and it was not until the arrival of *St. Peter* furnished the temptation especially adapted to him, of desiring to exercise again as a Christian, by corrupt means, the influence which he had as a Pagan, that he fell. His history then is, alas ! nothing so insulated in that of mankind : it is the type of that common, though fearful occurrence, when men, struck by some awful event around them or in their own lives, or by some imposing act of God's Providence, for a while abandon their evil courses, and then when their besetting temptation recurs, fall back into it, and, for the most part, sink deeper and more miserably. Simon, the sorcerer, but entered the Christian pale to become Simon the arch-heretic, the first seducer of the brethren, the first-born of Satan. And this supposition that a real, though but transitory impression was made upon him, agrees with his subsequent conduct on the terrible denunciation of *St. Peter* ; he stands awe-struck and abased ; he trusts not in his own prayers<sup>1</sup> ; he humbles himself openly before the Apostles, " Pray ye unto the LORD for me, that none of these " things which ye have spoken come upon me." We know that this, too, lasted but for a while ; and that the wretched man died opposing the Apostle, whose prayers he now sought ; yet, when spoken, it bears the character of sincerity, though but the sincerity of a slavish fear ; he seems to speak ignorantly and vaguely, as with but a rude and confused apprehension of what he was depre-

<sup>1</sup> So Athanasius contra Catharos, Serm. 3. ap. Cramer, Catena, ad Actt. viii. 33. " And of such avail was the exhortation to repentance by this great Apostle, even to so great a sorcerer, and one so full of gall and bitterness, and so replete with so great evils, that he showed signs of repentance, as Scripture testifies of him, ' Pray ye to the LORD for me,' for I have no boldness to approach Him, ' that none of these things come upon me ;' nor did the Divine Apostle reject or deny him ; for how should he who had suggested it ; but this very person, being so great a sorcerer, was so far benefited by the hope of repentance, that he was so far turned from his wickedness and bitterness, as to say, ' I am not worthy to pray for myself, but do ye pray to the LORD for me.' " — Chrys. ad loc. Hom. 18. in Actt. § 3. " In that he says, ' pray ye for me,' these are the words of one confessing and showing his deeds. Lo ! how, though a bad man, yet when he was reprov'd, then he believed, and moreover he became humble, when he was again reprov'd."

cating,—“ that none of these things which ye have spoken ;” still as far as such an one could apprehend spiritual danger, he seems to have felt it, and by shrinking from it, acknowledged its reality. Much this view of the case of Simon Magus seems to result from the combination of several passages of St. Augustine, who has considered it more in detail than any other Father. “ When<sup>1</sup> that “ Simon Magus, being baptized by Philip, clave unto him, believing the Divine miracles wrought in his presence, the Apostles came to Samaria, where the sorcerer [Magus] himself also had believed, and where he was baptized, and the Apostles laid their hands on the men who were baptized, and they began to speak with tongues, he wondered and was astonished at so great and Divine a miracle, that upon the imposition of men’s hands, the HOLY SPIRIT came and filled men ; and he longed, not for the grace, but for the power, not to be made free, but to be uplifted ; but when he longed for this, and pride filled his heart, and Satanic impiety, and a haughtiness, which was to be brought down, the Apostle said,” &c. “ As<sup>2</sup> that Simon Magus wished to enter on things too high for him, and so *took more pleasure in the power of Apostles, than in the righteousness of Christians.* “ But when he saw that by the imposition of the Apostles’ hands, and through their prayers, God gave the HOLY SPIRIT to the faithful, and because the coming of the HOLY SPIRIT was then attested by a miracle, in that they spake with tongues,—Simon seeing this, wished to work such things, not himself to be such. —The LORD cast out of the temple those who sold doves ; but the dove denotes the HOLY SPIRIT ; Simon then wished to purchase the Dove, and to sell the Dove ; the LORD JESUS CHRIST, Who dwelt in Peter, came, and with the scourge, cast out of the temple the wicked trafficker.” “ Was<sup>3</sup> that Simon Magus baptized with CHRIST’S Baptism ? They will answer, yes ! for they are compelled by the authority of Holy Scripture. I ask, then, whether they confess that his sins were forgiven him ? they will confess it. I ask again, why did Peter say to him,

<sup>1</sup> In Ps. xxx. Enarr. 3. fin.<sup>2</sup> In Ps. cxxx. § 5.<sup>3</sup> De Bapt. c. Donatist. L. iv. § 17.



“ that he had no part in the lot of the saints? Because, they  
 “ say, he *afterwards* sinned, wishing to purchase with money the  
 “ gift of God, whereof he thought the Apostles were sellers.”  
 “ For <sup>1</sup> that Simon Magus was born of water and the SPIRIT, and  
 “ yet did not enter into the kingdom of Heaven.” “—all <sup>2</sup> good  
 “ gifts of God, no one denies; but see with whom they are  
 “ shared. Consider the gifts of the Church herself. The gift of  
 “ the Sacraments in Baptism, in the Eucharist, in the other holy  
 “ mysteries, what a gift it is! Yet this gift Simon Magus also  
 “ obtained.” In like manner, Tertullian <sup>3</sup> speaks of him as a  
 Christian, “ Thence also Simon, when now one of the faithful <sup>4</sup>,  
 “ because he yet thought on the mountebank sect, and would fain  
 “ in union with the wonders of his own art, sell the HOLY SPIRIT  
 “ by the imposition of hands, cursed by the Apostles, was cast  
 “ out of the faith <sup>5</sup>.”

On the other hand, perhaps, on account of the form of the  
 Scripture narrative, “ when they believed Philip,—they were  
 “ baptized, both men and women, *Then* Simon himself be-  
 “ lieved,” it has been more commonly <sup>6</sup> supposed, that Scripture  
 means that his belief was consequent, not on the miracles wrought  
 by Philip, but on the belief of the multitudes, who had formerly  
 given heed to him; and that finding himself deserted by his fol-  
 lowers, he joined them, feigning belief, and waiting his opportu-  
 nity to recover within the Church the ascendancy which he had

<sup>1</sup> De Bapt. c. Donatist. L. vi. § 19.

<sup>2</sup> In Ps. ciii. Sermon. 1. § 9.

<sup>3</sup> De Idol. c. 9.

<sup>4</sup> Fidelis, a faithful, a baptized Christian.

<sup>5</sup> Calvin also supposes Simon's belief to have been real, though he afterwards  
 modifies his statement in conformity with his system. “ In that faith is  
 “ ascribed to him, we do not understand with some that he pretended a faith  
 “ which he had not; but rather that overcome by the majesty of the Gospel he  
 “ believed it after a manner, and so acknowledged CHRIST to be the author of  
 “ life and salvation, as gladly to subject himself to Him.”—Instit. 3, 2, 10.

<sup>6</sup> This view is taken by S. Irenæus, (1. 23. [al. 20] 1. Epiphanius (Hær.  
 21. init.) Eusebius (H. E. 2. 1.) Jerome in (Ezek. L. iv. c. 16. p. 146. ed.  
 Vall.) St. Chrysostome, ad loc. and St. Cyril. Introd. Lect. § 2. and xvii. 35.  
 S. Gregory (in Ps. v. Pœnitent. § 13. t. iii. p. 2. col. 518.) Corn. a Lapide ad  
 loc. alleges also S. Ambrose de Pœnit. 2. 2. but wrongly.

possessed out of it. Thus he would be the type of such as come to Baptism hypocritically, and his first entrance into the Church would be a sort of premeditation of the sin upon which his name has been stamped, the employing secular means to obtain the gifts of God, in order to abuse the gifts of God to secular ends<sup>1</sup>. But of whichsoever class he be the representative, whether of those who receive the gifts of God, and forthwith fall away, or of such, as coming hypocritically, receive nothing, but what they look for, and "have their reward" from the god of this world, in whose name and service they come, and whose wages they seek, either way the example is evidently not to be extended beyond what the case immediately warrants; it is no proof that God withholds His grace from His Sacraments, except when man disqualifies himself from receiving it. It furnishes an awful warning to those who approach in unbelief and hypocrisy, but it gives no disclosure as to God's general dealings in His Sacraments. It is an excepted case, in which God restrains the overflowings of His goodness, and not to be stretched beyond the marks, which He has pointed out; yet it is manifestly only by such undue extension that from the case of one, who closes his own soul against God's gift, any inference can be made as to God's dealings with the majority of baptized Christians, who, being baptized when they know neither good nor evil, would not be shut out (if they were so), by any act or character of their own, but by the inscrutable decree of God. In a word, a case in which man excludes himself, furnishes no presumption that God excludes others; the casting out of the man who refused the wedding-garment, yields no ground for thinking that God would not invest those with it, who, by reason of their age, could not put it from them. It is, accordingly, to the case of adults alone that this exception is applied by the Antient Church, as it is by it's own nature limited to them. Thus St. Jerome<sup>2</sup> commenting on the words, 'thou wast not washed in water to thy health,' says, "there are many washings, "which the heathen in their mysteries, and the heretics hold out, "who wash all, but 'wash not to health,' wherefore, it is added,

<sup>1</sup> Nullus jam inter eos iniquus, Spiritum volens emere, dum cogitat vendere. Aug. in Ps. cx. § 2.

<sup>2</sup> l. c.

“ ‘and thou wast not washed in water to health.’ Which indeed  
 “ may be understood, not only of heretics, but of those attached  
 “ to the Church (Ecclesiastici) who do not in full faith receive  
 “ health-giving Baptism. Of whom it must be said, that they  
 “ received the water, but received not the SPIRIT, as that Simon  
 “ Magus also, who wished to purchase with money the gift of  
 “ God, was baptized indeed in water, and ‘was not baptized to  
 “ health;’” and St. Cyril<sup>1</sup>, “Even Simon Magus once came to  
 “ the door of Baptism; he was baptized, but not enlightened.  
 “ His body he dipped in water, but admitted not the SPIRIT to  
 “ illuminate his heart; his body went down, and came up; but  
 “ his soul was not buried with CHRIST, nor with Him raised. I  
 “ mention such instances of falls that thou mayest not fail.”

Limited then to the case to which alone it can belong, that of the adult, the case of Simon Magus does give very awful admonition, and that the more needed in any Church, as Infant Baptism comes to be neglected. In his life, as Ananias in his death, he stands as a monument, admonishing all how they dare trifle with the gifts of the HOLY GHOST. The invitation to repentance comes with an uncertainty and (so to speak) a misgiving<sup>2</sup> very

<sup>1</sup> Introd. Lect. § 2. p. 1. Oxf. Transl.

<sup>2</sup> “And the Apostle having spoken thus straightly and rightly to him, regarded none of these things incurable by repentance; rather judging them curable, he added, ‘repent of thy wickedness, and pray the LORD, if, perhaps, the thought of thy heart may be forgiven thee;’ he says, ‘perhaps,’ not as questioning it, but because diseases ill-curable, are not yet incurable, but ill-curable; for had it been incurable, it had been superfluous to say, ‘repent, and pray the LORD!’ but because repentance avails even in these cases, but that those weighed down in sin have need of *much* repentance and concern, he added, ‘if perhaps,’” &c. Athanasius, l. c. “It is evinced that repentance suffices to overcome all sin, through the mercy of GOD, Who rejoiceth in repentance; but the addition of ‘perhaps’ shows that repentance is with difficulty realized by such as sin against the Divinity Itself, as did Simon, in that he thought that the HOLY SPIRIT would exert His influences out of regard for money.” Anon. *ib.* on v. 22. “Wherefore he said, ‘if perhaps,’ in order to alarm him by the doubt, that he might seek GOD with earnestness and tears.”—Ammonius Presbyter, *ib.* on v. 17. who however also gives the more alarming view, “nevertheless it may be conjectured also, that Peter so spake, because Simon seemed to have sinned beyond forgiveness, as having blas-



different from the ordinary tenor of Holy Scripture, "if *perhaps* the thought of thine heart may be forgiven thee." God smote him not at once, like Ananias, offered him repentance, warned him of it's difficulty; and he repented not; and so he lived on, the father of all heretics<sup>1</sup>, the first who wrought Satan's work on earth, as the seducer of the brethren, and, at last, having been suffered, so long as God saw good, was cut off in the crowning act of impiety, cast down to the earth, while he would ascend towards heaven<sup>2</sup>, at the prayer (together with St. Paul) of the same Apostle, who once had bade him "Repent."

The fearfulness of the subsequent history makes it probable, that whether he profaned the Sacrament of Baptism at the time, by coming to it in hypocrisy, or by admitting so soon after, "seven other spirits, more wicked" than he which had been "cast out," he made it a curse to him, instead of a blessing. And this awfulness, so far from being in any way diminished by the view, which the modern school has used to sever off the grace of the Sacrament, is increased by it. For if he came to Baptism in hypocrisy, then it could not be doubted that his subsequent abandonment to the power of Satan, as of one "sold to work wickedness," was a judgment upon that previous sin. And as, after receiving the Body of the LORD, Satan entered into Judas, and took final possession of him, so after the unworthy receiving of Baptism, came he into Simon Magus, and wrought him into a more signal instrument of his kingdom and his blasphemies, and made him, who had so tempted CHRIST, the first Antichrist; the first emblem of "the man of sin." And thus, combined with the analogy of the other Sacrament, it would open a very awful view of the case of adults, who receive Baptism wickedly, from worldly motives, and with

"phemed against the HOLY GHOST, in that he thought that GOD would yield to money, or that he supposed that the Apostles, being full of the HOLY GHOST, could be slaves to money, and so through them insulted the SPIRIT, supposing the Divine SPIRIT to dwell in such men enslaved to money." S. Chrysostome supposes the sin to have been remissible. *ad loc.*

<sup>1</sup> Iren. l. c. L. ii. Præf. 1. L. iii. Præf. 1. Epiph. Hær. 21.

<sup>2</sup> See St. Cyril. vi. 10. Oxf. Transl. and note.

contempt of God's ordinance. For as they "who eat and drink unworthily, eat and drink judgment to themselves, not discerning the LORD's Body," so there seems much reason to fear that they who receive Baptism unworthily, receive it not merely without benefit, but to their hurt, discerning not the Presence of the Holy Trinity, and despising what God hath sanctified. I speak not of particular cases, for God has in a wonderful manner, for His own glory, made Baptism effectual, when administered in mockery<sup>1</sup> by heathens on a heathen stage, to interest the curiosity of a profane audience, and a Pagan Emperor; and God has put forth His power to vindicate His own ordinances, by making the poor buffoon a convert, and enduing the convert of Baptism with strength for instant martyrdom. God can vindicate His ordinances, by making them all-powerful either to save or to destroy. But when there is no such signal end to be attained, one would fear that they would be pernicious to the profane recipient. St. Augustine<sup>2</sup> argues thus, in part from the very case of Simon Magus: "What! although the LORD Himself say of His Body and Blood, the only Sacrifice for our salvation, 'unless a man eat My Flesh and drink My Blood, he hath no life in him,' doth not the same Apostle teach that this also

<sup>1</sup> The history and authorities are given at length by Tillemont, *Mémm.* Eccles. t. iv. p. 173: and it bears the evidence of truth: the fact that the Christian Sacrament of Baptism at least was acted upon the heathen stage, is implied by St. Augustine, who incidentally inquires, whether Baptism administered without any serious intention or in a play (in mimo) is valid? (de Bapt. c. Donat. L. vii. § 151.) He puts also the case, "if so be, one suddenly kindled should receive it faithfully," which exactly corresponds with the facts of the history. And he proceeds to contrast "one who in the farce believed," with "one, who in the Church mocked." The history is briefly this, that the player, when baptized, saw a vision, was converted, and when led (as the custom was, when the mock baptism was concluded,) before the Emperor, confessed himself converted, and to have become indeed a Christian, and sealed his newly-bestowed faith by immediate martyrdom. The previous profaneness is (it may be remarked) one instance of the necessity, under which the antient Church was placed, of concealing the mysteries of her faith, which moderns, under the name of the "*disciplina arcani*," have so ignorantly blamed.

<sup>2</sup> C. Crescon. Donatist. L. i. § 30, 31.

“ becomes hurtful to those who abuse it, for he says, ‘ Whoso-  
 “ ever eateth the bread and drinketh the cup of the LORD  
 “ unworthily, shall be guilty of the Body and Blood of the LORD?’  
 “ See then Divine and Holy things are pernicious to those who  
 “ abuse them; why not then Baptism?” And again<sup>1</sup>: “ The  
 “ Church bore Simon Magus by Baptism, to whom however it  
 “ was said, that he had no part in the inheritance of CHRIST. Was  
 “ Baptism, was the Gospel, were the Sacraments, wanting to him?  
 “ But since love was wanting, he was born in vain, and perhaps it  
 “ *had been better for him not to have been born;*” and<sup>2</sup> “ GOD  
 “ sanctifies His Sacrament, so that it may avail to a man who  
 “ should be truly converted to Him whether before Baptism, or  
 “ while being baptized, or afterwards; as unless he were con-  
 “ verted it would avail to his destruction:” and again he appeals  
 “ to the Donatists<sup>3</sup>: “ Ye yourselves have virtually pronounced  
 “ your judgment that Baptism depends not on their merits, by  
 “ whom, nor upon theirs, to whom, it is administered, but upon  
 “ its own holiness and verity, *for His sake by Whom it was insti-*  
 “ *tuted*, to the destruction of those who use it amiss, to salvation to  
 “ those who use it rightly.” In like way, another antient writer<sup>4</sup>,  
 “ still from this same case, “ For as he who eateth and drinketh the  
 “ Blood of the LORD unworthily, eateth and drinketh judgment  
 “ to himself, so he also who receiveth Baptism unworthily,  
 “ receiveth judgment, not salvation. For both Judas the traitor  
 “ received the Body of CHRIST, being good, and Simon Magus the  
 “ Baptism of CHRIST, being good, but because they did not use  
 “ well that which was good, being evil, by using evilly they were  
 “ destroyed. Baptism is a good; the Body and Blood of CHRIST  
 “ is a good: the law is good, but only if a man use it lawfully.”

The same view is found in other early Fathers, as a general principle, not built at all upon this case. Thus Tertullian<sup>5</sup> gives as one meaning of the words, “ Who shall baptize with the HOLY  
 “ GHOST, and with fire,” “ because a true and stable faith is bap-

<sup>1</sup> De Baptismo c. Donatist. L. i. § 14.

<sup>2</sup> Ib. L. vi. § 47.

<sup>3</sup> Ibid. L. iv. § 19.

<sup>4</sup> Auct. lib. cont. Fulgent. Donat. c. 6, ap. S. Aug. Opp. T. viii. App. p. 6.  
 ed. Ben.

<sup>5</sup> De Bapt. c. 10.



“tized in water to salvation, but an hypōcritical and unstable is “baptized with fire to judgment.” And Origen<sup>1</sup>, “Whereas the “four say that John confessed that he came to baptize with water, “Matthew alone added thereto, ‘unto repentance,’ teaching that “the benefit from Baptism depends upon the purpose of him who “is baptized, being imparted to him who repenteth, but to him “who cometh without repentance, it will be to the greater damnation;” and St. Athanasius<sup>2</sup>, “‘Blessed is the man to whom the “Lord imputeth no sin,’ for he is truly blessed who with his “whole heart approacheth to Holy Baptism. But whoso is “baptized in hypocrisy (*μετὰ δόλου*) besides that he obtaineth “not remission, shall also receive damnation.” And so Damascene<sup>3</sup>, as a collector of more ancient opinions, “He who “cometh in hypocrisy, shall be condemned rather than benefited.”

The history of Simon Magus would, if it may be viewed as hypocritical baptism, be a testimony that even this did not put a person beyond the mercies of God. It would show it to be repairable, although in his case it was not repaired. For St. Peter exhorts him to repentance; and so shows that repentance, though very difficult, was open to him. This were very comforting; for otherwise the painful question must have forced itself upon us, whether (since there is no other appointed means whereby the new birth is bestowed) one who received the Sacrament of Regeneration in unbelief had not precluded himself for ever from being born again? Such a case is not elsewhere provided for in Holy Scripture; and it would imply, for the most part, such profane contempt of God’s institution, such a servitude to the god of this world, that one should almost dread to argue from general declarations of Holy Scripture, or to speak where God in His word had been silent. Where God indeed gives repentance, we are safe in concluding that He is ready to pardon the offence, however in its own nature it may seem to put a person out of the covenant of Grace and repentance, and at the same time to preclude his enter-

<sup>1</sup> In Joann. T. vi. § 17.

<sup>2</sup> In Ps. xxxi. 2. T. iii. p. 1050. Supp. Comm. ap. Mont. Coll. Nov. T. ii. p. 90.

<sup>3</sup> De Fide, 4. 5.

ing again into it; and to any person, who, having thus sinned, is concerned about his salvation, that very concern is a proof that God, in his case, has not withdrawn His Spirit. Or again, since those tempted to commit it, are either heathen, or members of a sect, which grievously disparages the Sacrament of Baptism, one may hope that they in some measure have done it "ignorantly, in "unbelief," through ignorance, not altogether their own sin, but in part the sin of those who have taken upon themselves the care of their souls. Otherwise it seems sinning with so high a hand, and so to cut off the very means of pardon and pledge of grace, that one should be horribly afraid for any one who thought of, or had committed it.

One portion, however, of the ancient Church (the African) seems to have held decisively, not only that this sin of receiving Baptism unworthily would be forgiven upon repentance, but that it did not hinder repentance. St. Augustine namely uses this case <sup>1</sup> as an argument against the Donatists, why the Church did not re-baptize those who sought to be restored to her out of a schismatic communion, although she held the Baptism administered in that communion to be useless while men remained in it. "If they say that sins are not forgiven to one who comes hypocritically <sup>2</sup> to Baptism, I ask, if he afterwards confess his "hypocrisy with a contrite heart and true grief, is he to be "baptized again? If it be most insane to affirm this, let them "confess that a man may be baptized with the Baptism of "CHRIST, and yet his heart, persevering in malice and sacrilege, "would not allow his sins to be done away: and thus let them "understand that in communions separated from the Church "men may be baptized, (when the Baptism of CHRIST is given "and received, the Sacrament being administered in the same "way); which yet is then first of avail to the remission of sins, "when the person being reconciled to the unity of the Church, "is freed from the sacrilege of dissent, whereby his sins were

<sup>1</sup> De Baptismo c. Donatist. L. i. § 18.

<sup>2</sup> This hypocrisy St. Augustine explains ib. L. v. c. 18, 19. to be "renouncing the world in words not in deeds, and coming so to baptism."

“retained, and precluded from being forgiven. For as he who had come hypocritically, is not baptized again; but what without baptism could not be cleansed, is cleansed by that pious correction (of life) and true confession, so that what was before given, then begins to avail to salvation, when that hypocrisy is removed by a true confession; so also the enemy of the love and peace of CHRIST,” &c. St. Augustine frequently repeats this illustration, and speaks confidently as if it were a known fact; as does also another writer<sup>1</sup> of the African Church. It is a little remarkable that the Schoolmen and their commentators, although deeply read in the Fathers, or at least with a considerable traditional knowledge of them, when treating expressly on this subject<sup>2</sup> produce only those two authors, and that out of this same Church. St. Cyril of Jerusalem, on the other hand, speaks of the loss as absolutely irreparable. “If thou feignest,” he addresses the Catechumen<sup>3</sup>, “now do men baptize thee, but the SPIRIT will not baptize thee. Thou art come to a great examination, and enlisting, in this single hour; which if thou lovest, the evil is irreparable, but if thou art thought worthy of the grace, thy soul is enlightened; thou receivest a power which thou hadst not; thou receivest weapons at which the demons tremble; and if thou castest not away thy armour, but keepest the seal upon thy soul, the demon approacheth not; for he is afraid: for by the SPIRIT of GOD are devils cast out.” It may be that St. Cyril may have meant, as is said also of all impairing of baptismal purity, that it cannot be wholly repaired, since there is no second Baptism, as he says<sup>4</sup>, “The bath cannot be received twice or thrice; else might a man say, ‘though I fail once, I shall succeed a second time:’ but if thou failest the ‘once,’ it cannot be repaired. For ‘there is One LORD, and one Faith, and one Baptism.’” The question

<sup>1</sup> The author of the sermon on the Passion of CHRIST in the appendix to Cyprian, quoted by Vazquez in 3 Part. Disp. 159. c. 1.

<sup>2</sup> “Whether Baptism, which on account of the hypocrisy of the Catechumen had not the effect of justifying, have that effect on the removal of that hypocrisy?” Comp. Vazquez, l. c.

<sup>3</sup> Catech. 17. n. 36.

<sup>4</sup> Procateches. n. 7.



is very awful ; as, what is not, which concerns our souls ? It may suffice to have said thus much upon it, if by any means persons might see that subjects of which they speak lightly, are indeed very fearful.

And thus the case of Simon Magus, so far from lowering the sacrament of Baptism, does, while it points out one case in which men may shut out its grace from themselves, cast a very awful dignity around it, showing how reverentially it must be approached<sup>1</sup> and received, and carefully guarded, else might "that which should be for their welfare, become a snare<sup>2</sup>," and that which was ordained as "a savour<sup>3</sup> of life unto life, in them that are saved," be, "in them that perish, a savour of death unto death."

#### iii. 4. *The baptism of John.*

The inferiority of the baptism of John to Christian Baptism is declared by the holy Baptist himself. "I<sup>4</sup> indeed baptize you "with water unto repentance ; but He that cometh after me is "mightier than I ; Whose shoes I am not worthy to bear. He "shall baptize you with the HOLY GHOST and with fire." And this difference of the two baptisms he alleges as the proof of his own inferiority to his LORD, and as resulting from that inferiority. It was when "the people were in expectation, and all "men mused in their hearts of John, whether he were the "CHRIST or no<sup>5</sup>," that he so "answered." The difference of their Baptisms is the very proof that "He Who was coming" was "mightier than" John, and One to Whom the holy John was unworthy to perform the very lowest service ; their Baptisms were their own ; and such as they were, such was the might and

<sup>1</sup> Hence our Church kindly requires in adult Baptism that "timely notice "be given to the Bishop, or whom he shall appoint for that purpose, a week "before at the least, that so due care may be taken for their examination, "whether they be sufficiently instructed in the principles of the Christian "religion ; and that they be duly exhorted to prepare themselves with prayers "and fasting for the receiving of the Holy Sacrament."—Rubric prefixed to office of Baptism of those of riper years.

<sup>2</sup> Ps. lxi. 22.

<sup>4</sup> Matt. iii. 11.

<sup>3</sup> 2 Cor. ii. 15, 16.

<sup>5</sup> Luke iii. 15.

efficacy of their Baptisms. The baptism of John instructive, and significant, and preparatory, as from a holy man, a preacher of repentance, and the forerunner of the LORD; the Baptism of CHRIST sin-remitting, sanctifying, and life-giving, as being from the LORD, the REDEEMER, to Whom, as man, the SPIRIT was without measure given; Who, as GOD, shed forth abundantly that SPIRIT, Which had again in His sacred person resumed His dwelling in man. “ ‘ I baptize you with water.’ Soon,” says St. Ambrose<sup>1</sup>, “ has he proved that he is not the CHRIST, in that he “ hath only a visible office. For man, consisting of two natures, “ soul and body, the visible is consecrated by things visible, the “ invisible by the invisible mystery. For the body is washed “ with water, the sins of the soul are cleansed by the SPIRIT. “ It is one thing we do, another we pray for; although in the “ very font the hallowing of the Divinity be at hand. For not “ all water cleanses, but these cannot be separated; and there- “ fore the baptism of repentance was one thing, that of grace “ another. This consists of both, that of one only; for since “ the sins of mind and body are common, so ought also to be the “ purification. And well did the holy John, signifying that he “ understood what they thought ‘ in their hearts,’ not by word, “ but by deed, declare that he was ‘ not the CHRIST.’ For it is “ the work of men to bear repentance of sins; it is the gift of “ GOD to fulfil the grace of the mystery.” And so St. Chrysostome<sup>2</sup>, “ Having first laid down the lowliness of his own baptism, “ and shown that it hath no more power than to lead man to “ repentance, for he saith not ‘ with water of remission,’ but ‘ of “ repentance; ’ then he sets forth His, full of the unspeakable “ gift. For lest when you hear that He ‘ cometh after me,’ you “ should despise Him, *learn the might of His gift*, and you will “ know clearly, that I have said nothing worthy or great when I “ say that I ‘ am not worthy to unloose the latchet of His shoe.’ “ So when you hear that He is ‘ mightier than I,’ think not that “ I say this by comparison. For I am not even worthy to be “ ranked among His slaves, nay not His meanest slaves, nor to

<sup>1</sup> In Luc. L. 2. § 79.<sup>2</sup> Hom. xi. in Matt. § 4. p. 154. ed. Ben.

" obtain the lowest office of ministry ; wherefore he says not " simply ' shoes,' but not even the ' latchet,' which is the meanest " of all. Then lest you should think his words the mere words " of humility, he adds the proof *from the facts ; for He, saith* " *he, shall baptize you with the Holy Ghost and with fire.*"

This difference our LORD also inculcated, at the same time that He instituted His own Baptism, " John indeed baptized with " water, but ye shall be baptized with the HOLY GHOST not many days hence <sup>1</sup>."

Having thus our LORD's own words, no further proof can be necessary ; but here again the teaching of Holy Scripture in its plain meaning is attested by one remarkable history in the Acts, that of the twelvedisciples at Ephesus, who had been " baptized into John's " baptism <sup>2</sup>." The fact that St. Paul required Christian Baptism to be given, as necessary to them, who had already received the baptism of John, at once separates altogether the two Baptisms, and shows incontrovertibly their essential difference, and the imperfection of that of John. There is but " one Baptism," any more than " one God," and " one LORD." Had then these men before received Christian Baptism, or had the baptism of John been the same with the Baptism of CHRIST, St. Paul had not had them baptized. And this, which is contained in the very fact of St. Paul's causing them to be baptized, appears also in the terms employed. As the authors of the Baptisms were different, so also were the objects. The baptism of John was " into John's " baptism," though with the belief in Him Who should come after ; the Baptism of CHRIST is into the Holy Trinity. These men had been baptized unto John, as Israel was " baptized unto " Moses <sup>3</sup>." John Baptist and Moses both pointed on " to Him " Who was to come ;" Moses to the " Prophet like unto himself, " to Whom they were to hearken," John to Him " Who was among " them, Whom they knew not." Both appealed to this Prophet as higher than themselves (" to *Him*" were they to " hearken," and to Moses no longer, except as " speaking of Him"); yet both kept those baptized unto them for the while detained with themselves, their belief in suspense, as it were, and undefined,

<sup>1</sup> Acts i. 11.<sup>2</sup> Acts xix. 1.<sup>3</sup> 1 Cor. x. 2.



until He That was "coming should come." The Jewish people, or those whom John baptized, were, for the time, disciples of Moses and of John, to whom they had been baptized, not of CHRIST. But when the Redemption was accomplished, and CHRIST had "ascended" into heaven to "give gifts unto men," then it became part of the faith in Him to be baptized into Him; and being baptized into HIM, they became partakers of the HOLY GHOST, into WHOM, with HIM and the FATHER, they were baptized. "*Unto what (εἰς τί) were ye baptized?*" They said, "*unto (εἰς) John's baptism.*" Then said Paul, John verily baptized "with a baptism of repentance, saying to the people, that they should believe on Him Who was coming after him, that is, on CHRIST JESUS. When they heard this, they were baptized *into* "(εἰς) the Name of the LORD JESUS." They had previously been baptized unto John by "a baptism of repentance;" and were sharers with the austere Baptist, the type and model of repentance, and with him looked on to "Him Who should come," Whom as yet they knew not; now they were baptized into the LORD, and became sharers with the LORD, and were baptized not with a "baptism of repentance" only, but of life, as being baptized into and made partakers of the life-giving Spirit. So then the two Baptisms could scarcely be made more distinct; the one, the baptism of John; the other, by whatsoever human agent administered, uniformly and equally the Baptism of the LORD: the one, the baptism of repentance, looking onward only to One coming, Who should remit sins; the other, the Baptism into Him, Who remitteth them, into His own saving, all-prevailing Name: the one, the baptism to John's baptism; the other, the Baptism into the Holy Trinity: the one, a baptism, in which they "knew not whether there be any HOLY GHOST;" the other, a Baptism, in which "the HOLY GHOST came upon them," and dwelt in them, and manifested His presence within them.

This absence of any spiritual gift in John's baptism coincides also with other declarations of our LORD, and with the order of the Divine dispensation, whereby the descent of the HOLY GHOST is seen to be dependent upon the completion of our Redemption

and the Ascension of our redeeming LORD. "The<sup>1</sup> HOLY GHOST was not yet [given], because that JESUS was not yet glorified."

The baptism of John, then, could not impart the HOLY GHOST, even on that ground, that it was administered while our LORD was yet in the flesh, before the Atonement had been made or the world cleansed for His indwelling. As yet He dwelt veiled there, though giving in our LORD's human nature alone, indications of His measureless Presence to those nearest to Him : thence to expand, after the Ascension, and to dwell in His whole body, the Church. And so whether we are considering the greatness of our SAVIOUR's gifts, or the inferiority of those ordinances which prepared for Him, stood even at the very threshold of His coming, yea, evened the way for His feet, made man's rugged heart plain, and his crooked ways straight, and, by the hard and shattering preaching of repentance, "prepared in the desert a high way for our God," we are brought every way to the same result, to see how all our gifts derive their fulness from His Incarnation and meritorious Cross and Passion, how that precious Death infuses life into every thing, as into us, leaving them no longer to be beggarly elements, but changing rites into sacraments, shadows into substance, significance into power, the washing of the body into the cleansing of soul and body in Him.

This was vividly felt by the ancient Church. Thus Tertullian, who touches also in his nervous way upon the several points which mark the inferiority of John's baptism<sup>2</sup>. "Whether the baptism of John was from heaven or of earth, the Pharisees could give no certain answer, as understanding not, because they believed not. We, for our small portion of understanding proportioned to our small faith, may account, that that baptism was Divine, but by command, not in power, in that we read that John was sent by the LORD for this office, in its condition it was human. For it imparted nothing heavenly, but foreministered to heavenly things, appointed to preside over re-

<sup>1</sup> John vii. 39.

<sup>2</sup> De Bapt. c. 10, 11. p. 227. ed. Prior.

" penitance, which is in man's power.—But if repentance be  
 " something human, the baptism of repentance must needs be  
 " the same, or, had it been heavenly, it would give both the  
 " HOLY SPIRIT and remission of sins. But no one either remitteth  
 " sins, or bestoweth the SPIRIT, but GOD only. Even the  
 " LORD Himself said that the HOLY SPIRIT would not descend,  
 " unless He first ascended to the FATHER. What the LORD  
 " bestowed not as yet, should a servant be able to bestow? So  
 " then afterwards, in the Acts of the Apostles, we find that they  
 " who had the baptism of John, had not received the HOLY  
 " SPIRIT, Whom they knew not of even by hearsay. That then  
 " was not heavenly, which gave not things heavenly.—It was  
 " then a baptism of repentance, as it were a candidate for  
 " remission and sanctification, which *was to follow in Christ*.  
 " For that he 'preached a baptism of repentance for the re-  
 " mission of sins,' this means 'for a remission to come.' Inas-  
 " much as repentance goes before, remission follows after; and  
 " this is to 'prepare the way;' but he who prepareth, does not  
 " also perfect, but ministers in what is to be perfected by ano-  
 " ther. Himself professes, that not his, but CHRIST's, were the  
 " heavenly things, in that he says, 'he who is of the earth,  
 " speaketh of the earth; He Who cometh from above, is above  
 " all.' Also that he baptized to repentance only, that He should  
 " soon come Who should 'baptize with the Spirit and with fire.'—  
 " Let it not disturb any, that He Himself baptized not. For  
 " whereto should He baptize? to repentance? To what end  
 " then His forerunner? To remission of sins? which He gave  
 " with a word! to Himself? Whom in Humility He concealed!  
 " to the HOLY SPIRIT? Who had not yet descended from the  
 " FATHER! into the Church? which the Apostles had not yet  
 " founded! So then His disciples baptized, as ministers, as did  
 " John before as forerunner, with the same baptism of John,  
 " and no other, since there is no other but that afterwards of  
 " CHRIST, which could not yet be given by the disciples, inas-  
 " much as the glory of the LORD was not yet completed, nor the  
 " efficacy of the Bath provided *through the Passion and Resur-*  
 " *rection*, because neither could our death be destroyed but by the



“Passion of the LORD, nor life be restored without His Resurrection.” In like way also Firmilian<sup>1</sup>; “Let them consider and understand that there cannot be a spiritual birth without the SPIRIT; and so the blessed Apostle Paul baptized anew with a spiritual Baptism those who had been baptized by John before the SPIRIT was sent by the LORD; and not till then did he lay his hands upon them that they might receive the HOLY SPIRIT.” And St. Hilary connects the peculiarity of the Baptism of CHRIST with His power to save<sup>2</sup>. “And because the operation of the law was now ineffectual to salvation, and John had been a messenger to them, who were to be baptized to repentance (*for it was the office of the prophets, to recal from sins, but it was peculiar to Christ, to save those who believe*), he saith that he indeed baptized to repentance, but that One mightier was to come, of the office of bearing Whose shoe he was unworthy, leaving the glory of bearing about that preaching to the Apostles, to whose ‘beautiful feet’ it was allotted to ‘bear the tidings of the peace’ of God.” St. Jerome likewise accounts for the imperfectness of John’s baptism, in that it was unconnected with the Passion and Resurrection of the LORD. “Hear<sup>3</sup> what the Scriptures teach. The baptism of John did not so much remit sins as was a baptism of repentance to the remission of sins, i. e. to a future remission which was to follow through the sanctification of CHRIST.—For as he before was the precursor of the LORD, so was his baptism also preparatory to the Baptism of the LORD. ‘He who is of the earth,’ he said, ‘speaketh earthly things; He Who cometh from above is above all.’ And again, ‘I baptize you in water; He shall baptize in the SPIRIT.’ But if John, as himself confesses, did not ‘baptize in the SPIRIT,’ neither, consequently, did he remit sins, because sins are remitted to none without the HOLY SPIRIT. Or if you argue contentiously that John’s baptism therefore remitted sins, because it was from heaven, tell me what more we obtain from the Baptism of CHRIST?”

<sup>1</sup> Ep. 75. ap. Cyprian. p. 145. ed. St. Maur, as an argument for re-baptizing heretics.

<sup>2</sup> In Matt. c. 3. § 4.

<sup>3</sup> Adv. Lucif. § 7.

“ That which remits sins, frees from hell ; what frees from hell  
 “ is perfect. *But no other can be called perfect Baptism than*  
 “ *that which is in the Passion and Resurrection of Christ.* Thus,  
 “ whereas John himself says, ‘ He must increase, but I must  
 “ decrease,’ thou, with a perverse reverence, ascribing to the  
 “ baptism of the servant more than it had, destroyest that of the  
 “ LORD, leaving nothing especial to it.—But the baptism of John  
 “ was in such degree imperfect that it is certain that they who  
 “ had been baptized by him were afterwards baptized with the  
 “ Baptism of CHRIST. For so the history relates (Acts xix. 1, &c.).”

The Ancient Church then assigned to the baptism of John a place, corresponding to the rest of his office, partaking of the character of the law, nay, in one sense, a personification and embodying of the law, in that by the stern preaching of repentance he “ was their schoolmaster to lead them to CHRIST,” to Whom he pointed, but, like the law, “ unable to make any thing “ perfect.” The baptism of John then was preparatory, the Baptism of CHRIST perfective ; the baptism of John invited to repentance, the Baptism of CHRIST gave grace upon repentance ; the baptism of John stood on the confines of the promised land, was allowed to see it, led men to the borders of it, guided them to it, but itself brought them not into it ; higher than the law, as he, whose baptism it was, was greater than any born of the sons of men, yet less also than the least in the kingdom of heaven<sup>1</sup> ; greater than the baptisms of the law, as being nearer to the REDEEMER, but yet restrained within the precursorial office ; still a shadow of the good things to come, not the reality itself, though brought so near to the Sun of righteousness as all but to be kindled with his beams ; as all but to convey that which could only be conveyed by Him, in Whom Alone, as being God as well as man, we could be re-born as sons of God ; Who Alone

<sup>1</sup> “ He shows that they had now become greater than John, in that they also “ should baptize with the SPIRIT.”—Chrys. in Actt. Hom. 1. § 5. p. 9.

“ Lo ! here is specially fulfilled that ‘ the least in the kingdom of heaven is “ greater than he.’ For lo ! the last called of the Apostles, Paul, from his hands “ the baptized received what John in his baptism gave not.”—Scholion ap. Cramer’s Catena on Acts xix. 6.

shed His precious Blood for the sins of the whole world, and in Baptism washes and cleanses His Church with It.

The following passages from the Fathers contain and enforce the several portions of the above view : for the sake of distinctness they may be classified under different heads, but all agree in the same general result, and indeed, though classed accordingly as they use prominently the one or other argument, speak often the same things.

*Baptism of John a carrying on of the office of the law.*

“ Neither <sup>1</sup> repentance avails without grace, nor grace without repentance ; for repentance must first condemn sin, that grace may blot it out. So then John, becoming a type of the Law, baptized to repentance, CHRIST to grace.”

“ Ye <sup>2</sup> have heard it read this day, that ‘ John baptized in Ænon, near Salim.’ Ænon signifies ‘ the eye of punishment ;’ Salim, ‘ ascending ;’ so it is interpreted. Whoso then chooses to be baptized, doth it, foreseeing punishment, and therefore flees to the Sacrament of Baptism, that he may lay aside all sin, and so not be obnoxious to punishment. And perchance he too foresees punishment who is baptized with the ‘ baptism of repentance ;’ but *he looks to grace who is baptized in Christ.* The baptism then of John is the ‘ eye of punishment ;’ the Baptism of CHRIST ‘ the eye of grace.’ Although John baptized in Ænon, he baptized near the ‘ ascending’ [Salim] ; he was then very near to CHRIST, who announced His coming. For the SON of man Who ‘ descended from heaven, He it is also Who ascended into heaven that He might fill all things.’ But because ‘ as is the heavenly, such also are the heavenly,’ he also ascendeth into heaven, who, laying aside things earthly, is buried together *in CHRIST* (in Baptism, Rom. vi.), that with CHRIST he may rise again from the death of sin to newness of life and participation of the inheritance, as it is written, ‘ heir of God, joint-heir with CHRIST.’ ”

<sup>1</sup> St. Ambrose, Ep. 26. § 7. col. 895. ed. Ben.

<sup>2</sup> Id. Præf. in Ps. 37, add in Ps. 118. § 19, and Jerome, Ep. 69, ad Ocean. “ The forerunner of the LORD, in the waters of the fountains near Salim, which is interpreted ‘ peace’ or ‘ perfection,’ prepares a people for CHRIST.”



“ The <sup>1</sup> discourse with Nicodemus being now ended, the Divine Evangelist joins on another most useful relation. For, led by the light of the Divine SPIRIT to relate the things whereof was chiefest need, he knew that it would be exceedingly useful that the readers should know clearly, how great was the superiority of the Baptism of CHRIST above that of John. For it was not to be expected but that some would arise, who, for lack of wisdom, should venture to say either that there was no difference between them, but that each must be honoured alike, or gliding into a yet more boorish ignorance, take away the superiority from that of CHRIST, and shamelessly ascribe it to that of water. —In that he baptized not in the same fountain as CHRIST, but near Salim, and in some of the neighbouring fountains around, he pointed out in a way the difference of the baptisms, showing, as in a figure, that his baptism is not the same as that from our SAVIOUR CHRIST, yet was near it, and around it, bringing in a sort of preparation and introduction of the more perfect. As then the law also by Moses is said to ‘ have a shadow of the good things to come, not the very image of the things’ (for the Mosaic letter is a sort of previous exercise and instruction introductory to the worship in spirit, and travailing with the truth which lay secretly within), so also you will perceive in the baptism to repentance.”

*Baptism of John higher than Jewish rites, but imperfect.*

“ The <sup>2</sup> Apostle says, ‘ Whosoever of us have been baptized in CHRIST JESUS.’ He saith then that our baptism is in CHRIST JESUS. But CHRIST Himself is related to have been baptized by John, not with that Baptism which is in CHRIST, but with that which is in the law. For so Himself also says to John, ‘ Suffer now, for so it becometh us to fulfil all righteousness.’ Wherein He shows, that the baptism of John is the completion of the old, not the beginning of the new.”

“ The <sup>3</sup> multitude went out, not to hear what he said, but for what? ‘ to be baptized, confessing their sins.’ But, when

<sup>1</sup> Cyril, Alex. in Joh. iii. 22.      <sup>2</sup> Orig. in Ep. ad Rom. L. v. § 8. p. 561.

<sup>3</sup> Chrys. Hom. 17. (al. 16.) in Joh. § 2. p. 98.

"come, they were taught the things of CHRIST, and the differences of the baptism. Yet was it more solemn than the Jewish baptism, and therefore all pressed to it; yet even thus it was imperfect."

"He<sup>1</sup> said not the baptism of John is nothing, but that it is imperfect; nor did he add this without reason, but in order to teach and persuade them to be baptized unto the Name of JESUS, which also they do, and receive the SPIRIT through the laying on of Paul's hands."

"Moses<sup>2</sup> baptized, but with water, and before this, in the cloud and in the sea; but this was typically, as Paul also pronounces the sea a type of the water; the cloud, of the SPIRIT; the manna, of the bread of life; the drink, of the Divine draught. John also baptized, and he no longer Judaically, for he baptized not with water only, but 'to repentance;' but not as yet altogether spiritually, for it addeth not 'with the SPIRIT.' Jesus also baptizeth, but with the SPIRIT. This is its perfection."

"But<sup>3</sup> since your piety hath demanded of us an account of the most amazing Baptism of the Gospel, I think it in harmony with what has been above said on the 'kingdom of heaven,' that we should observe briefly the difference between Moses' baptism and that of John, and then, by the grace of God, we shall be fit to perceive the surpassing wondrousness in the Baptism of our LORD JESUS CHRIST, in the incomparable exceedingness of glory. For the Only-Begotten SON of the Living God declared that there was here what was 'greater than the temple,' 'greater than Solomon,' 'greater than Jonas.' And the Apostle having related the glory of Moses in the ministry of the law, to the Jews inapproachable, testifieth subjoining, 'for that which was glorified had no glory in this respect, on account of the glory which excelleth; and John the Baptist, than whom 'no one was greater among those born of woman,' testifieth, saying, at one time, that 'He must increase, and I

<sup>1</sup> Id. Hom. 40. in Actt. § 1.

<sup>2</sup> Greg. Naz. Orat. 39 (in S. Lumina), § 17. p. 688. ed. Ben.

<sup>3</sup> Auct. de Bapt. L. i. c. 5. ap. S. Basil. Opp. t. ii. p. 633. ed. Ben.

“ must decrease,’ at another, ‘ I indeed baptize you with water  
 “ unto repentance, but He baptizeth you with the HOLY GHOST  
 “ and with fire,’ and many like things. For by how much the  
 “ HOLY GHOST is more excellent than water, by so much plainly  
 “ is He Who baptizeth with the HOLY SPIRIT than he who bap-  
 “ tizeth with water, and the Baptism itself; so that John himself  
 “ being such and so great, and having such witness from the  
 “ LORD, said unashamed, ‘ I am not worthy to unloose the latchet  
 “ of His shoe.’ From all this the exceeding excellence of the  
 “ Baptism according to the Gospel of CHRIST is plain, which,  
 “ though it is impossible to conceive of as it deserves, it is pious  
 “ and useful to speak of, as one is able and enabled by GOD, out  
 “ of Scripture itself. The baptism then delivered by Moses,  
 “ first of all recognized a difference of sins, for all sins had not  
 “ the gift of remission; then it required divers sacrifices; was  
 “ very precise about purifying; separated for a time him who  
 “ was in defilement; observed times and seasons; and then  
 “ received baptism, as a seal of cleansing. But the baptism of  
 “ John had manifold more. For it made no distinction of sins,  
 “ required no difference of sacrifices, no accuracy of purifica-  
 “ tion, no observance of days or seasons; but without any delay  
 “ a man came to the grace of GOD and His CHRIST, confessing  
 “ his sins, of whatever kind and magnitude they might be, and  
 “ immediately received remission of sins. But the Baptism of  
 “ the LORD hath a value far above all human [baptism], and a  
 “ glory high above all human desire and prayer, and an exceed-  
 “ ingness of grace and power more than the sun is superior to the  
 “ stars.”

“ As <sup>1</sup> we enter upon the consideration of the saving and new,  
 “ i. e. the spiritual and evangelical Baptism, there first presents  
 “ itself the well-known preaching begun by John the Baptist,  
 “ who departing a little from the law, i. e. from the oldest bap-  
 “ tism of Moses, and paving the way for the new and true  
 “ grace, by the baptism which mean time he used of water and  
 “ repentance, gradually prepared and accustomed the Jews to

<sup>1</sup> Lib. de Rebapt. ap. Cypr. p. 354.



“hear of the future spiritual Baptism which he announced, ‘He shall baptize you with the HOLY GHOST, and with fire.’—The LORD also confirmed these same words of John after His Resurrection (Acts i.). And Peter also rehearsed these same words of the LORD, giving account of himself in presence of the Apostles (Acts vi.), and again (Acts xv.).”

*Preparatory and initiatory to the Gospel.*

“‘I<sup>1</sup> baptize you with water unto repentance,’ as it were ‘cleansing and turning you from evil things, and inviting you to repentance, for I am come ‘to make ready for the LORD a prepared people,’ and through the baptism of repentance, to make ready a place for Him Who shall ‘come after me,’ and therefore shall benefit you much more mightily and excellently than I can, for His Baptism is not for the body only, but the HOLY SPIRIT filleth the repentant, and a diviner fire consumeth all material and exhausteth all earthly, not only from him who has received it, but also from him who heareth those who have it,” [i. e. not the first disciples only, but their successors].

“Purposing<sup>2</sup> to baptize in the HOLY GHOST and fire, He, by John, sent before Him the mysterious images [sacramenta] of His Baptism.”

“John<sup>3</sup> preached the baptism of repentance, and all Judæa went out to him. The LORD preacheth the Baptism of adoption of sons, and which of those that hope in Him will not obey? That baptism was introductory; this perfective: that, departure from sins; this, union with God.”

“If<sup>4</sup> any ask whether the Baptism of the disciples” [while our LORD was on earth] “had any thing more than that of John, I would say nothing; for both of them were destitute of the grace of the SPIRIT, and both had one object in baptizing, to bring the baptized to CHRIST.”

“Immediately<sup>5</sup> on Baptism, they [the 12 at Antioch] pro-

<sup>1</sup> Orig. in Joh. t. vi. § 17. p. 132.

<sup>2</sup> Ambr. de Pœnit. c. 8. § 34.

<sup>3</sup> S. Bas. in S. Bapt. § 1. T. ii. p. 114.

<sup>4</sup> S. Chrys. in Joh. xxix. al. xxviii. § 1. p. 165.

<sup>5</sup> Id. in Actt. Hom. 40. § 2. p. 304.

“phesied. This the baptism of John had not, wherefore also it  
 “was imperfect. But that they might be fitted for such things,  
 “his office rather was to prepare them beforehand. So that  
 “this was the very object of John in baptizing, ‘that they should  
 “believe in Him Who was coming after him.’ Hence appears  
 “that great doctrine, that they who are baptized are perfectly  
 “purified from sins. For if they were not purified, they could  
 “not have received the SPIRIT, nor had the gifts forthwith  
 “vouchsafed to them. Consider, too, that the gift was two-fold,  
 “both tongues and prophesying. And well did he call John’s  
 “baptism ‘a baptism of repentance,’ and not ‘of remission,’  
 “leading them on and persuading them that it was destitute of  
 “it. For remission was the operation of that subsequently  
 “given.”

“The<sup>1</sup> baptism of John was the introduction to the Gospel  
 “[good tidings] of grace; wherefore also it was not above the  
 “law; since neither could those who had sinned against the law,  
 “in this receive forgiveness of sins through repentance and  
 “faith in CHRIST.”

“They<sup>2</sup> were not born again who were baptized with the  
 “baptism of John, by whom CHRIST also was baptized, but by a  
 “sort of precursory office of him who said, ‘Prepare ye the  
 “way of the LORD,’ they were prepared for Him in Whom Alone  
 “they could be re-born. For His Baptism was not ‘in water’  
 “only, as was John’s, but also ‘in the HOLY SPIRIT;’ that who-  
 “soever believeth in CHRIST may be re-born of that SPIRIT, of  
 “Whom CHRIST being born, needed not to be re-born.”

“Those<sup>3</sup> who have been baptized with the baptism of John  
 “were baptized by Paul on no other ground than that the baptism  
 “of John was not the Baptism of CHRIST, but given to John by  
 “CHRIST, so as properly to be called John’s baptism. John re-  
 “ceived, by a certain dispensation, not to abide, but so far as was  
 “necessary to prepare the way for the LORD, Whose precursor he  
 “was to be. To none of the Prophets, to no man do we read in  
 “the Divine Scriptures was it given to baptize with water of

<sup>1</sup> Quæst. et respons. ad Orth. ap. Justin. M. Resp. 37.

<sup>2</sup> S. Aug. Enchirid. c. 49.

<sup>3</sup> Id. de Bapt. c. Donat. v. 9.

“repentance to remission of sin, which was given to John, that  
 “from the wondrous grace, the hearts of the people hanging upon  
 “him, he might prepare in them a way for Him, Whom he declared  
 “to be so much greater than himself. But the LORD JESUS  
 “CHRIST ‘cleanses the Church’ with a Baptism of such sort, as  
 “that after it has been received, no other should be required; but  
 “John fore-baptized with one of such sort, that after it had been  
 “received, the Baptism of the LORD was also necessary; not that  
 “it should be repeated, but that to those who had received the  
 “baptism of John should be given the Baptism of CHRIST also,  
 “for Whom he prepared the way. Except to show forth the  
 “humility of CHRIST [in receiving it], the baptism of John had not  
 “been needed: again, had the end been in John, then after John’s  
 “baptism had been no need of the Baptism of CHRIST. But  
 “because ‘CHRIST is the end of the law to every one that believ-  
 “eth,’ John pointed out to Whom they must go; there to abide,  
 “when arrived at Him. Had John baptized only CHRIST, John  
 “had been thought the dispenser of a better Baptism (in that  
 “CHRIST Himself alone was Baptized with it) than CHRIST’s,  
 “wherewith Christians are baptized: and again, must all be bap-  
 “tized first with the baptism of John and then with CHRIST’s, the  
 “Baptism of CHRIST had of necessity appeared less full and per-  
 “fect, as not sufficing alone to salvation.”

“Know’ they that the grace and the ground of John’s bap-  
 “tism was other [than the Christian], nor did it appertain to  
 “that virtue, whereby, through the HOLY SPIRIT, they are re-  
 “born, of whom it is said, ‘who were born not of blood, nor of  
 “the will of the flesh, nor of the will of man, but of God.’ For  
 “as the Old Testament is an attestation of the New, and ‘the  
 “law was given by Moses, but grace and truth were wrought  
 “by JESUS CHRIST,’ as divers sacrifices prefigured One Victim,  
 “and the slaying of many lambs was ended by His immolation,  
 “of Whom it is said, ‘behold the Lamb of God, behold Him  
 “Who taketh away the sin of the world,’ so also John being not  
 “CHRIST, but the precursor of CHRIST; not ‘the Bridegroom,’

<sup>1</sup> Leo, Ep. 16. [al. 4.] ad Episc. Sic. c. 6.



“but ‘the friend of the Bridegroom,’ was so faithful, ‘seeking not his own, but the things of JESUS CHRIST,’ as to profess himself ‘unworthy to loose the shoes off His feet,’ since he ‘baptized in water to repentance,’ but He should ‘baptize in the HOLY GHOST and fire,’ Who by a two-fold power, should both restore life and consume sin.”

“John<sup>1</sup> baptizeth not with the SPIRIT, but with water; because, unable to remit sins, he washes the bodies of the baptized with water, but not their minds with forgiveness. Why then doth he baptize, who by Baptism frees not from sin, except that maintaining the order of his precursorial office, he, who by his birth had gone before His Birth, should by baptizing also go before the Baptism of the LORD? And he who by preaching had been made the precursor of CHRIST, should by baptizing also be His precursor through the image of His Sacrament.”

“It<sup>2</sup> is evident to all readers, that John not only preached the baptism of repentance, but even gave it to some; yet could he not give his own baptism ‘to the remission of sins.’ For remission of sins is given us only in the Baptism of CHRIST. That then is to be observed which is said, ‘preaching the baptism of repentance to the remission of sins,’ because, being unable to give a baptism ‘to the remission of sins,’ he ‘preached’ it: that as he was the precursor of the Incarnate Word of the FATHER by the word of preaching, so by his baptism, whereby sins cannot be remitted, he might be the precursor of that Baptism of repentance, whereby sins are remitted; that so, inasmuch as his word went before the Presence of the REDEEMER, his very baptism also might go before, and become a shadow of the truth.”

“The<sup>3</sup> fourth sort of baptism was that of John, being introductory, and leading to repentance those baptized, that they

<sup>1</sup> Greg. Hom. 7. in Evang. § 3.

<sup>2</sup> Id. Hom. 20. in Evang. § 2.

<sup>3</sup> Joh. Damascen. de Fide, L. 5. c. 9. The same division of baptism, and the same distinction, derived from Greek sources, occurs in Barhebræus’ work on Christian doctrine. See the Author’s analysis of it in Dr. Nicoll’s Catal. MSS. Arab. Bibl. Bodl. ed. Pusey, p. 460, n. b.

“ might believe in CHRIST. ‘ For I,’ he saith, ‘ baptize you with water, but He Who cometh after me, He shall baptize you with the HOLY GHOST and fire.’ John then by the water cleanses, preparatory for the SPIRIT.”

Several points are observable in these passages ; 1st, as to the relation of this teaching of the Fathers to the text of Scripture ; 2nd, as to their sense of the dignity of their Lord’s Baptism ; 3rd, as to their agreement among themselves and the points whereon they differ.

1st, then, they keep close to the simple meaning of Holy Scripture. Their view is founded not on any conclusions of human reasoning, but on the plain facts and words of Scripture. They dwell chiefly on the fact that those baptized with John’s baptism were by St. Paul commanded to be baptized with that of CHRIST, therefore the two baptisms could not be the same, or of equal value<sup>1</sup>,—or on John’s own words, that his baptism was with water, CHRIST’s with the SPIRIT. They felt the difficulties which moderns have urged, as, “ if John’s baptism were imperfect, “ had the Apostles only an imperfect baptism ?” but they preferred to say, “ they knew not, what they did not know,” than to bend what was said plainly, in order to fit in with what was left obscure.

2. The high dignity of the Baptism of CHRIST, and its spiritual character follows, in that its very characteristic is that it is “ with the SPIRIT.” A “ water-baptism ” (as people now speak)

<sup>1</sup> “ Paul gave the Baptism of CHRIST to men, because they had not the Baptism of CHRIST, but the baptism of John, (as themselves answered,) which does not pertain to the Baptism of CHRIST, nor is any part or degree of it ; otherwise, either the water of CHRIST’s Baptism was then repeated, or if the Baptism of CHRIST was then perfected by two baptizings in water, it is less perfect now, because that which was given by John is not given ; either of which were impious and profane to think. Paul then gave the Baptism of CHRIST to those who had not the Baptism of CHRIST, but of John. But why the baptism of John was then necessary, which now is not, does not belong to this question, except only that it appears that the baptism of John was one, that of CHRIST another : as was that baptism another, in which the Apostle says, ‘ our fathers were baptized in the cloud and in the sea,’ when by Moses they passed through the Red sea.”—Aug. in litt. Petil. L. 2. c. 37.

is no other than the baptism of the forerunner; that which makes the Baptism of CHRIST to be what it is, is that it is "the Baptism of the SPIRIT." The unworthy recipient may, like Simon Magus, exclude the SPIRIT, or receive Him to destruction; but in Christianity there is no two-fold Baptism, no separation, except in thought, between the outward form and the inward substance; as if the body were washed at one time with water, the soul, at another, purified by the SPIRIT; or as if the water-baptism were but an outward symbol of what had been previously, or might be subsequently, bestowed; "water-baptism" was but around the SAVIOUR, was but a shadow of the substance which He had and gave, sent before His face to prepare the way before Him, a type and image of His gift. "Water-baptism" was indeed (as moderns speak) an emblem of the Baptism of the SPIRIT, but it is so no more; "the shadows<sup>1</sup> fled away" when the "day broke:" the baptism of John was an image of the Baptism of their LORD, of Him who was to come; but, now that He is come, and hath left His SPIRIT with the Church, their LORD's Baptism is no empty unsubstantial shadow of something still future and distinct from it, as though He also baptized to One "Who should come after," or as if the dispensation of the SPIRIT were different from His.

"This Baptism," says St. Chrysostome<sup>2</sup>, "alone has the grace of the SPIRIT; that of John was void of the gift."

"The difference between the grace of the SPIRIT, and the baptism of water," says St. Basil<sup>3</sup>, "may be understood from this also, that John baptized with water to repentance, but our LORD JESUS CHRIST with the HOLY SPIRIT; 'I indeed,' he saith, 'baptize you with water,' &c."

"John," says St. Ambrose<sup>4</sup>, "baptized with water, CHRIST with the SPIRIT."

And Origen<sup>5</sup>, "This also must be noted, that the baptism of John was inferior to the Baptism of JESUS given by His disciples. Thus they who in the Acts were 'baptized unto the

<sup>1</sup> Cant. 2. 17.

<sup>2</sup> In Matt. Hom. 12. § 3. p. 164.

<sup>3</sup> De Sp. S. c. 15.

<sup>4</sup> In Luc. Lib. 10. § 141.

<sup>5</sup> In Joh. t. 6. § 17. p. 133-4.



"baptism of John,' not having even 'heard whether there be any  
 "HOLY GHOST,' are baptized a second time by the Apostle.  
 "For regeneration took place not with John, but with JESUS,  
 "through His disciples, and that which is called 'the bath of  
 "regeneration,' which takes place with 'renewal of the SPIRIT,'  
 "Who now also is 'borne above the water,' being from God,  
 "though He doth not enter into all after the water," [i. e. not  
 upon such as come hypocritically].

And St. Jerome<sup>1</sup>, "They who had received John's baptism,  
 "because they knew not the HOLY SPIRIT, are baptized again,  
 "lest any should think that the water, without the HOLY SPIRIT,  
 "could suffice to Jews and Gentiles to salvation."

This peculiar gift of the SPIRIT in Christian Baptism again  
 was in their minds connected with their LORD's commission to  
 baptize; and the baptism of John must needs be defective,  
 because he had received no title to baptize in the Name of the  
 Trinity. Thus St. Jerome<sup>2</sup>, "Whosoever saith that he believ-  
 "eth in CHRIST, not believing in the HOLY SPIRIT, hath not the  
 "eyes of a perfect faith. Whence also in the Acts, they who  
 "had been baptized with the baptism of John to Him Who was  
 "to come, i. e. in the Name of the LORD JESUS, because they  
 "answered Paul's inquiry, 'We do not even know whether there  
 "be any HOLY GHOST,' are baptized again; rather, they receive  
 "then the true Baptism, because, without the HOLY GHOST, and  
 "the mystery of the Trinity, whatever is received into Either Per-  
 "son is imperfect." And Ammonius<sup>3</sup>, "So then the baptism of  
 "John contained an invitation to repentance only, not to remis-  
 "sion of sin also—so that the difference of the baptism of  
 "John and that of believers is this, that that of believers gives  
 "remission of sins also. John when baptizing said, 'I baptize  
 "thee to Him Who cometh after me, and require thee to believe  
 "in Him, that He is the LAMB of GOD,' but he who baptizeth  
 "according to the Faith says, 'I baptize thee into the Name of  
 "the FATHER and of the SON and of the HOLY GHOST,' to believe

<sup>1</sup> Ep. 69. ad Ocean. § 6.

<sup>2</sup> In Joel. c. 2. v. 28.

<sup>3</sup> In Cramer's Catena on Acts xix. 5.

"in the Consubstantial Trinity, both cleansing and stripping him  
 "of his former way of worship, and clothing him anew into  
 "CHRIST, and clearly enouncing the Faith."

3. This case illustrates how, amid subordinate difference of opinion there may be and is substantial agreement in the ancient Church. All agree in this, that the Baptism of their LORD was unutterably greater than that of St. John, and that, because Scripture had set the Baptism of the Lord so far above that of the servant; all agree, that one was "in water," the other was "with the SPIRIT," because the letter of Scripture so testified; what further consequences this involved, was matter of human judgment, and each decided as he thought the tenor of Scripture led, yet without interfering with this first principle, which Scripture had clearly stated. Thus the one who thought that without the SPIRIT there could be no remission of sins, understood the words "the baptism of repentance to the remission of sins" of a future remission<sup>1</sup>, which they were to obtain in Him, to Whom this "baptism of repentance" guided them, and so denied that the baptism of John had any gift of grace: another<sup>2</sup> thought that it gave remission, but suspended and "in hope" only, until

<sup>1</sup> See Tertullian above, p. 246, 7. Jerome, p. 248. Gregory, p. 257. So Theophylact also with great clearness, in Marc. 1. "The baptism of John had "no remission of sins, but only brought in repentance to men; how then saith "Mark here 'to the remission of sins?' We say then that he 'preached the "baptism of repentance;' but this preaching of repentance, whither led it? to "the 'remission of sins,' i. e. to CHRIST'S Baptism; as when we say, 'There "came an attendant on the king proclaiming the preparation of food for the "benefit of those preparing them,' we do not mean that 'the attendant is to "benefit those who prepare the royal food,' but that he proclaimed the preparation of the food, that they who had prepared it, having received the king, "might be benefited by him. So then here also the precursor proclaimed the "baptism of repentance, that they who repented, having received CHRIST, "might obtain remission of sins."

<sup>2</sup> S. Aug. de Bapt. c. Donat. v. 10. "Wherefore though I believe that John "in such wise baptized 'in water of repentance to remission of sins,' that sins "were 'in hope' remitted to those baptized by him, in like manner as the "resurrection which is looked for at the end is wrought in us in hope, as the "Apostle saith, 'because He hath raised us together, and hath made us sit "together in heavenly places,' and yet he also says, 'for in hope we have been

3 the atoning Sacrifice was completed, and themselves made partakers of It: others<sup>1</sup>, on the contrary, considering that the words "to remission of sins" went more naturally to express, that "remission of sins" was the direct end of St. John's "baptism of repentance," supposed that it was bestowed upon all who came sincerely to it, and yet were they at no loss to see the excellences of Christian Baptism, which still set it far above that of John's, even if this privilege were conceded to his. Christian Baptism still had peculiarly its own, the adoption of sons, the union with the Incarnate Word; it had not only "forgiveness of sins, and removal of punishment," but, to use St. Chrysostome's words on this very subject, "righteousness also, and sanctification, and redemption, and adoption, and brotherhood, and participation of the heritage and abundant ministration of the HOLY SPIRIT, for all these things he implied when he said 'He shall baptize you with the HOLY GHOST and with fire;' by the very metaphor showing the abundance of the gift, for he does not say 'He shall give you the HOLY GHOST,' but 'He shall baptize you with the HOLY GHOST;' and by the addition of 'fire' he points out the vehemence and efficacy of the grace." Thus St. Cyril, who did think that remission of sins was given by John's baptism<sup>2</sup>, adds, "*Thou hast, as the glory of Baptism, the Son of God Himself, the Only-Begotten.* For why should I henceforth speak of man? John was great, but what was he to the LORD? Loud was that voice, but what is it to the Word? Most glorious was the herald, but what to the King? Glorious was he who baptized with water, but what to Him Who baptizeth with the HOLY GHOST and with fire:" so likewise another, above quoted<sup>3</sup>, added, that "the exceedingness of

"saved.' For John himself also, when he saith, 'I indeed baptize you in water to repentance, to remission of sins,' seeing the LORD saith, 'Behold the Lamb of GOD, behold Him who taketh away the sins of the world.'"

<sup>1</sup> This way is taken by the author of the *De Rebaptismate* ap. Cypr. (above p. 253.) of the *De Baptismo* ap. Basil. (ab. p. 252.) S. Gregory Nyss. in laud. Basil, t. 3. p. 482, as well as St. Cyril below.

<sup>2</sup> Catech. Lect. 3. § 7—9. p. 29, 30. Oxf. Transl.

<sup>3</sup> P. 253.



"its grace and power was more than the sun above the stars,  
 "yea, the recorded sayings of the saints more mightily establish its  
 "incomparable superiority." And St. Augustine, when refraining  
 from pressing his own view<sup>1</sup>, inasmuch as some might argue,  
 "that sins were remitted in John's baptism while some further  
 "sanctification was, through the Baptism of CHRIST, bestowed  
 "upon those whom Paul commanded to be again baptized,"  
 does not contemplate any other alternative, than that the Baptism  
 of our LORD should have conferred some further grace. Re-  
 markable in this way is the comment of one, not of the most  
 eminent of the Fathers, on the testimony of Holy Scripture to  
 Apollos, that he was "fervent in spirit," although he then "knew  
 "only the Baptism of John." This writer does not go about to  
 lower the witness of Scripture, as if a man could be "fervent in  
 "spirit" without THE SPIRIT; rather he exalts this testimony to  
 him, and yet shows that our Christian privilege is higher, in that  
 we not only may be kindled *by* the SPIRIT, as from without, but  
 have Him dwelling in us, and are His temple, are not only  
 guided and led by Him, as by an Angel, but are the living  
 creatures of Ezekiel's vision, living through His life within us,  
 "when those went, these went; and when those stood, they  
 "stood; for the spirit of the living creature was *in* the wheels,"  
 propelling them by an inward principle of vitality, not by out-

<sup>1</sup> 1. c. This passage has been often alleged (as by Chemnitz Exam. Conc.  
 Trid. de Bapt.) as if St. Augustine had no very decided view on the subject,  
 but it is plain from the context that he simply drops this part of the argument,  
 as not essential to the point he had in view, for he proceeds (c. 11): "For  
 "that ought to be kept mainly in view which most affects this question (what-  
 "ever be the case of John's baptism, since he evidently belonged to the unity  
 "of CHRIST), why persons must needs be baptized after the baptism of Saint  
 "John, and not after that of covetous bishops. What reason can there be then  
 "that the Baptism which Paul commanded them to receive, was not the same  
 "which was given by John? But neither indeed was the baptism of John  
 "himself repeated, when the Apostle Paul bade those baptized by him to be  
 "baptized in CHRIST. For what they had not received from the friend of  
 "the Bridegroom, that they were to receive from the Bridegroom Him-  
 "self, of Whom that friend said, 'This is He Who baptizeth in the HOLY  
 "GHOST.'"

ward impulse. "Again it must be noted," says Ammonius<sup>1</sup>, "that after the Baptism of CHRIST, through the laying on of the hands of the baptizer, the HOLY GHOST descends on the baptized; and that they who were baptized with John's baptism had not the HOLY GHOST. How then was Apollos, being only baptized into John's baptism, 'fervent in spirit?' Though it is said that Apollos was 'fervent in spirit,' it is not said that he 'had the Spirit;' accordingly, he neither spake with tongues nor prophesied. It is one thing then to be 'fervent in spirit,' another to 'have the HOLY SPIRIT;' he who 'hath the HOLY SPIRIT' hath It indwelling in him, and the SPIRIT Himself spake from within, many of which instances have occurred, how He 'spake to Philip,' to Peter, to the Apostles, to Paul and his companions, forbidding them to speak the word, or to speak it in certain cities: but he who is 'fervent in spirit,' did things through illumination and impulse from without, being guided by the SPIRIT, as if he were guided or guarded by an Angel. And say not, how could he be 'fervent in spirit' who was not partaker of the SPIRIT? for you may infer things invisible from those visible. If the sun, being without, and fire, by being near or, as in the case of fire, at a little distance from bodies, warmeth our bodies, what must we say of the Divine SPIRIT, Which is indeed the most vehement fire, kindling the inner man, although It dwell not within, but be without? It is possible then, in that all things are possible to God, that one may be warmed, although That Which warmeth him be not in himself."

Scarcely less instructive, in its way, than this agreement of the Ancient Church as to the inferiority of the baptism of John to that of our LORD, is the agreement of the school of Calvin (with whom the later Lutherans<sup>2</sup> coincided) as to its identity and

<sup>1</sup> In Cramer's Catena, xix. 5.

<sup>2</sup> Luther himself at an earlier period (1520) laid down, that "John had only a baptism of repentance, CHRIST, a Baptism of grace; that CHRIST's Baptism alone was a Sacrament; that the baptism of John was preparatory only, that it had no grace [did not remit sin], but rather brought despair, until it ended in CHRIST; and that those so baptized needed to be again baptized."

equality, the grounds upon which those built it, from whom *this* traditional agreement was derived, or the incongruity of the mode in which they explained away the Scriptures opposed to them. The author of this, as of most other depravations of the doctrine of the Sacraments, was Zuingli; the ground, which the rest repeated after him, was the denial of the inward grace or mystic efficacy of the Sacrament. "The baptism of John "worked nothing," says Zuingli; "(I speak here," he adds, "of the Baptism of water, not of the internal bedewing, which "takes place through the HOLY SPIRIT); the Baptism of CHRIST "works nothing, for CHRIST was content with the baptism of "John, both for Himself (!) and for His disciples; whereas, had "His baptism had any thing fuller, He would have baptized the "disciples a second time, and not allowed Himself to be baptized "with the baptism of John (!)." It being settled, on such grounds, that the Baptism of our LORD has no inward grace, the Baptisms could not but be the same; i. e. alike empty in themselves, and but appendages of the same teaching. "John baptized "to initiate to repentance, and promised that there should be "salvation in Him, Who should come after him, for that He was "the LAMB, Who Alone took away sin, in Whom also he taught "to trust. The Baptism then of John *required* a new life, and "pointed to hope in CHRIST. And this was the baptism of doctrine (for both equally baptized with water), the Baptism of "CHRIST *required* nothing else, for He began to preach no other- "wise than John, 'Repent ye.' For, that CHRIST Himself is the "hope, and John was not the hope, since 'he was not the light,'

(Disp. de Bapt. Leg. Joh. et Christi. Opp. t. 1. p. 373.) In 1541 he held that "it did not *much* differ from the Baptism of CHRIST," (Sermons on Infant Bapt. Opp. Germ. t. 7. f. 460. ap. Gerh. Loc. de Bapt. c. 3. s. 5. § 55.); in 1546 "that the penitent obtained by it remission of sins;" (Serm. I on the Bapt. of CHRIST, Opp. Germ. t. 8. f. 301. ap. Gerh. l. c.) which however does not go beyond some of the Fathers. Melancthon also varied; he contrasted the two baptisms in the Loci ed. 1520; identified them in the ed. 1558; and was the channel through which the reformed theory came among the Lutherans; thenceforth it became a regular part of their traditional system.

<sup>1</sup> De nova et falsa Relig. cap. de Baptismo, t. 2. f. 200. l.



“ but sent to CHRIST, this made no difference in the baptism; for  
 “ both tended to CHRIST, i. e. *required* a new life, to be formed  
 “ after the pattern of CHRIST. Since then John taught that the  
 “ life was to be changed, and formed after the pattern of CHRIST,  
 “ and CHRIST *taught* no otherwise, (for what does all CHRIST’s  
 “ teaching *require*, other than a new life to be formed according  
 “ to the will of GOD, and to trust unshakenly in CHRIST?) *it fol-*  
 “ *lows, that if the baptism of doctrine was the same, that of the*  
 “ *water was the same also.*” The promise then that they should  
 be “ baptized with the HOLY GHOST and with fire,” was, accord-  
 ing to this writer, a mere outward thing, confined to the Apostles,  
 “ as outward,” he says <sup>1</sup>, “ as the baptism of water;” the invo-  
 cation of the Name of the Holy Trinity was also outward; “ *it*  
 “ *is an outward thing*, that when they are baptized, there concur  
 “ the sacred words, ‘ In the Name of,’ &c. and a *sign of the real*  
 “ *substance and a ceremony* <sup>2</sup>.” In like way Calvin <sup>3</sup>, “ It is most  
 “ certain, that the ministry [baptism] of John was altogether the  
 “ same as that afterwards delegated to the Apostles. For its  
 “ being administered by different hands does not make the Bap-  
 “ tism different, but the identity of doctrine shows it to be  
 “ identical. John and the Apostles agreed in the same doctrine;  
 “ both baptized ‘ to repentance <sup>4</sup>, to the remission of sins;’ both

<sup>1</sup> Ib. f. 199. v. He admits another “ baptism of the HOLY SPIRIT, wherewith  
 “ all are bedewed internally who believe in CHRIST,” and this baptism, accord-  
 ing to him, consists in teaching, for he assigns as its ground, only the texts,  
 “ No one can come unto Me, except whom the FATHER draws,” and “ They  
 “ shall all be taught of GOD.”

<sup>2</sup> Ib. f. 202.

<sup>3</sup> Inst. 4. 15. 7.

<sup>4</sup> This is not true; the Apostles baptized *upon* repentance, but not “ to re-  
 “ pentance;” John “ preached the baptism of *repentance* to the remission of  
 “ sins” [i. e. with the view to their ulterior remission]; the Apostles baptized  
 not “ to repentance,” but directly “ to the remission of sins.” Acts ii. 38.  
 Neither does it appear that John baptized plainly “ unto CHRIST,” or indeed  
 “ to Him that was coming” at all, (though some have so understood St. Paul’s  
 words,) but rather St. Paul says, he “ baptized to repentance, that so they might  
 “ believe in Him Who should come:” certainly he did not baptize into the  
 Name of the Trinity.

“into the Name of CHRIST, from Whom was repentance and remission of sins. John said that ‘He was the LAMB of GOD, by Whom the sins of the world were taken away;’ thereby declaring Him to be a Victim accepted by the FATHER, the Propitiator of justice and Author of salvation. What could the Apostles add to this confession?” And even the later Lutherans allowed themselves to be misled by the modern theory, that sacraments were seals of the word preached, whence even Brentius<sup>1</sup> asserts, that “the baptism of John and the Apostles and the whole Christian Church was not only altogether the same, but that John was the first who administered that baptism, which the Church uses to this day, and shall use to the end of the world;” and as the ground of this, alleges, “For the baptism of John is such as is his teaching and his word. For since the *sacraments depend upon the word, and are constituted by the word*, they must be compared with the word, and be judged of according to the nature of the word whence they derive their hallowing. But we have shown that there is no difference between the *teaching* and word of John and of the Apostles. How *then* should their baptisms differ?”

Such being the *à priori* and theoretic way in which men came to assert the identity of the baptism of St. John with that of our LORD, it is instructive to observe its effect on the interpretation of the two passages, on which Antiquity chiefly rested their disparity; the declaration of the Baptist himself, and the act of St. Paul. For the first, whereas the Baptist says, “I baptize with water, but He *shall* baptize with the HOLY GHOST and with fire,” they said that he meant that “he was only the outward minister of the outward element, but that it was CHRIST who gave the SPIRIT, and that the miracle of the day of Pentecost would attest this;” so that when he said that he “baptized with water,” he did not mean that his baptism was only in water, that it was any more a mere “baptism with water” than that of our LORD; rather that it was, equally with His, “with the HOLY GHOST;” only that himself, as being a mere man, did not

<sup>1</sup> Hom. 21. in Ev. Luc.

give to the baptism its power and efficacy<sup>1</sup>, that he being man had no power to bestow the Presence of God; and that when he said "He *shall* baptize you," he meant, "He *is now* baptizing you invisibly, of which the proof is, that hereafter He shall baptize you visibly." As to the history in the Acts, the interpretation is more varied. When these disciples said, "We have not so much as heard whether there be any HOLY GHOST," then said Paul, Unto what then were ye baptized? and they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, &c. When they heard this, they were baptized into the Name of the LORD JESUS." Now, since John baptized with water, and speaks of his baptism as a baptism of water, nothing could seem plainer, than that the baptism here spoken of was, at all events, a baptism with water, that the word "baptism" or "baptized" is to be, throughout the passage, taken in the same sense, and that the Baptism into the Name of the LORD JESUS, was a Baptism which these disciples *then* received in obedience to St. Paul's instruction. Nothing less! according to these interpreters, although they agree only that its obvious meaning is not its meaning; what else it can mean, becomes matter for conjecture. Thus they say, 1<sup>2</sup>, St. Paul when he asked, "unto what were ye baptized?" meant, "what were ye taught?" that they by "John's baptism" meant "John's teaching;" that St. Paul, by saying, "John baptized," meant, "John preached," and that Scripture when it relates finally, that "they were baptized into the Name, &c." meant that they were "taught" more correctly, and "led by Paul to CHRIST;" and so, whereas Scripture speaks four times of baptism, it means every where not "baptism" but "preaching or teaching." This at least is consistent. Or, 2<sup>3</sup>, "that they had really been baptized with water by John, but now were not

<sup>1</sup> Calv. Inst. 4. 15. 8. So Brentius, Hom. 29. in Luc.

<sup>2</sup> Zuingli de vera et falsa Relig. l. c.

<sup>3</sup> Calvin Inst. 4. 15. 18. Brent. Hom. 29. in Luc. Quidam ap. Chemnitz Exam. Conc. Trid. P. 2. ad Can. I de Bapt. Vatablus. Osiander, paraphr. Franzius, ap. Calov. Loss. in Joh. 1. "Interpretes fere omnes," ap. Loss. ad Act. xix.



“baptized with water, but received the miraculous gifts of the HOLY SPIRIT.” So that when Scripture says, “When they heard this, they were baptized into the Name of the LORD JESUS, and when Paul had laid his hands upon them, the HOLY GHOST came on them,” it means, “they were baptized, i. e. <sup>1</sup> Paul laid his hands upon them,” that their baptism consisted in Paul’s so laying his hands, or rather not therein, but in the gifts of the HOLY GHOST which accompanied it. Or, <sup>3</sup> <sup>2</sup>, having been really baptized by John, they were not baptized, but being *taught* the object of John’s baptism (faith in JESUS), *acknowledge* that they were so baptized before; i. e. when Scripture says, “when they heard this, they were baptized,” it means, “they were not baptized then, when they heard it, but they knew that they *had* been baptized long before.” Or, <sup>4</sup> <sup>3</sup>, they were not baptized with water by John, but “*taught*” only by him, and were really “baptized by St. Paul.” Or, <sup>5</sup> <sup>4</sup>, they take criticism to aid, and, by the force of μέν and ἐξ, discover that the words were spoken by St. Paul, and mean, that “when the people heard John the Baptist, they were baptized by him into the Name of the LORD JESUS.” So that when Scripture says “*they* were baptized in the Name of the LORD JESUS; and when Paul laid his hands

<sup>1</sup> Calvin says, it is a Hebraism, that the same thing is first related compendiously (viz. that they were baptized in the Name of the LORD JESUS), then, more fully, that Paul laid his hands upon them and they received the HOLY GHOST. Gerhard, that it is an epexegetis.

<sup>2</sup> Lightfoot Chron. ad loc. So nearly, “some,” ap. Chemnitz. l. c. “upon hearing this declaration, the baptism of John was to them Baptism into the Name of the LORD JESUS;” to this Chemnitz inclines.

<sup>3</sup> Bullinger ad loc. professing to derive it mainly from Zuingli. Quidam ap. Chemnitz. l. c. “perhaps so.” Loss.

<sup>4</sup> This strange perversion was invented by one named Marnix, adopted from him, with great panegyric, by Beza, and then became a received traditional exposition of both reformed and Lutheran writers. It occurs in Aretius ad loc. Drusius ad l. Gataker ad l. Selneccer (Pædag. P. 2. de Bapt.), Loss. ad Actt. 19. Glass. Gr. 3. 7. 14. can. 610. König. ap. Calov., Calov., Gerhard (Loc), &c. Vossius says that it was somewhat modern, being born after himself, “admodum est novella, quippe nata me nato.”

“on *them*, the HOLY GHOST came on *them*, and *they* spake with “tongues, and prophesied. And *all* the men were about twelve;” “they” in the first place means all who in Judæa received John’s baptism, and in the second, the twelve only who were at Ephesus; so that Scripture does not mean that St. Paul laid his hands on the same persons who had been baptized, for these were, according to this exposition, all John’s disciples, but that it does mean, that St. Paul laid his hands upon these twelve, as having been some of those formerly baptized by John; and this though Scripture adds, “And all the men were about twelve.” Or, lastly, having themselves raised this cloud, they content themselves with saying, that the meaning of the passage is obscure, and that whichever<sup>1</sup> of these contradictory ways you take it, it neither favours Anabaptism, nor proves “certainly, evidently, and “of necessary consequence, that there was no efficacy in John’s “baptism, and that those who believed received neither grace nor “remission of sins;” i. e. Scripture had no certain meaning, because men had invented all sorts of questions about it, and the sun shone not clearly on the Church, because men had raised mists about the dwelling-place which they had chosen for them-

<sup>1</sup> Chemnitz. l. c. Bellarmine, who, with some mistakes, gives the above variations, adds two others (which do no violence to the text), 1, which seems also to have been St. Ambrose’s view of this case (de Sp. S. i. 3.), that they had received the baptism of John wrongly in some way (wherein St. Ambrose however still maintains the difference between the Baptisms of John and of CHRIST, “for “although *John baptized not in the Spirit*, yet he preached both of CHRIST and “the SPIRIT”); as though John’s baptism would ordinarily have sufficed, and needed only the imposition of hands, but that in their case it had been administered wrongly (so Aretius and Piscator, ad loc. Musculus, Loci, de Bapt.): or, 2, which is altogether a modern way, that they had received it in a wrong frame of mind (which had been no ground for re-baptizing). Brunfels ad loc. Neither exposition found much favour in this school. This doubt of St. Ambrose is alluded to by St. Augustine de unico Bapt. c. 7.—“To these men was “given a Baptism which they had not, not that which they had, disapproved, “whether as some think they said untruly that they had the baptism of John, “or that the baptism of John was not the Baptism of CHRIST, but only ministered to CHRIST, as the ancient sacraments of the law discharged a certain “precursory and prefigurative office.”

selves. And amid this discordance of interpretation, each admits the harshness of those expositions which himself does not adopt<sup>1</sup>, and avows the object of them all to be, to meet the objections of Anabaptists on the one hand, without conceding to the Church of Rome, that the baptism of John was different from that of CHRIST. And this is the boasted critical exposition, freed from all tradition, except that of their own school, and from all authority, except that of its masters.

Such then are the two views of John's baptism ; the one that of the Church, the other that of an individual, and from him of a school ; the one looking to the letter of Scripture, the other to a theory of its own ; the one to the efficacy of man's preaching, the other to the Incarnation, Cross, and Resurrection of their LORD ; the one to what can be seen with the eye of flesh, the other realizing the things invisible ; the one to " beggarly elements," the other to " the SPIRIT of God, brooding upon the " face of the waters ;" the one magnifying man, the other looking away in all things from man, and seeing only in all, and in all glorifying their LORD. " John Baptist and Paul the Apostle," says St. Augustine<sup>2</sup>, " were one, both being friends of the Bridegroom, " yet because it was not one Baptism which was given by John " and by Paul, Paul bade those be baptized with the Baptism of " CHRIST who had been baptized with the baptism of John. So " then the one baptism was called the baptism of John ; but " that given by Paul was not called Paul's baptism ; but ' he " commanded them,' it saith, ' to be baptized in CHRIST.' So " John and Paul are one, and give not what is one ; so Peter and " Judas are not one, but give what is one ; but Peter and Paul " are both one, and give what is one."

<sup>1</sup> Thus Aretius says of the two first, " quibus simplicitas verborum reclamationat." Chemnitz, that " they [the 3rd and 4th] have both something forced, and do not " throughout preserve the simplicity and perspicuity of the text ; in like way Piscator, Vossius, and Musculus as to the 5th. Calvin again, on Acts 19, summarily rejects the notion that they were not genuine disciples of the Baptist (see p. 270, note), as also the 1st and 3rd, that Baptism meant instruction. This last he says " as it is forced, so it savours of being a shift."

<sup>2</sup> De unit. Eccl. c. 21. (al. 18.)



iii. 3. *Indications of the dignity of Baptism arising from circumstances connected with our Blessed SAVIOUR's Person, and from prophetic declarations and types of it recognized by Scripture, by the ancient Church, or, as derived from it, by our own.*

In the view of the Ancient Church, no event recorded in Holy Scripture stands insulated and alone. All have bearings every way; all belong to a vast system of which we have some glimpses, which we cannot construct as a whole, nor, consequently, tell *all* the bearings of the several parts: yet, by reason of this oneness of the whole system, all its parts, as being parts of one, have some relation to each other, and we, she believed, have principles enough given us, to enable us to understand and interpret some of these relations. But, chiefly, they all bear, she was persuaded, in some way upon Him, the Sun and centre of the system, our Incarnate LORD; and so again, the events of His history gleam with His own effulgence upon His body, the Church. In that He had deigned to become her Head, it could not but be, that He had instituted a mysterious relation between Himself and His body, so that she should, in a manner, and as a whole, reflect Him, and His acts concern her. Of these His holy actions, the Ancient Church had her eye specially fixed upon such as related to His Sacraments, the means whereby He originally united her to Himself, or still nourished her, and cherished her, and maintained her in that union. In this way, incidents, which upon a modern system would be termed mere casualties, things which must take place somehow, and so, it is supposed, did take place as they did, events which, according to moderns, terminate in themselves, these same incidents had, according to the ancients, a meaning, even on that ground alone, that they belong to His history. It is a principle with the ancients, that whether they see the right application or no, or only one or more of many right applications, still nothing in His history was accidental, nothing without its meaning. This, if exhibited in detail, will appear to moderns, at first sight, strained and fanciful; we have habituated ourselves to look upon those things as unmeaning; they would be so in common-place history; and so we accustom ourselves to pass them by in a common-sense way,

as if they could have no deeper meaning when brought near to His person. There must have been, we should say, a certain number of water-pots in the miracle of turning the water into wine ; a certain number of loaves which were multiplied ; a certain number of baskets in which their fragments were gathered up : these things, it is supposed, belong only to the reality and truth of the history ; and, according to our respective characters, moderns find evidences of the truth of the narrators, where the ancients saw doctrine and divine wisdom. We cannot get ourselves over and above to entertain the thought, that these outward circumstances should have a meaning, and be the vehicles of spiritual truth ; and so they who see such meaning, must to us seem, of necessity, to see more than there is, i. e. to be fanciful. Either we must see too little, or they too much ; and we have taken upon ourselves to decide in our own favour. And yet, it must be confessed, on reflection, that the ancient view is the more reverential ; it is more respectful, surely, to think that every thing, down to His shoe-latchet, which St. John felt unworthy to unloose, should derive a portion of dignity from its proximity to Him ; it is more credible, that when God became man, and visited us, and went about among us, nothing should have been accidental, or without meaning, which encompassed Him, nothing without purpose, which the HOLY GHOST caused to be recorded in connection with Him ; it is more in harmony with His Providence, without Whom not a sparrow falleth to the ground, that when He sent his Only-Begotten Son into the world, He should have disposed every thing, small or, as to us seems, great,—(yet how carnal is it to speak of any earthly thing as being great in connection with Him, their Creator)—that He should have so disposed all, that all should admit of receiving a meaning from His nearness. Thus, His earthly sun, as it draws and disposes our clouds around himself, and gives to each their due form, and a portion of his own brightness, imparts to each tiny speck the richness of his glory, and most often bathes and envelopes these with his lustre, while those earthborn masses, which would claim to themselves more of solidity, and a more distinct existence, can receive but a slighter tinge, and in their outskirts only, testify

his presence. In like way, it may be, that those human things, which have a more substantial existence, are less fitted to be symbolical of Him, while the mean things of the world, and things despised in man's eyes, may be made the vehicles of His mysteries, or point to them. This extent of significance were also in harmony with the Old Testament, in which every thing relating to the representative High Priest of the Law, even the very hem of His garment, was appointed by God, and the very streaming of the sacred and fragrant oil from His head to those skirts was significant;—in which the very size of the court of the LORD's house, and the hangings, and hooks, and fillets, by which it was bound into one, were appointed; its minutest details were to be made "according to the pattern showed to Moses in the mount<sup>1</sup>." So also as to our Blessed SAVIOUR's Person, the very seamlessness of His coat was prophesied of in the Psalm which spoke of the lots being cast upon it, and was pointed out by Evangelists: surely then it were truer, and even more philosophical, to believe (which in this instance, indeed, people for the most part are willing to do) that there is some further meaning in that seamlessness—the unity of His Church—than to look upon that which was so prophesied of, and fulfilled, as in itself a thing indifferent and unmeaning.

But whether it appear to us philosophical or fanciful, such *was* the view of the ancient Church; and it is right to bear in mind, that it was the view of the universal Church, and implied the greatest reverence for the letter of Holy Scripture, and for Him to Whom the Scripture testified. The very principle whereon it rested, was the conviction of the extreme sacredness and significance of every jot and tittle of God's Word, as partaking of His fulness; and, on the other hand, the vivid sense of His Presence every where in it, animating it with His SPIRIT, and bringing the whole into connection with Himself, as its Author and its End. This system should then, at least, be approached seriously, not judged of in an off-hand way, nor decided on at once, because at variance with our notions of dignity or fitness; and they who do

<sup>1</sup> Ex. xxv. 9. 40; xxvi. 30; xxvii. 8. Numb. viii. 4. Acts vii. 44. Heb. viii. 5.



so approach it, will be startled very likely at first, as men brought into a new world ; but when their eyes are accustomed to it, they will learn gradually to admire, at least in some respects, its beauty, and unity, and harmony. The principle, in regard to Baptism, is stated simply in the striking words of St. Cyprian<sup>1</sup>: “ As often as water is mentioned alone in Holy Scripture, so often is “ Baptism extolled.” Strong as this statement seems, it is meant, not as a mere vivid assertion, but as the plain and simple truth. For thus Tertullian<sup>2</sup>, in his concise way, touches on the mention of water in the New Testament, as purposed to confer honour upon Baptism:—“ In how great favour with GOD and His “ CHRIST, is water, to the sanctioning of Baptism ! Every where “ CHRIST appeareth with water. Forasmuch as Himself is baptized with water. The first beginnings of His power, when “ called to the marriage, He consecrateth with water. When He “ uttereth His discourse, He inviteth the thirsty to His everlasting “ water. When He teacheth of love, He commendeth among the “ works of love, the cup of water given to the poor. He recruiteth His strength by the well. He walketh on the water. He “ willeth often to cross the water. He giveth water to His disciples. This testimony to water endureth even to His Passion. “ When He is given over to the cross, water cometh in ; witness “ Pilate’s hands ; when He is wounded, water bursteth from His “ side ; witness the soldier’s spear.”

Of these instances, two chiefly are dwelt upon by the Ancient Church, the one from the beginning, the other from the close of His public life for us, His baptism, and the water which burst from His sacred side. These same two instances have, very remarkably, been recognized by our own Church ; and that the more so, since the prayer in which reference is made to His Baptism formed no portion of our Ancient Baptismal Service, but was incorporated into it at the Reformation, from an ancient ritual of Germany. On the other hand, it may be noticed, that the Lutheran bodies, remaining faithful to the ancient doctrine of Baptism, retained the allusion to the Baptism of our LORD, as “ hal-

<sup>1</sup> Ep. 63. ad Cæcilium.

<sup>2</sup> De Bapt. c. 9.

“lowing water to the mystical washing away of sins;” the Reformed or Zuingli-Calvinistic bodies omitted it<sup>1</sup>. Even this might suggest that the recognition of a mysterious relation between our Lord’s Baptism and the sacramental efficacy of water as the element of ours, is not a mere insulated opinion, but is in some way bound up with the habit of mind, which receives faithfully the doctrine of Baptism itself. The same habit which regarded as fanciful this connection, accredited by a constant tradition, rejected also, under the title mystical, the mysterious efficacy of the Sacraments.

The belief of the ancient Church on these two mysterious acts, is thus embodied then in our Baptismal Service : of our Lord’s Baptism our Church prays to God, “Who by the Baptism of His well-Beloved SON JESUS did sanctify water to the mystical “washing away of sin.” The issuing of the water and blood from His sacred side, she unites with His command to His disciples to baptize all nations, as containing also a sanction of Baptism, and a hallowing of water to that end. “Almighty, Ever-“living God, Whose most dearly beloved SON JESUS CHRIST, for “the forgiveness of our sins, did shed out of His most precious “side both water and blood, and gave commandment to His disciples, &c. regard, we beseech Thee, the supplications of Thy “congregation; sanctify this Water to the mystical washing “away of sin.” In the Litany she reverts to the Baptism of our Lord, as a special instance of His mercy; and, amid other chief acts of His Life and Death for us, implores Him “by His Baptism,” to “deliver us.”

Of both these acts, it is remarkable that this meaning, upon which the Church has dwelt, is no where alluded to in Holy Scripture. The issuing of the water and blood from His side St. John records, and manifests His sense of the mystery by the solemn assertion, wherewith He stops to dwell upon it<sup>2</sup>: “And “he that saw it bare record, and his record is true; and he “knoweth that he saith true, that ye might believe.” But what meaning it had, or whether it had many meanings, he hints not,

<sup>1</sup> See Comparison of Baptismal Liturgies in Note (M) at the end.

<sup>2</sup> c. xix. 35.

neither here, nor where he refers to it as a fact containing doctrine<sup>1</sup>; "There are three that bear witness on earth, the SPIRIT, "and the water, and the blood, and these three agree in one." So also, with regard to the Baptism of our LORD. One purport of it our LORD Himself mentions, in order to satisfy the scruples of the reluctant Baptist; "Suffer now; for thus it becometh us "to fulfil all righteousness;" but how much was contained in these words; what was the extent of the principle contained in them; whether it be a part of the "righteousness" thus "fulfilled," that our human nature should be sanctified in this Baptism of our LORD, is not to be collected from the passage itself. Its first and obvious sense is, that since "the Baptism of John" was "of GOD," it became Him, as being born in the people to whom God had given it, to submit Himself to it as the Ordinance of GOD<sup>2</sup>. But then other grounds might be included in this, as involved in the character and Person of Him, Who did thus submit Himself. The words may have been left, of purpose, undefined, in order to comprehend the more. "He added not," says St. Jerome, "the righteousness of the law, or of nature, that we might understand both." The "righteousness fulfilled" was in Him humility<sup>3</sup>, surpassing all thought, in that, while God, He

<sup>1</sup> 1 Ep. v. 8.

<sup>2</sup> See Newman's Sermons, vol. ii. Sermon 7. on this text.

<sup>3</sup> "What meaneth 'fulfil all righteousness?' I came to die for men, should I "not be baptized for men? What meaneth 'fulfil all righteousness?' fulfil all "humility. Should not He receive Baptism from a good servant, Who received His Passion at the hands of evil servants?"—Aug. Tr. 4. in Joh. § 14. "If He were to show the way of humility, and to make himself the very way "of humility, in all things humility was to be fulfilled by Him."—Id. Tr. 5. § 3. & § 8. "That the LORD might give us an example of humility, to receive the "saving grace of Baptism, CHRIST received what He needed not, but what "was needed for our sakes."—Ib. § 5. "He did not say simply 'suffer,' but "added 'now.' For it shall not ever be so, but thou shalt see Me in that state "thou longest for, but now await it. Then further he shows how this is "fitting; because, He saith, I fulfil the whole law (for this is meant by all "righteousness, for righteousness is the fulfilling of the commandments). "Since then I have fulfilled the other commandments, and this alone remains, "it also must be added. For I came to undo the curse, appointed for the trans-



received the Baptism of the sinners whose nature He had taken ; in Him it was "love<sup>1</sup>," which is the "fulfilling of the law," in that He received that which He needed not, that they who need it, might the gladlier receive it ; and so it may be also, that He was baptized not only to give an example of obedience, or healthfully to shame those who to their destruction would have disdained it<sup>2</sup>, but in it to "fulfil all righteousness," by cleansing the "gression of the law. I must then remove it, by first fulfilling it wholly, and "taking you from under the curse. It becometh me then to fulfil the whole "law, since it is becoming that I should undo the curse written against you in "the law ; for, therefore, also did I take flesh, and am come."—Chrys. Hom. 12. in Matt. § 1. "Lastly, John would fain not baptize Him as GOD, and so "He teaches that as man it should take place in Him. Whence there follows, "but JESUS answering, said to him, 'Suffer now.' Well said He 'now,' "showing that CHRIST was to be baptized by John in water, John by CHRIST "in the SPIRIT. Or else, 'suffer now,' that since I have taken the form of a "servant, I may fulfil his humility also ; else know that in the day of judgment, "you must be baptized with My Baptism ; 'Suffer now,' saith the LORD, I "have also another Baptism wherewith also I am to be baptized. Thou baptizest me with water, that I may baptize thee for Myself in Thy own blood." Jer. ad loc.

<sup>1</sup> "The cause of the Baptism of our LORD, the LORD Himself declares, "saying, 'Thus becometh it to fulfil all righteousness?' What is righteousness else than that what thou wilt another should do for thee, thou shouldst thyself first do, and exhort by thy example? Let no one then decline the "Baptism of grace, since CHRIST declined not the Baptism of repentance."—Ambr. Expos. Ev. sec. Luc. L. 2. § 83. 90. 91. abridged by Aquin. Cat. Aur. ad Matt.

<sup>2</sup> This is a frequent topic with St. Augustine, in consequence of the Donatist controversy, e. g. "He deigned to give authority to His own Baptism, that "the servants might know with what alacrity they should haste to the Baptism "of the LORD, when Himself disdained not to receive the Baptism of a servant."—Aug. in Joh. Tr. 5. § 3. "Needed the LORD to be baptized? I "answer, needed the LORD to be born? needed the LORD to be crucified? "needed the LORD to die? needed the LORD to be buried? If then He took "on Him so much lowliness for us, should He not Baptism also? And what "profited it, to receive the Baptism of the servant? that thou mayest not disdain to receive the Baptism of the LORD."—Id. Tract. 4. § 13. "The LORD "came also to recommend humility in Baptism, to consecrate His own sacrament. For He so received it, now adult, as, when an infant, circumcision. "He received not the wounds, but the medicines, to sanction them."—Aug.

sinful nature, in the likeness whereof He had come, and to impart to it, as a whole, the righteousness<sup>1</sup> which He should after-

Serm. 293. in Nat. Joh. Bapt. 7. § 12. "That if GOD received Baptism of 'man, no one should disdain to receive it of a fellow-servant.'—Jerome in Matt.

<sup>1</sup> "The LORD was baptized then, not seeking to be cleansed, but to cleanse 'the waters, that being washed by the Flesh of CHRIST, which knew no sin, 'they might have the privilege of washing. And, therefore, doth He who 'cometh to the laver of CHRIST, put away all sin.'—Ambr. Exp. Ev. sec. Luc. L. ii. § 83. "All water healeth not, but water healeth which hath the grace of 'CHRIST. Water healeth not, unless the SPIRIT descend, and consecrate that 'water, as thou hast read, that when our LORD JESUS CHRIST gave the form 'of Baptism, he came to John, and—He answered—'so it becometh us to 'fulfil all righteousness.' Lo! how all righteousness is deposited in Baptism. Why then did CHRIST go down, save that that flesh might be cleansed, 'the flesh which He took of our creation?'—Id. de Sac. L. i. c. 5. § 15, 16. "If 'CHRIST washed Himself for us, yea washed us in His Body, how much more 'ought we to wash away our sins! By what deed then, by what mystery, is He ' (although in all GOD) more proved to be GOD than by this, when throughout the 'whole world, where the creation of the human race is spread abroad, through 'the several tracts of far distant countries, in one moment, in One Body, GOD 'destroyed the evil of the primeval fall, poured forth the grace of the heavenly 'kingdom? For One went down, but raised up all; One descended, that we 'all might ascend; One took on Him the sins of all, that in Him the sins of all 'might die. Purify yourselves, then, as saith the Apostle, for He purified 'Himself for us, Who needed not purifying"—Ambr. Exp. Ev. sec. Luc. L. ii. § 91. "The LORD came to Baptism; for He was made all things for thee."—L. iv. § 6. "By the Baptism of CHRIST were we baptized, not we only, but 'the whole world, and is baptized to the end."—Aug. Tr. 4. in Joh. § 14. "If He could be baptized on other grounds than all others, i. e. not on account 'of sinful flesh which He had not, but on account of the likeness of sinful flesh, 'which He had taken to free flesh from sin."—Id. lib. Imp. c. Julian. iv. 63. "By being baptized He is in correspondence with (congruit) the penitent, washing away nothing to be repented of. For those things became the likeness of 'sinful flesh, which sinful flesh needed."—Ib. "The whole human race was 'in CHRIST JESUS, and, therefore, the body being taken as the organ of the 'SPIRIT, fulfilled in itself every mystery of our salvation. He came then to 'John, born of a woman, placed under the law, and through the Word made 'flesh. Himself needed not that washing, for of Him it is said, 'He did no sin,' 'and where there is no sin, there remission thereof is superfluous. But He had 'assumed both the body and the name of our created being, and thus not He 'had any need of cleansing, but by Him was the cleansing of our washing in

wards communicate, one by one, to those who came to the Baptism which He had thus consecrated. And again, "all righteousness" may thereby have been "fulfilled" in it, in that an "everlasting righteousness" was thereby brought in, and the element consecrated, whereby the justifying efficacy of His meritorious Cross and Passion was to be conveyed to all believers. The one sense will not exclude the other; as of all our Blessed SAVIOUR's actions and words, it is to be believed that they have a manifold depth and meaning, of which each application brings out but one portion; these gifts are a "precious stone," "whithersoever it turneth, it prospereth."

But however much may lie wrapt up in these words of our LORD, it is obvious that this belief of the Ancient Church, which our own has so solemnly adopted, that by His "Baptism He sanctified water to the mystical washing away of sin," was not derived from them. It no way appears in them, or in any other passage of Holy Scripture: whether really contained or no, it could not have been in the first instance obtained from them. And yet it is taught positively and unhesitatingly, not as a conjecture, but as a doctrine whereof they were fully assured; not in the way only of eloquent or pious contrast between His Baptism and ours, but as a practical truth; not in order to account for the strangeness of His receiving Baptism at the hands of His creature, but as doctrine relating to us, as a benefit conveyed thereby to His Church. And we must feel that they were herein superior to us, in that they so looked to every action of our LORD, contemplated each with so much reverence, carried with them every where the vivid consciousness, that He whose actions or words they were handling or beholding, was God. Hence they were penetrated with awe and amazement, where moderns

"water to be sanctified. Lastly, John would fain forbid Him to be baptized, as God, and so He teaches that, as man, it should take place in Him. For all righteousness was to be fulfilled by Him, by Whom alone the law could be fulfilled. And thus, both by the testimony of the prophet He needed not Baptism, and by the example of His authority He perfects the mysteries of man's salvation, sanctifying man both by taking him into Himself and by Baptism." —Hil. c. 2. in Matt. § 5. See further Addenda.



drily find an abstract evidence of His Deity, but fall not down at His footstool, Who could so humble Himself for them, as, sinless Himself, to receive from His fallen creature the Baptism of sinners. The ancients dwelt also on the revelation of the Trinity therein, but adored Them for Their united work of mercy, in hallowing our Baptism, and cleansing our defilements<sup>1</sup>. They humbled themselves at His feet, and what moderns regard almost as a thing of course, they felt to be an exceeding mystery; they were never weary of going over the facts of this amazing condescension, contrasting His greatness with our lowliness, and with His own voluntary lowliness in so stooping to us who lay thus low. "The LORD," says St. Chrysostome<sup>2</sup>, "cometh to be baptized with the slaves, the Judge with the criminals. But be not troubled. For in these lowlinesses doth His greatness most shine forth. For He Who endured so long to be borne in the Virgin's womb, and to issue thence with our nature, and to be buffeted, to be crucified, and to suffer all the rest which He suffered, why marvel that He endured to be baptized, and with the rest to come to His slave? For that was the amazing act, that being God He willed to become man, but all the rest followed, as it were, in order." And St. Augustine<sup>3</sup>, "John baptizeth CHRIST, the servant the LORD, the voice the Word, the creature the Creator, the shining light the sun, but the Sun who made this sun, the Sun of Whom it is written, 'the Sun of righteousness ariseth, and healing is in His wings.' He so great would be baptized by one so low, in a word the SAVIOUR by him He was to save." Again, St. Hilary<sup>4</sup>, "The Only-Begotten God, the Remitter of sins, the LORD of the everlasting kingdom, demands to be baptized as a sinner. The Baptist refused the

<sup>1</sup> E. g. Syriac Hymn. Apostolic Liturgy, Ass. i. 257. Severus, ii. 287. "A fountain of life is opened, Baptism; and the FATHER, the SON, and the HOLY SPIRIT by His mercy sanctified it. The FATHER by His voice, This is My Beloved SON; and the SON, Who bowed His head, and was baptized therein; and the HOLY GHOST, Who, in the form of a dove, lighted upon it. HOLY TRINITY, by Whom the worlds live, Halleluia, cleanse our defilements."

<sup>2</sup> Hom. xii. in Matt. init.

<sup>3</sup> Serm. 292. de Nat. Joh. Bapt. G. § 4.

<sup>4</sup> In Ps. 138. § 6. The same character runs through the hymns in the Syriac Liturgies.

"office, acknowledging Him rather as the Remitter of his sins. "But He fulfilled the righteousness of the man whom He had "taken into Himself, in the sacrament of Baptism also, and, Himself knowing no sin, refuses not to become partaker of our "sin; and taking all the lowliness of our frail flesh upon Him, "enters the Jordan, mixed with the crowds of sinners."

And this awe at our SAVIOUR'S condescension was connected with the appreciation of their own Baptism; the vivid sense of it, as the appointed "fountain for the cleansing of sin, "and of uncleanness," made it the more amazing that He should have submitted to it at the hands of the sinners He came to cleanse. On the other hand, their own Baptism became the more precious to them, because He had not only instituted, but consecrated it by Himself receiving it. They viewed their own Baptism in the light shed on it by their SAVIOUR'S; felt assured of its greatness, because He also had received Baptism, and they were therein partakers with Him; doubted not that the very element had, by its contact with Him in this His condescension, received a degree of sanctity and fitness to be a vehicle of spiritual gifts; believed that the HOLY GHOST descended therein upon themselves and their children, because He therein "descended<sup>1</sup> upon the SON of GOD, become the Son of man, *accus-toming Himself in Him to dwell in the human race*, and to abide "in man, and to dwell in the work of GOD, working the will of "the FATHER in them, and renewing them from their decay to "the newness of CHRIST." "The<sup>2</sup> voice spake from heaven,

<sup>1</sup> Iren. 3. 17. 1. In like way St. Augustine:—"It were most absurd to think, "that when thirty years old He had not received the HOLY SPIRIT. But He "came to Baptism, as without sin, so not without the HOLY SPIRIT. For if it "is written of John, 'he shall be filled with the HOLY SPIRIT from his mother's "womb,' what must we believe of the man CHRIST, whose very earthly conception was not carnal but spiritual? So that He prefigured His body, i. e. the "Church, in which the baptized especially receive the HOLY SPIRIT." (De Trin. xv. § 46. abridged by Aquinas) and Jerome ad loc. "On three grounds "did the SAVIOUR receive Baptism from John. First, that since He was born "as man, He might fulfil all the righteousness and humility of the law. "Secondly, That by His Baptism He might ratify the Baptism of John. "Thirdly, That sanctifying the waters of Jordan, by the descent of the Dove, "He might set forth the coming of the HOLY SPIRIT in the laver of believers."

<sup>2</sup> Hil. c. 2. in Matt. § 6.

“ that from the things realized in CHRIST we might know that  
 “ after the washing in water, the HOLY SPIRIT lights upon us  
 “ also, that we are bedewed with the anointing of heavenly glory,  
 “ and by the adoption of the voice of the FATHER become sons of  
 “ GOD, since the Truth thus, in the very things wrought as to  
 “ Him, formed beforehand an image of the mystery ordained for  
 “ us.” They believed the rather that they were then made sons  
 of GOD, because He was then declared to be the well-beloved  
 SON of GOD. And thus were we indeed brought near to CHRIST,  
 bathed in the same element, visited by the same SPIRIT Which  
 dwelt in Him, and Which He received for us, made sons in Him,  
 Whose Eternal Sonship was then set forth, Whose human nature  
 was, perhaps, then visibly taken as the SON of GOD<sup>1</sup>; and the  
 heavens, so long closed by Adam’s transgression, were indeed in  
 Him opened to us and all believers. “ Then<sup>2</sup> the heavens were  
 “ opened, and the SPIRIT descended. For He transplants us from

<sup>1</sup> He Who was born man of the Virgin, was then also the SON of GOD, but  
 “ He who is the Son of Man was also the SON of GOD. But He was  
 “ again born of Baptism, and then was He the SON of GOD, so as to be  
 “ born to be the very same, and yet another. But it is written, when he had  
 “ gone up out of the water, ‘ Thou art My SON, this day have I begotten Thee.’  
 “ But in conformity to the generation of man when re-born, Himself also there  
 “ was re-born to be perfectly a SON, that as He had taken upon Him to be SON  
 “ of man, so to become in Baptism the SON of GOD.”—Hil. in Ps. 2. § 29. Add  
 S. Ambrose de Sp. S. c. 10. § 65. “—— inasmuch as the LORD JESUS CHRIST  
 “ Himself was both born of the HOLY SPIRIT and re-born. Whom if, because  
 “ ye cannot deny, ye confess to be born of the HOLY SPIRIT, but deny Him  
 “ to be re-born, it were great lack of wisdom to confess what is the saving dis-  
 “ pensation of GOD, and deny what is common to man.” S. Jerome also uses  
 the word re-natus of our LORD. See above, p. 41. note.

<sup>2</sup> St. Chrys. in Matt. Hom. xii. and again,—“ Why were the heavens  
 “ opened? that thou mayest know that this takes place also when thou art  
 “ baptized, GOD calling thee to the country above, and persuading thee to have  
 “ nothing to do with the earth. But if thou seest it not, be not therefore unbe-  
 “ lieving; for in the beginnings of amazing and spiritual things there are always  
 “ exhibited sensible sights, and such signs, for their sakes who cannot enter-  
 “ tain any conception of an incorporeal nature, that, if they do not take place  
 “ afterwards, men may believe from those things which were done once.” So  
 Bede in Marc. ad loc. “ That CHRIST saw the heavens opened after Baptism  
 “ was done for our sake, to whom the gate of the kingdom of heaven is opened  
 “ by the bath of the regenerating water.”



"our old life to the new, having both opened the doors above to  
 "us, and sending the SPIRIT thence, calling us to our country  
 "there, and not simply calling, but also with the highest dignity.  
 "For He made us not angels and archangels, but having consti-  
 "tuted us sons of God and beloved, so doth He draw us to that  
 "inheritance." They saw herein not mere types, images, inter-  
 resting and beautiful resemblances and approximations, but a  
 mutual relation between our LORD'S Baptism and ours, so that  
 the rites of ours were formed upon His <sup>1</sup>, were a reflection of it;  
 His received the gifts, which were bestowed upon ours, and was  
 to us the pledge and first channel of those gifts. "To wash"  
 "away His own sins was not needed for CHRIST, Who did no  
 "sin, but for us it was needed, who abide liable to sin. If then  
 "He received Baptism for us, a form is set forth for us, and is  
 "proposed to our faith. CHRIST descended, John, who baptized,  
 "stood by, and lo! the HOLY SPIRIT descended, as it were a dove.  
 "CHRIST descended, the HOLY SPIRIT also descended. Why did  
 "CHRIST first descend, the HOLY SPIRIT afterwards, whereas  
 "the form and rite of Baptism is so ordered, that the font is first  
 "consecrated, and then he who is to be baptized descends  
 "therein? For the priest as soon as he enters, makes the exor-  
 "cism upon the creature, water, afterwards offers the invocation  
 "and prayer, that the font may be sanctified, and there may come  
 "down the Presence of the Eternal Trinity; but CHRIST first  
 "descended, then followed the SPIRIT. Why? That it might  
 "not seem as though the LORD JESUS Himself needed the mys-  
 "tery of sanctification, but Himself sanctified, the SPIRIT also  
 "sanctified. CHRIST then descended into the water; the HOLY  
 "SPIRIT also descended, as it were a dove. GOD the FATHER  
 "also spake from heaven. Thou hast the presence of the Tri-  
 "nity."

The feelings of the universal Church are again attested by its  
 liturgies: every baptismal liturgy of the ancient Church adverts  
 to the Baptism of our LORD, as their title and plea for praying

<sup>1</sup> "CHRIST was baptized in Jordan, when He instituted the form of saving  
 "Baptism."—Ambr. de Interpell. David. c. 4. § 14.

<sup>2</sup> Ambr. de Sacram. L. i. c. 5. § 16—19.

that the water might be consecrated "to the mystical washing away of sin," i. e. they plead this to the FATHER, as they plead His Institution for the consecration of the sacred elements in His other Sacrament; other points they dwell upon more or less according to their relative fulness, His holiness, His condescension, the awfulness of man baptizing Him Who is his God, His Deity, His Incarnation, the Voice of the FATHER, the descent of the HOLY GHOST, the opening of the heavens, the adoration of the Church, her sanctification, the image of our Baptism, its consecration, the pledge of our Resurrection, our sonship to the FATHER, the Presence of the Trinity. She seems to linger by her SAVIOUR'S Baptism, to revolve it again and again, unwilling to be parted from the gracious act, so full of mystery, on every side, of ineffable condescension, and consolation<sup>1</sup>.

<sup>1</sup> LATIN \*.

Gelasius (Ass. ii. 4.) probably Gregorian (ib. 8), Roman (33), Chelle, &c. 53, sqq.

*Consecration.*

"I bless thee through JESUS CHRIST, His SON our LORD, Who was baptized in thee by John in Jordan."

\* The Roman Baptismal liturgy is altogether much briefer than the Eastern; what is wanting to it in fulness on this subject is however supplied by the service for the Epiphany.

*Hymn.*—"The heavenly Lamb touched the waters of the pure stream; the sins, which He brought not, by washing us He removed. R. To-day to the LORD baptized in Jordan were the heavens opened, and, as a dove, the SPIRIT abode upon Him, and the voice of the FATHER thundered, 'This is My Beloved SON, in Whom I am well-pleased. V. The HOLY SPIRIT in a bodily shape like a dove, the HOLY SPIRIT descended upon Him, and there was a voice from heaven, 'This, &c.'

R. "In the form of a dove the HOLY SPIRIT was seen, the voice of the FATHER was heard, 'This, &c.' V. The heavens were opened over Him, and the voice of the FATHER thundered, 'This, &c.'

*Antiph.*—"To-day the Church was united to the Heavenly Bridegroom, because in Jordan CHRIST washed away her sins; the magi haste with gifts to the royal nuptials, and the guests are gladdened by wine made from water. Alleluia."

*Another.*—"We reverence the holy day honoured with three miracles: to-day the star led the magi to the manger; to-day wine was made from water for

## GOTHIC.

ii. 34. 35.

“ O God, Who sanctifiedst the font of Jordan for the salvation of souls,—  
 “ Thou, Who through the condescension of CHRIST, Thy SON, sanctifiest the  
 “ streams of Jordan, Sanctify, O LORD! the waters of this fountain, that they  
 “ who descend therein, in the name of the FATHER, and the SON, and the HOLY  
 “ SPIRIT, may be thought worthy to obtain forgiveness of sins, and the infusion  
 “ of the HOLY SPIRIT.”

## GREEK.

*Intercessory Prayer.*

ii. 132.

“ That this water may be sanctified by the power, and operation, and coming  
 “ of the HOLY SPIRIT, pray we the LORD. That there be sent down into it,  
 “ the grace of redemption, the blessing of Jordan.”

*Consecration.*

ii. 136, 7. and abridged, 148.

“ Thou art our GOD, wert seen on earth, and wentest about among men.  
 “ Thou didst both sanctify the waters of Jordan, having sent down Thy HOLY  
 “ SPIRIT from heaven, and didst ‘ break in pieces the heads of the dragons’  
 “ which lurked there. Be present then now Thyself, O merciful King, by the  
 “ coming of Thy HOLY SPIRIT, and bless this water ; (Thrice) and give it the  
 “ grace of redemption, the blessing of Jordan. Make it a fount of immortality,  
 “ gift of sanctification, &c.”

“ the nuptials ; to-day CHRIST willed to be baptized by John in Jordan, that  
 “ He might save us. Allel.”

*Lesson from S. Maximus.*—“ They tell, that CHRIST our LORD was to-day  
 “ worshipped by the Gentiles, the star guiding, and, invited to the nuptials,  
 “ turned the water into wine, and receiving Baptism of John, sanctified the  
 “ streams of Jordan, and at the same time purified His baptizer. We must be-  
 “ lieve, that whatever took place, took place for us. For in that the Lamb of  
 “ GOD was baptized, the saving gift of regenerating Baptism was consecrated  
 “ for us.”

——— *from S. Gregory, of Nazianzum.*—“ CHRIST is baptized, let us also  
 “ descend with Him, that with Him we may likewise ascend. John baptizeth,  
 “ and CHRIST approacheth, sanctifying him also who baptizeth, but chiefly to  
 “ bury the old Adam in the waters, and, above all, that thereby the waters of  
 “ Jordan might be sanctified, that as He was SPIRIT and flesh, so on those, here-  
 “ after to be baptized, sanctification in ‘ water and the SPIRIT’ might be succes-  
 “ sively bestowed. The Baptist declines: Jesus urges ; ‘ I,’ saith He, ‘ have  
 “ need to be baptized of Thee.’ The burning light speaketh to the Sun, and  
 “ the voice to the Word.”



## ARMENIAN.

*Intercessory Prayer.*

ii. 197.

"That this present water may, by the co-operation of the HOLY SPIRIT, be sanctified, pray we the LORD. That it may receive the blessings of the Jordan, ['through the grace of the Only-Begotten, pray we,' &c. 206.] and be to the health of body and soul, pray we the LORD."

*Consecration.*

ii. 199.

"Send forth, we pray Thee, O LORD, Thy HOLY SPIRIT into this water, and sanctify it, as thou sanctifiedst the Jordan, descending into it, most clean from sins, O LORD JESUS CHRIST, to consecrate this fount of Baptism for all men."

*Another Form.*

ii. 207.

"We beseech Thy immense loving-kindness, look upon Thy creatures, and this water, and send Thy gifts and blessing, as Thou sentest upon Jordan the great, mighty, healthful salvation, and the most gracious might of Thy cross."

## COPTIC.

*Consecration.*

ii. 166.

"Since Thy Only-Begotten SON our LORD JESUS CHRIST, Who descending into Jordan, cleansed its streams, &c."

*Hymn.*

ii. 167 and 180.

"Lo! John Baptist bare witness, saying, I indeed baptized my SAVIOUR in the waters of Jordan, and heard the voice of the FATHER, saying, This is My Beloved SON, in Whom I am well-pleased; Who hath fulfilled all My will: hear Him, for He is the giver of life.

"Thou, Who wert baptized in the water of the river Jordan, forgive our sins."

168.

"Now then, Our LORD, LORD of hosts, King of the armies of heaven, look down, 'Thou that sittest above the cherubim, show Thyself,' and behold this water Thy creature, and give it the grace of the Jordan, and power, and heavenly strength, and by Thy HOLY SPIRIT descending upon it, give it the blessing of the Jordan, Amen: Give it strength to become a life-giving water, Amen: a sanctifying water, Amen, &c."

## SYRIAC.

Apostolic, i. 262. by Severus, ii. 268.

"God, Who through His love became man, needing not to come to Baptism, but that He might sanctify the waters of Jordan by His mercy—Son of Ma-

“ jesty, Who of His own will, in His mercy, bowed His head before the hands  
 “ of the Baptist, and the FATHER, who from above spake, ‘ This is My Beloved  
 “ SON, in Whom I am well-pleased; and the HOLY SPIRIT in bodily shape as  
 “ of a dove, descended and abode on His head. Do Thou, LORD, as by Thy  
 “ Baptism Thou clothedst us with the robe of glory, and the impress of the Holy  
 “ and life-giving SPIRIT—”

[“ by His Baptism from the waters of Jordan sanctify us.” ii. 268.]

*Consecration of Font.*

Antioch and Jerus. ii. 218. & 228.

“ Thou by Thy might settest fast the sea; Thou bruisedst the heads of the  
 “ dragons upon the waters; Thou art terrible; who shall resist Thee? Behold  
 “ Thou these waters, Thy creature, and give them the grace of redemption †,  
 “ the blessing of Jordan †, the sanctification of the SPIRIT.”

Ib. ii. 223. and 232.

“ Thou Who upon Thy Only-Begotten SON, GOD and the WORD, Who on  
 “ earth fulfilled the dispensation of Baptism, sentest Thy HOLY SPIRIT in the  
 “ likeness of a dove, and sanctifiedst the streams of Jordan.”

Jerusalem, ii. 226, 7. 258. Apostolic by Severus, 290.

“ Thou gavest us a fount of true cleansing, which cleanseth us from all sin,  
 “ the waters which are sanctified by the invocation of Thy HOLY SPIRIT,  
 “ whereby we receive that cleansing, which was given us by the Baptism of  
 “ Thy CHRIST.”

Apostolic by Severus, ii. 291.

*Invocation of HOLY SPIRIT.*

“ How awful is this hour, how fearful this time, beloved, wherein the living  
 “ and HOLY SPIRIT moveth, and descendeth, and broodeth, and abideth upon  
 “ the waters, and sanctifieth them, as the streams of Jordan were sanctified.”

Ib. ii. 295.

“ Thou, Who upon Thy Only-Begotten SON, GOD the WORD, Who made on  
 “ earth the ordinance of Baptism, sentest Thy HOLY SPIRIT,” &c.

Ib. ii. 302.

“ O good GOD, lover of mankind, merciful LORD, abundant in mercy and  
 “ compassion, Who sanctifiedst by Thy descent the waters of Jordan, and by the  
 “ coming of Thy HOLY SPIRIT.”

Maronite, James of Sarug. ii. 314.

“ Thou, Who didst dawn from the FATHER, and openedst to us Baptism,  
 “ Thou Most High, Who camest down, and consecratedst water by Thy Baptism.  
 “ In the heaven Thy glory thundereth from the angels, sons of fire; and the  
 “ sons of men on earth rejoice in the day of Thy Baptism.”

## Ib. ii. 316.

"What is that which of water beareth servants, who descend therein old men, and become again little children; which remitteth debts, and forgiveth sins; which maketh men sons of God? It is the Baptism of truth, which John preached, and CHRIST went down and was baptized therein for the forgiveness of the world. Halleluia. Forgive us, O LORD."

## Ib. ii. 328, 9.

"Glory to Thee, our LORD, Who becamest our Shepherd, and gatheredst us, wert baptized and cleansedst us. Thy mercies, O our LORD, inclined Thee, Thy goodness constrained Thee, to be clad in our flesh, and baptized by John in Jordan, and sanctify to us this holy Baptism by Thy holy Baptism. Pray we the LORD, Who came from the highest heavens, that he might remit the debt of the sons of Adam by the Holy Baptism of the glorious Deity."

## Ib. ii. 338.

"Wholly He abode with Thee, and wholly He came to us. And having no need, and no deficiency, He was baptized in the river Jordan, and sanctified to us this womb of Baptism."

## Malabar.

## i. 178.

"But the holy first-fruits, which He took of our race, He brought to Baptism in the river Jordan by John the preacher; and as in an image, He depicted and showed to us in His holy Baptism, the true Resurrection and renewal which shall in deed be given to us at the end of this world."

## i. 188.

"The friend of the Bridegroom, seeing amid the crowds the Living Lamb coming to be baptized, exclaimed with awe, 'I have need to be baptized of Thee.' And the crowds with fear gazed on the living mystery of Baptism."

## i. 192.

"Thy Baptism in water sanctified our souls, and announced our resurrection. The spiritual with John stood with great astonishment. He who sanctifies the people with His Baptism, Himself received Baptism from His servant that He might redeem the human race."

Antioch revised, i. 226. Apostolic by Severus, ii. 286.

*Hymn.*

"John mingled the waters of Baptism, and CHRIST sanctified them, and descended, and was baptized in them. When He ascended out of the waters, heaven and earth paid Him reverence. The sun bowed his rays, and worshipped before Him, Who hallowed all streams and fountains. Hallel. Hallel."

"Great was the wonder when the priest stretched forth his arm, and prepared Baptism for Him, and the Watchers above wondered. Dust stood over the Flame and called the SPIRIT, and It came from above. Forthwith He heard and performed his desire, and gave life to the dead, and hope to the faithful. Halleluia, Halleluia."



Apostolic by James of Edessa, i. 241. 3.

*Part of Hymn.*

"Then the Bridegroom revealed Himself, and descended to John to the river; the herald feared, and said to the bride, 'This is He in Whom I bid thee trust.' 'SON of the FATHER, why should I baptize Thee, Who art in Thy FATHER, and Thy FATHER in Thee? Thou givest to priests holy things, and why askest Thou for mere water?' 'The sons of Adam look to Me, that by Me they may become new sons. O son of the barren, baptize me; therefore came I into the world.' 'High Priests are sanctified by Thee, and priests by Thee obtain pardon; Thou makest Christs and kings; and what should Baptism profit Thee?' 'The bride, whom I have betrothed, awaiteth Me, that I should descend, be baptized, and sanctify her. Friend of the Bridegroom, excuse not thyself from the appointed bath.' 'I, a poor man, cannot hold fire in my hands. Behold Thy legions are flames of fire; bid one of the watchers that they baptize Thee.'"

Ib. i. 246.

*Part of Hymn.*

"I heard the voice of John saying to the Jordan, 'Cleanse thyself, and wash away the defilement which is in thee, for the LORD of heaven and earth is come to be baptized. Halleluia! And to sanctify all. Lamb of GOD, who camest to John, and by Thy Baptism sanctifiedst waters, make Thy peace and Thy repose to dwell in the four quarters of the world, and keep Thy Church and her sons, Halleluia, from ill.'"

Ib. i. 259, 60.

*Part of Hymn.*

"Thou Who by Thy Baptism sanctifiedst Baptism to us, which cleanseth us from all filth of sin, GOD, have mercy on us.

"Thou Who by Thy Baptism rejoicedst heaven and earth, gladden Thy Church, and keep her sons by Thy Cross. GOD, &c.

"Thou Who by Thy Baptism sanctifiedst Baptism, the mother which beareth new sons for the kingdom. GOD, &c.

"Thou Whom the Church saw, as Thou wert baptized and ascendedst out of the waters, and adored and said, 'Blessed be He who sent Thee.' GOD, &c.

"Thou Who wert baptized and ascendedst out of the waters, Creator of all creatures, and the FATHER spake aloud, 'This is My beloved SON.' GOD, &c.

"Thou Who humbledst Thyself through Thy love, and wert baptized by the hands of Thy servant, and redeemedst our race from the slavery of sin. GOD, &c.

"O Church, sing glory this day to the SON of the Kings, Who went down and was baptized of John in Jordan. GOD, &c."

Ib. i. 264.

*Part of Hymn.*

"The Church saw CHRIST in the river Jordan, and fell down and worshipped Him, and said unto Him, 'Blessed be He Who sent Thee, Heavenly

“ Bridegroom, Who hast clothed us with the robe of glory, which the SPIRIT  
“ wove in Baptism.”

Ib. i. 265.

*Psalm.*

“ Glory to Him Who liveth, Who was baptized in Jordan, and clothed us  
“ with His glory and sanctified us with His Baptism.

“ The voice of the LORD, Who was baptized in Jordan ; the LORD is on many  
“ waters, Who sanctified us by His Baptism.

“ Blessed be He, Who gave us waters for atonement, through Baptism, sanc-  
tifying the penitent.”

Ib. i. 275.

“ ‘ The Voice of the LORD on the waters.’ Halleluia. Thinking on the  
“ Baptism of the SON of GOD I am amazed ; how He came to Baptism,  
“ Who had done no sin. He was baptized, having done no sin, and justified  
“ sinners. He was washed, Who needed not, and cleansed debtors. Praise to  
“ Him Who did all these things for us, and sanctified us by His Baptism for the  
“ remission of debts.

“ ‘ Thou gavest gifts unto men.’ Halleluia. Holy, and SON of the Holy.  
“ Pure and undefiled, Who in the beginning was GOD the WORD, came to Bap-  
“ tism to cleanse us, and sanctified water to justify us. And being by His Na-  
“ ture, and the Forgiver of debts, He was baptized by John in Jordan. Praise  
“ to His humility.”

*Hymn.*

Antioch and Jerus. ii. 215.

“ Good was our SAVIOUR’s word which He spake to John, ‘ Place thy right  
“ hand on My head and baptize Me.’ John feared and shrunk back, seeing the  
“ river burning with a flame of fire abiding in it, and held back his hand trem-  
“ bling, and cried aloud, ‘ I have need, O LORD, to be baptized of Thee ;’ and  
“ He said to him, ‘ Suffer now, and fulfil all righteousness.’ Come, place thy  
“ hand, and I am baptized. And with the voice of the FATHER from above, the  
“ HOLY SPIRIT descended from on high, Halleluia, and rested on His head.

“ Good was the word of John which he spake to CHRIST, ‘ I fear, LORD, to  
“ approach to Thee. I am chaff, I dare not hold flame in my hands. If I  
“ approach, LORD, I burn. Lo ! the waters are still and hushed.’ ‘ Place thy  
“ hand upon My head and be still,’ Halleluia, ‘ and I am baptized.’ ”

Jerus. ii. 244, 5.

“ The watchers above feared and were amazed, what time the LORD  
“ approached to be baptized of His servant. GOD, have mercy upon us.

“ The servant said to his LORD : I have need, O our SAVIOUR, to be baptized  
“ of Thee, for Thou art He, Who atonest for sinners. GOD, &c.

“ The LORD said to His servant, Suffer now, O John, for thus it becometh us  
“ to fulfil all righteousness. GOD, &c.

“ The Creator of all creatures was baptized, and ascended out of the waters,  
“ and the FATHER spake, This is My SON, This is My Beloved. GOD, &c.

“ The HOLY SPIRIT, in the likeness of a dove, flew, lighted upon His head,  
“ and the crowds knew the Only-Begotten, Whose SON He was. GOD, &c.

"Blessed be He, Who for His love humbled Himself, and was baptized by the hands of His servant, and redeemed our race, and took it up with Himself to heaven! GOD, &c.

"The highest heavens gave a sound, when our LORD was baptized, and the Seraphim flapped their wings. GOD, &c.

"Who would not be amazed, seeing vile dust touch fire, and baptize It in the waters of the stream? GOD, &c.

"Glory to Thee, our LORD, Who wert baptized, and by Thy Baptism re-deemedst the Church, and her sons, and freedst it from error. GOD, &c."

Jerusalem, ii. 247.

"Relate to us, O John, that awful sight, which thou sawest over the waters of Jordan. I saw the HOLY SPIRIT standing above His head, and the FATHER proclaiming, 'This is My SON,' Halleluia. Blessed be He, Who consecrated expiating Baptism for the sons of men!

"The awful hosts of the seraphim, who cry Holy to Thy Godhead, wondered at Thy Baptism, LORD of all, Who for thy love humbledst Thyself to Baptism, and sanctifiedst water to the remission of debts, Halleluia. Glory to Thee, and to Him Who sent Thee, JESUS, Saviour of the world!

"The lofty watchers called John blessed, Who so sufficed [to this office]. For the awful lightning was baptized by him, and he put his hand upon the flame, and feared not Its might. Glory be to the Might, Which strengthened Him! Halleluia. Blessed be He, Who sanctified us by His Baptism, JESUS, Saviour of the world!

"Blessed be He, Who bowed His Majesty, and was baptized by the hands of His servant, and typified to us in His Baptism the mystery of His Death and Resurrection, and made us meet for Baptism, and to be sons of the FATHER! Halleluia. Blessed be He Who cleansed us by His Baptism, JESUS, Saviour of the world!"

ii. 256.

"The voice of the LORD on the waters, Halleluia. Our LORD approached to John to be baptized of him, and sanctify Baptism for repentant sinners. John saw Him, and thus spake, 'I have need to be baptized of Thee, and Thou, the great High Priest, how comest Thou to Baptism?' And He said, 'Suffer now, that righteousness may be fulfilled.' Halleluia, Sanctify the baptized.

"Thou gavest gifts to men, Halleluia. The SON of GOD was washed, and ascended from the waters, and the heavens and heaven of heavens opened to honour Him. The FATHER spake aloud, This is My Beloved SON, and the SPIRIT descended, and abode upon His head; and the holy angels, clothed in light, cried aloud, Holy, Holy, Holy, art Thou LORD, receive our supplication.

"The holy Church was invited by John, and adorned with repentance, and stood by Jordan. She heard the FATHER proclaim, 'This is My SON,' and she saw the SON baptized by His servant, and the HOLY GHOST in the likeness of a dove rest upon His head, and she believed in the Triune mystery whereby the world stands. Halleluia, Forgive us our trespasses."



Apostolic by Severus, ii. 263, 5.

"He, Who by His Baptism sanctified to us Baptism, which cleanseth us from defilement of sins. GOD have mercy upon us.

"By Thy holy Baptism, by Thy descent into the waters Thou turnedst the people from the error of idols. GOD, &c.

"The FATHER above spake aloud, and John on the earth proclaims, 'This is the Lamb, this is the living SON of GOD.' GOD, &c.

"Thou, Who in the river Jordan wert baptized by John, wash us from the filth of our sins. GOD, &c.

"To Thee, LORD, the heavens were opened, and the HOLY SPIRIT in the likeness of a dove, flew, lighted, dwelt, abode on Thy head. GOD, &c.

"Thou art CHRIST our LORD, Who in the form of one in need, wert baptized for us. Free us, LORD, from the error of idols. GOD, &c.

"Adam, who was corrupted, He formed anew in the streams of Jordan. (broken was the head of the cunning dragon, who lay wait in the waters)  
"He, Who took flesh of the virgin; for glorious is He."

ii. 269—71.

"I heard the voice of John, saying to the Jordan, purify thyself, and wash away the defilement in thee, for the LORD of earth and heaven cometh to be baptized, Halleluia, and to sanctify all.

"The Church laid hold on John amid the crowds, and said to him, 'Thou art the Bridegroom.' And he said to her, 'After me cometh He, and before me is He, and I prepare the way before Him.'

"Lamb of GOD, Who camest to John, and sanctifiedst waters by Thy Baptism, make Thy peace and quiet to rest upon the holy Church, and keep her sons by Thy Cross, Halleluia, from harm."

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*Water and Blood from the Redeemer's side.*

The other solemn event, the issuing of water and blood from His sacred side, has more obscurity, as neither being explained in Holy Scripture, nor being visibly connected with any other act. Moderns have contented themselves with finding in it, against the unbeliever, a proof of His actual death. This is very doubtful<sup>1</sup>. The ancients alleged it as a proof of the reality of His human flesh, against the unbelievers, who denied the truth of His Incarnation<sup>2</sup>. This is indeed proved by the issuing of the

<sup>1</sup> See Dr. Burton, Bampton Lectures, Lect. 6. p. 172, and note 70 and 71, and Ritter de aqua ex Christi latere profluente. Thes. Theol. Phil. in Critici S.

<sup>2</sup> Iren. 3. 2. 2. p. 219. 4. 33. (al. 37.) 2. p. 371. Novatian. c. 10. Orig. in Ep. ad Gal. T. iv. p. 691. Athanas. c. Apoll. 1. 18. p. 937. ap. Waterland's Importance of the doctrine of the Holy Trinity, Works, 5. p. 191, or Dr. Burton, l. c.

Blood, but does not account for the mention of the water<sup>1</sup>, upon which the beloved disciple dwells with equal solemnity in his threefold affirmation of its truth, and to which he recurs in his first epistle. The place also which it occupies, at the awful moment when man's redemption was just accomplished, the very fact that water as well as Blood did issue from His sacred side, (which was probably something preternatural<sup>2</sup>;) and the solemnity of Scripture in speaking of it, seem to claim further meaning for it; and imply that there was a treasure laid up for the affections of the Church to dwell upon, not simply an evidence against a short-lived race of heretics<sup>3</sup>. One should think that what then took place must be of perpetual importance, a bequest to the Church during her whole existence. And herein the Ancient Church was agreed, however, in the absence of any certain comment, there may have been variations as to the details. Nor again is it necessary that this mystery should have one meaning only; nay, it is more probable that it should have many<sup>4</sup>; and

p. 471. Leo Ep. quoted by Ritter, § 56. Testim. de Adv. Dom. ap. Greg. Nyss. T. ii. p. 161.

<sup>1</sup> Accordingly Dr. Burton, who supposes this to be the *sole* object of the narrative, omits, in his application, all notice of it. Ib. p. 173.

<sup>2</sup> Such was the opinion of Hippolytus de 2. latronibus, vol. i. p. 181. Orig. c. Cels. ii. 36. p. 416. Auct. de dupl. Martyr. ap. Cypr. Op. p. cclvii. quoted by Dr. Burton, l. c. note 70, p. 469, 70. add also Ambrose, L. x. in Luc. § 135. quoted by Quenstedt de vuln. Christi, ib. iv. 1; see below. Prudentius ap. Basnage, Euthymius, and Theophylact, ad loc. Photii Amphiloch. ad calc. Wolf. Curæ ad Epp. Cath. Auct. τοῦ Χριστοῦ πάσχωσιν ap. Greg. Naz. Elias Cretens. in Comm. Orat. Naz. de Sp. S. quoted by Ritter. The first who questioned the received belief appears here again to have been Calvin, see Ritter, § 30. Quenstedt, iv. 1. The Lutherans retained the belief of the ancient Church. Ib. and some even of the Reformed, as Basnage, Annal. A.D. 33. § 126.

<sup>3</sup> S. Chrys. ad loc., I observe, so unites these objects. "The Evangelist, closing the mouths of heretics, and announcing beforehand the future mysteries, and contemplating the treasure laid up therein, relates minutely what took place."

<sup>4</sup> Thus St. Cyril of Jerusalem having given several meanings, Lect. xiii. 21. adds, § 22. "Whoever will enquire, will find other reasons also." Moderns, omitting to notice this, have much confused the interpretations of the Fathers. Thus even Card. Bellarmine, in order to elude the argument hence drawn, for the superiority of the two sacraments, opposes to this, which he admits to be the "exposition of almost all the Greeks," other explanations, which he thinks to be at variance with it, as that found in S. Cyril of Jerus. Lect. iii. 10. and S. Je-

meanings, apparently different, meet again in one. Amid this partial variation also, it is the more remarkable, that the reference

rome, Ep. 69. ad Ocean. § 6. T. i. p. 418. of the two baptisms, one in blood, i. e. martyrdom, the other in water; as also that in Ambrose, Leo, Augustine, and Bede, which regards the Blood as a symbol of the redemption. Yet these, so far from being at variance, are frequently found in the same writer. Thus Tertullian, who in his *de Pudicit.* c. 22. p. 575. gives the exposition of the two baptisms, in the *de Baptism.* 16. p. 230. blends all three. "These two baptisms He put forth from the wound of His pierced side, in order that they who believed in His Blood should be washed with water; and that they who were washed with water should also drink His Blood." And in this he is partly followed by the author of the *de rebaptismate ap. Cypr. Opp.* p. 364. who chiefly dwelling on the two baptisms, (as being severally efficacious) uses the words, "that whoso believing should drink of both streams, should be filled with the HOLY SPIRIT," which seems to include both sacraments. And Euthymius, *ad loc.* expressly gives both these explanations. In like way, S. Ambrose, in the place alleged by Bellarmine, explains indeed the "Blood" of the price of our redemption, but blends with it the allusion to the Holy Eucharist (*L. x. in Luc. § 135.*) "For water and blood issued; the one to cleanse, the other to redeem. Drink we then our ransom, that by drinking we may be redeemed;" for so speaks S. Augustine of the Holy Eucharist, "I eat, drink, dispense my ransom" (*Conf. x. fin.*) calling it also "the sacrament of our ransom." (*Ib. ix. ult.*) The word is the same which he uses on this very subject. *Serm. v. de lucta Jacob, T. v. p. 30.* "There gushed forth blood and water. Behold thy ransom (*pretium*). For what gushed from the side, but the sacrament, which the faithful receive?" (In the sequel of the passage he speaks also of Baptism.) The reception of the Holy Eucharist is the communication of our Redemption. So then he also refers, and that chiefly, to the two sacraments. This language of St. Ambrose may show that the *de Pass. et Cruce Dom. § 25. ap. Athanas. T. ii. p. 101.* "redemption by His Blood, and purification by the water," refers equally to the two sacraments. So again they are alluded to in the *dupl. Mart. l. c.*, water being said to be poured forth, "that we might be washed;" the blood, "that we might be strengthened;" the "strengthening" plainly applying to the Holy Eucharist. St. Augustine again, in the place alleged by Bellarmine, exactly agrees with St. Ambrose, adding only the reference to the mingling of the water with the wine in the Holy Eucharist. "A door of life was then, in a manner, opened, whence the sacraments of the Church flowed, without which is no entrance to the life, which is the true life. That blood was shed for the remission of sins; that water tempers the cup of salvation; it supplies both the laver and the cup."—*Tract. cx. in Joh. § 2.* Elsewhere he speaks only of "the sacraments of the Church flowing from His pierced side."—*Ib. Tract. ix. § 10. xv. § 8. de Civ. Dei, xv. 26. xxii. 17. c. Faust. xii. 39. and of Baptism only, c. Faust. xii. 16. against the Manichees who derided it; as on the other hand, (an*



to Baptism, preserved in our liturgy, is found almost throughout, the difference relating mostly to the "Blood," whether It refer

authority which Romanists will admit,) the Friday prayer in the *Præparatio ad missam*, at the end of the Breviary, and the last collect but one after the Communion, give the application to the other sacrament only; and so indeed St. Augustine himself, c. Faust. xii. 21. Bede ad loc. is but an extract from St. Augustine, whom he probably also follows in 1 Joh. v. 6. where he combines the doctrine of the Passion with the two sacraments. S. Leo also, in his epistle to Flavianus against Eutyches (Ep. 28. al. 24.) explains it of the two sacraments, "let him consider what Nature it was, which, transfixed with nails, "hung upon the Cross, and when the side of the Crucified was opened by the soldier's lance, let him understand whence flowed the Blood and water, that the "Church of God might be refreshed with the laver and the cup." Yet a few lines after in applying 1 Joh. v. 7. he speaks in the same way as S. Ambrose of "the SPIRIT of sanctification, and the Blood of redemption, and the water of Baptism;" and combines both with the proof of His real humanity, "which three are "one, and remain inseparable, and no one of them is severed from their conjunction; since the Catholic Church lives and grows upon this faith, that neither "should His manhood be believed apart from the true Godhead, nor the Godhead "apart from the true manhood." In another epistle (16. c. 6.) [Ep. 4. ap. Bellarm.] where he had occasion only to speak of Baptism, he says, "He then consecrated "the power of regeneration, when there flowed from His side the Blood of redemption and the water of Baptism," without indicating whether he alluded to Baptism only, as applying the virtue of that Blood, or to both sacraments. In like way our own liturgy, together with that of Gelasius (Ass. ii. 4.), Gregory, and the modern Roman (ib. 33.) rehearses the fact, without determining what the application of the Blood is, "Whose most dearly beloved SON JESUS CHRIST, "for the forgiveness of our sins did shed out of His most precious side both "water and Blood;" and in the words "for the forgiveness, &c." has the same allusion to the Redemption as S. Ambrose, S. Augustine, and S. Leo. And so again S. Paulinus of Nola (Ep. 42. ad Florentium, § 4.) "that Rock, which, the "side being pierced by the lance, streamed with water and Blood, to pour forth "to us alike the health-giving sacraments, the water of forgiveness, and the "Blood of the sacrament, Who, the Same, is the fountain of our salvation, and "our Ransom." The two sacraments alone are likewise named by the authors of the L. 2. de Symbolo, c. 6. and the de Cataclysmo, c. 4. ap. Aug. Opp. T. vi. by St. Chrysostome, ad loc.; by St. Cyril of Alexandria, ad loc.; probably Apollinarius ad loc. ap. Corderii Caten.; the author of the Testim. de adv. Dom. ap. Greg. Nyss.; Joh. Damascen. (as a collector of older opinions) de fid. Orthod. L. iv. c. 9. Theophylact ad loc. follows St. Chrysostome, but combines St. Augustine's allusion to the mingling of the water with the wine in the Holy Eucharist, and uses it as an argument against the Armenians, who had not that rite. He also with St. Leo regards the Blood as the symbol of the manhood, the water of the Godhead. It might then as well be argued that they who (as Ambrose

to the other Sacrament, or to the Baptism of Martyrdom, as being

below, and Gregory xiii. ap. Ritter, § 41.) apply this act to the mingling of water with the wine, mean, against all antiquity, to exclude the allusion to Baptism, as that they who happen to mention the two baptisms only of water and martyrdom (as St. Cyril of Jerusalem in one place, iii. 10. St. Jerome, Photius Amphiloch. l. c.) exclude the reference to the Holy Eucharist. Some verses ascribed to Prudentius ap. Ritter, § 28. contain only an allusion to Baptism, to which he again refers, Dipt. 165, 6. "the blood is victory; water, the bath." And S. Ambrose, in another place, directly treating on Baptism, mentions this only, (de Myst. § 20.) "Thou hast read that the three witnesses in Baptism are 'one, water, blood, and the SPIRIT, whereof if one be withdrawn, the sacrament of Baptism ceases. For what is water without the cross of CHRIST? A common element without any sacramental efficacy. Nor again does the mystery of regeneration take place without water; for 'unless a man be born of water and the SPIRIT, he cannot enter into the kingdom of GOD.' For the catechumen also believes in the Cross of the LORD JESUS, wherewith also he is marked; but unless he be 'baptized in the Name of the FATHER, and SON, and HOLY SPIRIT,' he cannot receive remission of sins, nor obtain the gift of 'spiritual grace.'" In another, (de Sacr. v. l. fin.) he also applies it to the mingling of the water and wine in the Cup. He there adds, "Water to cleanse, Blood to redeem," referring at once to the Passion; to the sacraments as its application; and the symbolical rite at the Holy Eucharist. He proceeds to speak of the Redemption: "Why from the side? because whence was the sin, thence the grace; sin through the woman, grace through the LORD JESUS CHRIST." So little did he esteem one meaning to exclude another.

The sacred act is referred to in the Maronite liturgy (Ass. ii. 341.) as in our own, in the consecration of the font: "Let the HOLY SPIRIT sanctify, bless, and make them [the waters] like to those which flowed from the side of the Only-Begotten on the cross."

This complete consent of antiquity, that the "water" was connected with our Baptism, makes it probable that it is also alluded to in a passage of S. Apollinaris Hierop., where he speaks of His "pouring forth from His side" the two instruments of cleansing (καθάρσια) Blood and water," although his additional explanation "Word and SPIRIT" is, from its conciseness, obscure. (See Routh's Reliq. S. T. iv. p. 151. and note.) The allusion to the sacraments is doubtless intended by S. Hippolytus, where he says, de 2. latronibus, vol. i. p. 281. "Both did the Body of the LORD yield to the world, the holy Blood and the holy Water. For His Body being dead after the manner of men, had in It a great Power of life. For what are not poured forth from dead bodies, these were poured forth from His, both water and Blood, that we might know how availing was the Power indwelling in His Body, to life, in that death was not to It the same as to the rest, but It could yet pour forth to us the laver of life." S. Epiphanius refers at least to Baptism by his expression, Hær. 46. fin. "to the water poured forth to signify the cleansing of the filth of our sins,"

a baptism in their own blood, sanctified by His. The reference to the sacraments is preserved either way; as again, if "the Blood" were the actual embodying and visible representation of the truth, that "by His Blood we have redemption, even the remission of " sins," the water denoted Baptism, as the means, whereby His Blood is applied to the cleansing and sanctifying of our souls. There is no reason why these should not be each contained in that mysterious event, each express a portion of that truth which it contained. Gushing out immediately upon the completion of our Redemption, they seem to speak that by water and blood is that redemption applied to us, in all the ways wherein they may, in God's will, be applied.

The distinct mention, however, of the two substances poured from His side guides us most naturally to two distinct means, whereby that virtue is applied; and so the view, most commonly dwelt upon by the Ancients, that the two Christian Sacraments were thereby denoted, appears to correspond most fully with the sacred act itself. And this seems again to be borne out by the words, which offer themselves as an explanation of it, St. John's declaration of the "three which bear witness" to Him, "the

whether or no he refer to the other sacrament, as the means of restoring the soul upon repentance, in his words, "to show to us the sprinkling of His Blood, to " the cleansing of our defilement and of the repentant soul." S. Clement of Alexandria refers to Baptism, "the SPIRIT which is Life, and water, which is regeneration and faith," although his other explanation, "Blood which is knowledge," seems to differ from any elsewhere given. He adds, however, "For in the " SAVIOUR are those saving powers, and life itself is in His SON;" thus bringing their efficacy to the Person of our LORD, (Adumbrationes ad loc. T. ii. p. 1011. ed. Potter.) St. Chrysostome, who ad loc. gives his own meaning fully, says, in Ep. ad Eph. c. 5. Hom. 20. § 3. fin. "from the side of CHRIST there " gushed forth life." He had shortly before spoken of our birth in Baptism.

In conclusion, it may be again observed, how much this apparent variation with respect to the meaning of the Blood illustrates the uniform consent of all Antiquity in interpreting the "water" of Baptism. Even among the Reformed, Beza and Calvin still recognize, in a way, the reference to the two sacraments (adopting S. Augustine's words); but only to lead people away from the sacraments themselves, as they think, to their Author. Of the Romanists, Jansen, in Conc. c. 143. Maldonat. in Matt. 27. Alph. Salmeron, T. x. tr. 48. (quoted by Ritter, l. c.) retain the old doctrine, though Jansen. and Maldonat. insert the words, "the " two *chief* sacraments," no where used in antiquity.



“SPIRIT, and the water, and the blood.” For, considering the solemn way in which St. John insists upon the history of the issuing of the blood and water, it can scarcely be thought that when he again insists, doctrinally, in the same solemn way, on the “water and blood” as witnesses to Him, he is not bearing in mind that same sight, which was impressed so deeply upon his spirit. The words, “this is He which cometh<sup>1</sup> by water and “blood, not by water only, but by water and blood, and the “SPIRIT is it which beareth witness, because the SPIRIT is truth; “there are three which bear witness—the SPIRIT, and the water, “and the blood<sup>2</sup>,” seem to contain at once an allusion to that sight, and to be an explanation of the main truth which it contained. There are these two witnesses, and a third, the HOLY SPIRIT, cooperating with them; they are witnesses, which continue to bear witness; which He has left to bear witness; (St. John says not, “which bare witness,” but which “bear witness,” οἱ μαρτυροῦντες); which bear witness now, continually, and which shall continue to the end to bear an ever-present witness; they are witnesses to Him, “whereby He cometh,” which testify to His Presence, and through which He is present. But the act upon the Cross is past; the actual shedding of the water and the blood took place, and is not; the Cross Itself, and Passion, the Precious Death, are borne witness to, but bear not witness now; They are ever-present with the FATHER, to Whom they were offered; they are the meritorious causes of all our blessings and acceptableness with Him, but themselves are hid from sight; He has “entered within the veil,” “now to appear in the presence of “God for us,” and there He presenteth “His own Blood;” with them He appeareth before the FATHER, but cometh not to us; to us He cometh in His Sacraments; they are the visible tokens of His invisible Presence; the means of our adoption<sup>3</sup>; the

<sup>1</sup> ὁ ἐλθών. For the past, “who came,” St. John uses ἐληλυθώς, 1 Ep. iv. 2, 3.

<sup>2</sup> The omission of ver. 7. is not meant to express any opinion as to its genuineness; those verses only are taken which bear upon the immediate argument.

<sup>3</sup> Ecumenius so gives the connection of this verse with the preceding, “Having “made mention of the generation and birth from God, in that he said, ‘every

"pledges of His love;" the witnesses that He "is come in the flesh;" the continual memorials of His Death and Resurrection; the channels of "the Life" which we have "in Him<sup>1</sup>;" the foretaste of eternal life<sup>2</sup>; the witness "in us<sup>3</sup>" also, as the means of His indwelling<sup>4</sup>; the witness to us, "that we are very members incorporate in the mystical body of His Son<sup>5</sup>;" whereby "we have power and strength to have victory<sup>6</sup>, and to triumph against the devil, the world, and the flesh;" the "New Testament<sup>7</sup> in His Blood," which He has bequeathed to the Church; the witness to the Church "that He will be with her always even to the end of the world<sup>8</sup>." By both doth He come to us; in Baptism cleansing us with "water," not mere water but water purified, and purifying by the efficacy of that Blood, where "the SPIRIT" also is present, in the birth of "water and the SPIRIT;" in the Holy Eucharist giving us to "drink of His Blood," and "quickening us by His SPIRIT<sup>9</sup>," and "making us to drink into One SPIRIT<sup>10</sup>."

This exposition again harmonizes with the true doctrine of the sacraments, in that it separates the two great Sacraments of the Gospel from every thing else which GOD has made a means of grace<sup>11</sup>; and as these two communicate CHRIST to the soul, so

"thing born of God," since this is obtained to us through Holy Baptism, therefore he says, 'this is He which cometh by water and blood, JESUS CHRIST;' And wherefore came He? regenerating us, and making us sons of GOD. For it follows upon what was said, that, 'Every thing born of God overcometh the world.' And how was it born? 'by water,' he saith, 'and blood.' For JESUS CHRIST, Who cometh, regenerates by water and blood." The same passage occurs in Theophylact in 1 Joh. v. 5. whence, perhaps, it is probable that both derived it from St. Chrysostome.

<sup>1</sup> 1 Joh. v. 11. Joh. vi. 27.

<sup>2</sup> Ib. vi. 54.

<sup>3</sup> 1 Ep. v. 10.

<sup>4</sup> Joh. vi. 56.

<sup>5</sup> Thanksgiving after Communion.

<sup>6</sup> Baptismal Service, comp. 1 John v. 4, 5.

<sup>7</sup> Luke xxii. 20.

<sup>8</sup> John vi. 53, 54, 56.

<sup>9</sup> Ib. ver. 63.

<sup>10</sup> 1 Cor. xii. 13.

<sup>11</sup> Hence, remarkably enough, Card. Bellarmine rejects this allusion (de Effect. Sacram. L. ii. c. 27.) and argues against it from the position of the words "blood and water," as though, had the two sacraments been intended, it should have stood "water and blood," in the order in which they are bestowed upon us. S. Thomas Aquinas (who retains the ancient interpretation, P. 3. qu. 66. art. 3

these two flowed from His sacred Side immediately on His atoning Death. There is more affectionateness also surely in the view, which, in the Sacraments, brings us close to our Redeemer's Side. "Not casually," says St. Chrysostome<sup>1</sup>, "nor by chance, did these fountains issue, but because on these two does the Church subsist. And this the partakers of the mysteries know; regenerated by water, and by Blood and Flesh nourished. The mysteries take hence their rise; that when thou approachest the awful cup, thou mayest so approach, as drinking from that very Side." "God," says St. Cyril<sup>2</sup>, "made what took place an image and first-fruit of the mystic blessed Food (eulogia, the Eucharist) and of Holy Baptism. For Holy Baptism is indeed CHRIST's, and from CHRIST; and the might of the Holy Eucharist had its source for us in His Holy Flesh."

### *The Flood.*

From the Old Testament two of the most striking types among those directly pointed out in the New, are partially alluded to in an ancient collect in our liturgy; the flood and the passage of the Red Sea. An address to God could hardly dwell upon all the points of resemblance; one should rather look, that it would

ad 3. "From the side of CHRIST flowed water to cleanse, blood to redeem, and so blood corresponds to the sacrament of the Eucharist, water to the sacrament of Baptism") has also a remarkable protest against the power of the Church to place any other sacraments on a level with those two. "The apostles and their successors are the vicars of GOD, as far as relates to the government of the Church instituted by GOD through faith and the sacraments of faith; wherefore, as they may not establish another Church, so neither may they deliver another faith, nor institute other sacraments; but the Church is said to be built through those sacraments, which flowed from the side of CHRIST." (P. 3. qu. 64. art. 2. quoted by Gerhard Loci de circumcis. &c. c. 4. s. 1. § 54. T. iv. p. 399. The last words he took from S. Augustine.) Gerhard quotes another passage from him, connecting the sacraments as the means of remission with the Passion of our LORD, as did S. Aug. and others. "The virtue which remitteth sins, belongeth in a special kind of way to the Passion of the LORD; therefore, that the virtue of the sacraments is ordained to take away sins, is chiefly from faith in the Passion of CHRIST."

<sup>1</sup> Ad loc.

<sup>2</sup> L. xii. in Joh. ad loc.



allude to such events as instances of God's mercy, and plead them before Him, as grounds why He should bestow on us the blessing, which was hinted at and laid up in them. This is the character of our collect :—" Almighty and everlasting God, Who of Thy  
 " great mercy didst save Noah and his family in the ark from  
 " perishing by water, and also didst safely lead the children of  
 " Israel Thy people through the Red Sea, figuring thereby Thy  
 " Holy Baptism ;"—It is remarkable, accordingly, that of the history of the Flood, that part of the type is taken which most plainly pictures man's deliverance, their being saved in the ark, whereas that part which is applied in Holy Scripture (probably as not being so obvious) is omitted, that they were " saved by water<sup>1</sup>." And in our modern habits, probably, for the most part, the ark is alone thought of as being an emblem of CHRIST'S Church ; the comparison of Baptism to the flood is tacitly passed over as a difficulty, since the Flood destroyed life, Baptism saves it. The ancients, following Holy Scripture more faithfully, and trusting more to the power of Baptism, saw in the flood of waters, the " Baptism of the expiated, and cleansed, and restored world<sup>2</sup> ;"

<sup>1</sup> The ancient form of the collect differed in this ; it was, " Who didst condemn the unbelieving world through the flood, and didst preserve faithful  
 " Noah, the eighth person, of Thy great mercy," which, though independent, resembles that of Gelasius, " Who, washing away the sins of the world by water,  
 " didst in the very outpourings of the deluge, stamp a figure of regeneration ;  
 " so that through the mystery of one and the same element, there was both an  
 " end put to sins, and a source of excellences." (Ass. ii. 3. also Gellone, ib. 53. &c.) The mention of the ark was first introduced in Edward VI.'s first book, " didst destroy by floods of water the whole world for sin, except eight persons,  
 " whom of Thy mercy (the same time) Thou didst save in the ark." It was not in the Cologne formulary. See Note M. at the end ; " Baptismal Liturgies compared."

<sup>2</sup> " Illo expiati et purificati mundi Baptismo." S. Cyprian (Ep. 76. ad Magnum init.) " instaurato mundo." Jerome (L. iii. in Zach. xi. 8, 9.) Matt. xix. 28. Hence S. Clement of Rome, says, that " Noah preached regeneration," 1 Ep. § 9. having reference to this double meaning of *παλιγγενεσία* ; and S. Clement of Alexandria (Strom. v. p. 650. ed. Potter), and Origen (c. Cels. iv. 20.) refer the heathen to the traditions among themselves (in Plato) of periodical restorations either through fire or water. Tertullian also speaks of the " Baptism of the world," and " the ancient iniquity being purged away." De

wherein “with all the authors of sins, all sins also were abo-

Bapt. c. 8. *S. Cyprian* follows *Tertullian*, and besides the passage quoted, speaks of “that baptism of the world, whereby the ancient iniquity was purged away;” (Ep. 74. ad Pompeium, fin. below, note.) *Firmilian* of those, who “not being in the ark with Noah, were not purged and saved by water.” (ap. Cypr. Ep. 75. p. 148. ed. St. Maur.) *St. Chrysostome*, ἐξεκλύσθη ἡ γῆ (de terra mot. et Laz. vi. 7.) “the world needs cleansing;” (καθαρσιν, Hom. 24. in Gen. 7. § 4.) and “the flood was a rest,” (alluding to the name of Noah) “because it cut off man’s wickedness.” Sermon. 9. in Gen. § 6. and (in contrast with Baptism) “Then also, when things were desperate, they were remedied and restored; but then, through punishment, now, through grace and a gift unspeakable.”—Hom. xii. in Matt. § 3. *St. Gregory of Nazianzum* speaks of “the cleansing in the time of Noah.” (ἡ ἐπὶ Νῶε καθαρισμός) Hom. xxviii. 28. “CHRIST,” says *St. Hilary*, “washed away with a deluge the first sins of the world.” (in Ps. 63. § 10.) *St. Jerome*, “the world sins, and is not cleansed, but by a flood of waters.” (Ep. 69. ad Ocean. § 6. T. i. p. 417.) *Eusebius* Hom. de mandat. Dom. Opusc. p. 252. “Whom He ‘knew not,’ He destroyed, that He might cleanse the earth.” And p. 254. “God should be praised, Who with water washed the earth from the defilements of its inhabitants.” In like way, a sermon perhaps of *Maximus*. Sermon. 145. in App. Opp. Aug. T. v. *S. Ambrose* (de Myst. c. 3. § 10.) “All flesh was corrupted through its iniquities. ‘My SPIRIT,’ saith God, ‘shall not abide in man, for they are flesh,’ whereby God sheweth that through carnal uncleanness, and the stain of more grievous sin, spiritual grace is removed. Whence God, willing to restore what was lacking, sent the deluge, and bade just Noah go up into the ark.” *Optatus* de Schism. Donat. v. 1. “the flood was an image of Baptism, that the whole defiled world, the sinners being drowned, might, through the intervention of the laver, be cleansed to its former estate.” *S. Irenæus*, in the same way as the liturgies, unites the two subjects, destruction and restoration; (iv. 36. 4. ed. Mass.) “in the times of Noah, bringing in the deluge, that He might extinguish that most wretched race of men, which then was, who could no longer yield fruit unto God, and to allay their sins, but preserve the ark, a type; the Adam whom He had formed.” And again he regarded it as a type of the future destruction and restoration, v. 29. 2, where, speaking of Antichrist, he says, “Wherefore in him will be concentrated all unrighteousness and all deceit, that the whole apostatic spirit flowing together, and shut up in him, may be cast into the furnace of fire; concentrating in himself all the evil which was before the flood;—the flood came upon the earth to efface (ἐξάλειψιν) the sin of the earth, on account of that wicked generation in the times of Noah. He then, concentrating in himself all the idolatry since the flood, and slaying of the prophets, and burning of the righteous;—in whom are concentrated all the apostasy, and unrighteous-

“lished<sup>1</sup>,” so that “the sinners being destroyed, the family of “the just might be delivered by the deluge<sup>2</sup>.” “The end of all “flesh was come before” God; the whole “earth was corrupt: “for all flesh had corrupted his way before God<sup>3</sup>.” It needed an expiation to be saved from destruction; it needed cleansing, to endure the holiness of God’s presence; it required to be purified from sin, that “the HOLY SPIRIT” might again “abide with “man<sup>4</sup>,” the destruction of the old world was the condition of its renovation; the deluge was judgment tempered with mercy. This view deepened the meaning of every other portion of this mysterious history. Its great lesson was, that “destruction “was the source of life”—destruction of the power of Satan, destruction of evil, of evil within or without us; of sin, or of the Evil One; and so it prophesied, in the first instance, of the “death unto sin, and the birth unto righteousness,” which is wrought by God in Baptism, the slaying of the old man, and the life of the new. The burial of the old world spake of our co-interment with CHRIST; the bursting forth of the new through the waters, and out of the waters, of our resurrection with Him<sup>5</sup>: but it spake also of that second and final restoration of things, to be accomplished through the last Baptism of fire, whereof our LORD speaks under the same name with Baptism;—“the regeneration” yet to come, whereof this restoration was an image, when these “heavens shall pass away with a great noise, and the “elements shall melt with fervent heat, the earth also, and the “works that are therein shall be burned up,” and “the new “heavens and new earth, wherein dwelleth righteousness<sup>6</sup>” shall succeed. The flood was thus a type of a two-fold restoration—(1) of all the real life of the world, in those for whose sake the

“teousness, and wickedness, and false-prophesying, and deceit of the six thousand years; for which things’ sake also shall the deluge of fire come upon “them.” *Origen* also regards the flood as typical of that at the end of the world. Hom. in Gen. 2. § 3. and *S. Augustine* de catech. rud. § 32.

<sup>1</sup> Jerome, L. iv. in Is. 54. § 10.

<sup>2</sup> Aug. de unit. Eccl. § 9.

<sup>4</sup> Gen. vi. 3.

<sup>6</sup> 2 Pet. iii. 10—13.

<sup>3</sup> Gen. vi. 12, 13.

<sup>5</sup> See above, p. 95. sqq.



world was preserved, those reborn in the Church through Baptism. (2) Of the world itself, to be identical with the Church, when every thing corrupt shall be effaced, and the Church enter into His glory. In the first "it is the beginning of the new creation<sup>1</sup>;" in the second its completion. And as these two regenerations are part of one and the same restoration, in the progress of the Church to its triumphant state; so the destruction, whether more or less complete, is part of one and the same: "the destruction of all flesh" by water is the emblem of the washing away of all carnal sin; the destruction of the evil, of that of the Evil One, whose ministers they are: and so the interpretations, that the flood was the abolition of sin<sup>2</sup>, or the destruction of Satan<sup>3</sup>, are but parts of the same truth. In Baptism our sins are washed away, and Satan's kingdom is so far destroyed.

The symbol of the ark, however, has also its place; its typical character is asserted by St. Peter, though not explained, "*wherein* Noah was saved;" it chiefly denotes the Church, upborne by the waters of Baptism, wherein sin was drowned by the same waters, which destroyed those who entered not therein; a refuge

<sup>1</sup> S. Cyril of Jerus. Cat. xvii. § 10. Theodoret, ad loc. calls it "a beginning of new life."

<sup>2</sup> "It is water then," says St. Ambrose, l. c. "wherein flesh is immersed, that all carnal sin may be washed away. All wickedness is buried there." And de Sacr. L. ii. c. 1. "What is the deluge but that wherein the righteous is preserved for a stock of righteousness, sin dies? Therefore the LORD, when He saw the offences of men multiply, preserved only the righteous man with his offspring, and bade the waters go forth above the mountains. And, therefore in that deluge all the corruption of the flesh perished; the stock and pattern of the righteous man alone remained. Is not the deluge the same as Baptism, whereby all sins are washed away; the righteous mind and grace alone are brought back to life?" And de Off. Min. iii. 18. "All flesh died, the righteous man alone, with his offspring, was preserved. Is not man consumed, 'when that mortal is swallowed up of life.' Lastly, 'the outward man is wasted but the inward renewed.' And not in Baptism only, but in repentance also, is there 'a destruction of the flesh to the profiting of the SPIRIT.'" —1 Cor. v. 5.

<sup>3</sup> So Theophylact and Œcumenius, ad loc. "This (the water of Baptism) destroys the rebellious dæmons, but saves those who enter the ark, i. e. the Church." And St. Jerome above unites both; "with all the authors of sins, the sins."

for those who listen to Him Who is greater than Noah, "repent  
 "and be baptized." Yet neither was thereby excluded that  
 other meaning, however unfamiliar to moderns, that the wood of  
 the ark was the symbol of the Cross, and so, that Baptism availed  
 through the Cross, whose saving merits Baptism applied ; that,  
 (in ancient language) "by water and wood salvation came to  
 "man<sup>1</sup>." Nay, these two meanings were so blended together,  
 that "Noah and his family, wandering, a stranger as it were in  
 "the evil world, exhibited the Church, which is saved by that  
 "wood, whereon hung the 'Mediator between God and man, the  
 "Man CHRIST JESUS<sup>2</sup>.'" "Noah and his were freed by water  
 "and wood, as the family of CHRIST by Baptism, dyed with the  
 "Passion of the LORD<sup>3</sup>." "CHRIST<sup>4</sup> the first-begotten of all  
 "creation became again the beginning of another race, born again  
 "through Him by water and faith and that wood which contains  
 "the mystery of the Cross ; in like way as Noah was saved, borne  
 "with his, upon the water ;" "Borne<sup>5</sup> on the wood, they escape the  
 "deluge." So then it is not as a mere outward body, but because  
 the Church is His institution, upborne by His Cross, that they  
 read in this history the further warning, that in the Church only  
 is the appointed method of salvation. All who were not in the  
 ark perished, whether they wilfully would not enter into it<sup>6</sup>, or

<sup>1</sup> Cyril, Jer. Lect. xvii. § 10.

<sup>2</sup> Aug. de Civ. Dei, xv. 26. comp. de catech. rudib. § 32.

<sup>3</sup> Aug. c. Faust. xii. 14.

<sup>4</sup> Just. M. Dial. c. Tryph. § 138.

<sup>5</sup> Aug. Tr. xi. in Joh. p. 378.

<sup>6</sup> Hence the saying, "if any be not in the ark of Noah, he shall perish,  
 "when the deluge prevaileth." *Jerome*, Ep. 15. ad Damas § 2. Of this *S. Cy-*  
*prian's* is only a specific application. "If then in that Baptism of this expiated  
 "and purified world, he could be saved by water, who was not in the ark of  
 "Noah, he also can receive life through Baptism, who is not in the Church, to  
 "which alone Baptism was granted." Ep. 76. ad Magnum, init. And again,  
 on 1 Pet. iii. "In how brief and spiritual a compendium did the apostle declare  
 "the mystery of unity. For as in that Baptism of the world, he who was not  
 "in the ark of Noah could not be saved by water, so neither now doth it seem  
 "can he be saved by Baptism, who is not baptized in the Church, which was  
 "founded in the unity of the LORD after the mystery of the one ark." Ep. 74.  
 ad Pompeium: and *Firmilian*, "As the apostle Peter laid down, saying, 'in like

having been in it, were, like the raven<sup>1</sup>, tempted back, and would not abide in it.

As the history thus furnishes a warning against a sinful carelessness and indifference to God's institution, so does another part of it against that self-willed rigorousness and discontent at its state, such as God has allowed it to be, mingled of the evil and the good, which seduces men to attempt to construct another Church, or form Churches within the Church, from which all evil is to be excluded. The admission of the clean and unclean into the saving ark was to the Jew a hidden prophecy, that "to the Gentiles also was granted repentance unto life," such as was authoritatively revealed in the vision of St. Peter; to the Donatists, it forbade any narrowing of the communion of the Church by a self-erected standard of purity. "All kinds of animals," says St. Augustine<sup>2</sup>, "are inclosed in the ark, as the Church contains all nations, which were signified also in the sheet shown to St. Peter: 'way also shall Baptism save you,' showing that as they who were not in the ark with Noah, were not only not cleansed and saved by water, but perished forthwith in that deluge, so now also whoever are not in the Church with CHRIST, shall perish without, unless they turn through repentance to the one and saving laver of the Church." *Ep. ap. Cyprian. Ep. 75.* The maxim is alike held by S. Augustine, the application only differing, "That out of the ark, all flesh which the earth supported, was destroyed by the deluge, because, out of the communion of the Church, the water of Baptism, though the same, not only avails not to salvation, but rather avails to destruction." *c. Faust. xii. 17.* and "Placed by thee out of the ark, i. e. out of the Church, he is drowned in the deluge, not cleansed." *c. Advers. leg. et proph. i. 45.* Bishop Pearson applies the type in the same way, On the Creed, Art. The Holy Catholic Church.

<sup>1</sup> "Since the ark was an image of the Church, the sinner who forsakes the Church, inasmuch as he has no other resting place, hath his image in him, in that having no other rest in the world than that of the Church, he yet prefers to linger in the emptinesses of the world."—S. Hil. in Ps. 146. § 12. "The raven returned not, either intercepted by the waters, or enticed by some floating corpse, signifying how men, defiled by the uncleanness of desire, and so, too intent on the things without in this world, are either rebaptized, or are seduced and held by those whom, without the ark, i. e. out of the Church, Baptism slays."—Aug. *c. Faust. xii. 20.* S. Hilary has the same reference to "the corpse." *l. c. § 11.*

<sup>2</sup> *c. Faust. xii. 15.* The first part of this S. Augustine repeats in *Joh. Tr. ix. 11. de Civ. D. xvi. fin. Orig. in Gen. Hom. 2. § 5. and St. Cyril of Jerus. xvii. 10.*



“ Peter. Clean and unclean animals are there, as in the sacraments of the Church are found both good and bad.” “ The ark of Noah,” says St. Jerome <sup>1</sup>, “ was a type of the Church, as saith the apostle Peter—As in that were all kinds of animals, so in this are men of all nations and characters. As pard and goats, wolf and lambs were there, so here also the righteous and sinners, i. e. vessels of gold and silver are hard by those of wood and clay. The ark has its stories; the Church has many mansions.”

It could not be, but that in a history so momentous, other points also, though not touched upon in Holy Scripture, would also bear a hidden meaning. The ancient Church believed that all was significant; that it was full of mysteries <sup>2</sup>, “ some things referring to CHRIST, some to the Church, and thus the whole to CHRIST <sup>3</sup>.” Specially it is observable how, with the scriptural reference to Baptism, they love to dwell on the doctrine of the Trinity; the SON, as revealed in the Cross; the descent of the HOLY SPIRIT upon Him, and through Him to believers, as already shadowed forth in the coming down of the Dove to the One Righteous Man <sup>4</sup>. “ Forthwith” [on the cleansing of the

<sup>1</sup> Adv. Lucif. § 22. add adv. Jovin. i. 17. ii. 22. Ep. 123. ad Ageruch. § 9. St. Augustine mentions the like interpretation of the stories of the ark, de Civ. D. l. c. and Origen, Hom. 2. in Gen. § 3. “ The people saved in the Church are compared with all those, men or animals, saved in the ark. But because all make not the same progress in the faith, nor have equal merits, therefore that ark also hath not one mansion only for all, but there are lower, second and third stories above; to show, that although all in the Church are held together within one faith, and are cleansed by one Baptism, yet all make not the same advances, but every one in his own order.”—Add § 5.

<sup>2</sup> E. g. S. Chrysostome speaks of its “ mysteries.” Hom. de terra mot. et Laz. vi. 7. and so S. Ambrose (see p. 309). S. Jerome of its “ sacraments,” adv. Lucif. 22. and St. Augustine, c. adv. leg. et proph. i. 45. Africanus, “ Each of these details signifieth something especial.”—Chronic. ap. Routh, Reliq. S. ii. 129. “ The facts there mentioned, were, if any understand them, also prophecies.”—Aug. l. c.

<sup>3</sup> “ Quod totum Christus est.”—Aug. c. Faust. xii. 39.

<sup>4</sup> In another point of view then Noah is the type of CHRIST, as St. Aug. says, “ CHRIST also was typified in Noah, and in that ark of the universe.”—Tr. ix. in Job. § 11. so S. Chrys. inf. Orig. Hom. 2. in Gen. § 3.

world by the flood] "the Dove of the HOLY SPIRIT (that foul bird being first removed) flies down to Noah, as to CHRIST in Jordan, and with the branch of refreshment and of light announces peace to the world<sup>1</sup>." "Thou seest the water," says St. Ambrose<sup>2</sup>, "seest the wood, beholdest the Dove, and doubtst thou of the mystery?" "The wood is that whereon the LORD JESUS was nailed when He suffered for us. The Dove is that in whose form the HOLY SPIRIT descended, Who inspireth thee with peace of soul, tranquillity of mind." "Noah," says St. Chrysostome<sup>3</sup>, "was CHRIST; the Dove, the HOLY SPIRIT; the olive-branch, the loving-kindness of God." Tertullian gives the same, with an earnest warning against relapse. "For<sup>4</sup> as after the waters of the deluge, whereby the ancient iniquity was purged away, after the baptism (so to speak) of the world, the herald dove, sent out from the ark, and returning with the olive-branch, announced to the earth peace from the Divine wrath; by the same ordinance of a spiritual washing, does the dove of the HOLY SPIRIT fly to the earth, i. e. to our flesh, as it emergeth from the laver after its ancient offences, bearing the peace of GOD, sent forth from the heavens, where the Church is the ark portrayed. But the world again sins, whence Baptism should so far ill correspond with the deluge. Therefore is it destined to fire, as also is that man, who after Baptism renews his sins, so that this also is to be taken as significant for our instruction." And S. Ambrose adds the like<sup>5</sup>: "The raven

<sup>1</sup> S. Jerome, Ep. 69. ad Ocean. § 6. The "raven" he regards as an emblem of Satan, as he says, adv. Lucif. 22. "In the Baptism of the Church, that most foul bird being expelled, i. e. the devil, the dove of the HOLY SPIRIT announces peace to our earth."

<sup>2</sup> De Myst. c. 3. § 10, 11. Add de Myst. c. 4. § 24. "The HOLY SPIRIT descended as a Dove—that you might acknowledge [in the Flood] the type of the Sacrament." The Greek Liturgy also combines both, "O LORD, our LORD and GOD of our Fathers, Who to those in the Ark of Noah sentest the dove, bearing in its mouth the olive-branch, the symbol of reconciliation and of deliverance from the deluge, and through both, foreshadowing the mystery of grace." (Ass. ii. 140.)

<sup>3</sup> l. c. Greg. Naz. Or. 39. § 16. "Of old, long before, the dove was practised to announce the close of the flood." And others, ap. S. Cyril. xvii. 10.

<sup>4</sup> De Bapt. c. 8.

<sup>5</sup> l. c.

“ is the type of sin, which goeth forth, and returneth not, if thou also keep thyself after the pattern of the righteous man.”

And so, doubtless, our redemption, and the means of its application to ourselves, are pourtrayed in the minuter details of this great dispensation. The unity of the Church may well be thought to be designated by the anointing of the ark within and without, so that it was “compact together, and at unity with “itself;” the “fervent charity,” whereby it is so held, by the materials recorded; for “bitumen<sup>1</sup> is the most burning and vehement cement, signifying the ardour of love, through the force of “its great might ‘enduring all things,’ to hold together the spiritual community;” “for not<sup>2</sup> with asphaltus and pitch, but “with the HOLY SPIRIT, are its planks anointed:” its “being “finished in one, above,” that the Church, the body of CHRIST, “gathered into unity, is raised on high and perfected<sup>3</sup>” in Him; the seven clean animals, “the seven-fold<sup>4</sup> operations of the “HOLY SPIRIT;” the entering the ark on the seventh day, “that “we are baptized in hope of that rest yet in store, which is signified by the seventh day<sup>5</sup>;” the resting of the ark on the seventh month, the type of that rest<sup>6</sup>: the return of the dove, that “rest is not promised in the N. T. to the saints in this “world<sup>7</sup>;” its not returning after seven days, “the<sup>7</sup> end of the “world, when there shall be a rest for the saints, not now in the “sacrament of hope, whereby the Church is held together in this “world, so long as That is drunk which flowed from the side of “CHRIST, but in the very perfectness of eternal salvation, when the “kingdom shall be delivered to GOD and the FATHER; when in

<sup>1</sup> Aug. c. Faust. xii. 14. add de Unit. Eccl. § 9. in Ps. 103. S. 3. § 2.

<sup>2</sup> S. Chrys. Hom. 1. de laud. Ap. Paul. The concord is insisted on also by S. Clement of Rome. “The LORD through Noah saved all the living creatures “who in concord entered the ark.”—Ep. i. § 9.

<sup>3</sup> Aug. c. Faust. xii. 16. Orig. Hom. 2. in Gen. § 5. “The whole fabric is “brought together into one, because there is ‘One GOD the FATHER, of Whom “are all things, and One LORD, and one Faith of the Church, one Baptism, “one body, and one SPIRIT,’ and all things are hastening to one end of being “perfected in GOD.”

<sup>4</sup> Aug. c. Faust. xii. § 15.

<sup>5</sup> 1b. § 17. comp. Heb. iii. iv.

<sup>6</sup> 1b. § 19.

<sup>7</sup> 1b. § 20.



“the clear contemplation of unchangeable truth we shall not need the embodying thereof in mysteries.” And amid this and other significance of numbers, it may be rather supposed that that of eight which St. Peter insists upon, “wherein few, that is eight souls,”—had also reference to the day of the Resurrection, “through which<sup>1</sup> Baptism saves us,” “because<sup>2</sup> in CHRIST dawned the hope of our resurrection, Who on the eighth day, i. e. the first after the seventh of the sabbath, rose again from the dead, which day was the third from the Passion, but in the number of the days, as they revolve throughout all time, is both the eighth and the first.”

The more any one can realize these details, the more He must obviously admire the unity and harmony of God’s dispensations; but let any narrow the correspondence as closely as he can, yet if he think lightly of Water-Baptism, he must surely, if he compare his mind with that of St. Peter, find himself reprov’d, in that the Apostle held the flood, which covered the face of the whole earth, and the tops of the highest mountains, and prevailed upwards, to be but a shadow and type<sup>3</sup> of the baptismal stream,

<sup>1</sup> 1 Pet. iii. 21.

<sup>2</sup> Aug. c. Faust. xii. 15. adv. leg. et proph. add. l. § 45. and de Civ. D. xvi. 26. So Justin M. “The number eight was a symbol of the eighth day, whereon our CHRIST appeared, having risen from the dead, which yet in dignity ever was ‘the first.’”—Dial. c. Tryph. § 138. p. 229. The number eight was accordingly, throughout all Christian antiquity, regarded as symbolical of our LORD’s resurrection, of the complete remission of sins, of perfection, of the new dispensation of eternity. See Coteler on S. Barn. Ep. Patr. Ap. T. i. 45—48. Clem. Al. Strom. L. vi. § 16. p. 810. ed. Pott. Origen, Hom. 23. in Num. § 10. 11. Jerome L. xii. in Ezek. c. xl. 24—29. Basil in Hexaem. Hom. 2. fin. Athanas. in Ps. 6. Ambros. Ep. 44. ad Horontian. § 14, 15; in Ps. 118. Prol.; Expos. Ev. sec. Luc. L. v. § 49. L. vii. § 6. and 173. Aug. in Ps. 6. et 11. Chrysostome de compunct. ad Stelech. L. ii. § 4. Hilary in Ps. 118. Prolog. Greg. Naz. Orat. xli. in Pentec. § 2. (quoting elder writers) xlv. in Nov. Domin. § 5. Greg. Nyss. de inscr. Ps. c. 5. and in Ps. 6. Maximus Capp. Theol. Cent. i. § 51. sqq. Hence churches and fonts were built octagonally, App. ad Paullin. Op. p. 65. in memory of the Resurrection.

<sup>3</sup> “Baptism is a greater deluge than that described by Moses, since more are baptized than were drowned by the deluge.”—Luther, Serm. de Baptismo, ap. Gerhard. Loci, de S. Bapt. § 9. “The water,” says S. Augustine, “prevailed fifteen cubits upwards above the height of the mountains,” i. e. this sacrament “transcends all the wisdom of the proud.”—c. Faust. xii. 19.

which each of our little ones enters as "a child of wrath," and arises "a child of GOD, a member of CHRIST, an inheritor of the "kingdom of Heaven."

*Passage of the Red Sea.*

The contrast of destruction and preservation, which is contained in the type of the deluge, is brought out more prominently in that of the passage of the Red Sea<sup>1</sup>; and that, both because the destruction is in this case related to have been the means of the preservation, and because one enemy of GOD and of His redeemed, stands forth most conspicuously. The reference of this type to Baptism (being so distinctly asserted by St. Paul<sup>2</sup>) could not, of course, be questioned by any Christian; and as little that of the manna to the Holy Eucharist; yet, in modern days, neither has the whole of its instructiveness been realized, nor the light thrown upon the sacramental character of the history. Its special teaching, as dwelt upon by St. Paul himself, is this; the completeness and universality of our deliverance, through Baptism, and the subsequent peril of losing its fruits; and that, although once delivered, we may yet not reach the promised inheritance. The flood portrays the Church, as a small portion only of the world; "wherein few, that is eight souls, were saved by water:" the passage of the Red Sea, and the history dependant on it, that, even of the Church, who had been so saved once, a portion only,—it is to be feared (without insisting on the actual proportions) a small portion only—should enter into their rest. However this may be, the alarming portion of the history is that set forth by St. Paul. He had just inculcated the necessity of earnestness, diligence, temperance, self-discipline, that we may not forfeit "the prize of our high calling in CHRIST JESUS;" and this he had

<sup>1</sup> This was expressed in the old Latin form, which was followed in Edward VI's first book; "and didst drown in the Red Sea obstinate (wicked, Eng.) "king Pharaoh with all his, and leddest Thy people through, that this laver of "Thy holy Baptism hereafter might be signified."—See Note M.

<sup>2</sup> 1 Cor. x. The section is a Baptismal Lesson in the Malabar Liturgy. (Ass. i. 187.) It is referred to in the revised Syriac, "Perfect them by the gift of "Holy Baptism, which was typically expressed by Moses Thy servant, when He "baptized the people in the sea and the cloud; and by dark hints and types, "typified these our perfect and Divine things."

exemplified both in the rules which men observe in earthly rewards, and in his own case. Then, lest any should think themselves secure in the privileges they had received, he shows how their fathers had *all* received the corresponding privileges, but displeasing God, the most had perished. Some had fallen by one sin, some by another ; some had been spared for a while, some taken ; some had reached almost the borders of the promised land, and then, "at the last hour, had fallen from <sup>1</sup>" Him : all had been saved, yet at last, in despite of every past and present mercy, the deliverance from Egypt, the sea, the cloud, the manna, the spiritual meat, the spiritual rock, and God's long forbearance, the most, one after the other, perished. St. Paul (as any one must observe,) lays great stress on the universality of these gifts : "*all* our fathers were under the cloud, and *all* passed through the sea, and were *all* baptized unto Moses in the cloud and in the sea, and did *all* eat the same spiritual meat, and did *all* drink the same spiritual drink,—but with *the most* of them God was not well-pleased." It is a fearful picture, how all had, up to a certain point, been brought safe ; all had been "saved from their enemies, and from the hand of them that hated them ;" all had been placed safely on the opposite shore : but then a new scene of trial began ; and it is a heavy sight to watch how each different trial seduced "*some of them* <sup>2</sup>," and "*they were destroyed* : " it is an earnest warning, which closes the list, "*all these things happened to them, as types, and they are written for our admonition.*" St. Paul, then, recognizes the risk, that men, having received privileges, should rest satisfied therewith, and become slothful and careless ; his very object here is to meet this case ; but how does he meet it ? by denying that they had received them, and bidding them seek to obtain them ? No ! his argument pre-supposes in the strongest way that all had had them,—but that this would not alone suffice ; they must use them, be watchful in keeping them, or, like their forefathers, perish. "Think <sup>3</sup> not, he says, that because ye *have* believed, this sufficeth to your salvation. As it profited *them* not, to have enjoyed gifts so great, so neither will it you to

<sup>1</sup> Burial Service.<sup>2</sup> Ver. 7—10.<sup>3</sup> S. Chrys. Hom. 23. ad 1 Cor. 10. § 2, 3.



“ have obtained Baptism, and been admitted to the spiritual mys-  
 “ teries, unless ye shall exhibit a life worthy of such grace.  
 “ Wherefore he introduces mention of the types of Baptism and  
 “ the Mysteries. He Who gave them these things, He also pre-  
 “ pared this table; and the Same led them through the sea, and  
 “ you through Baptism, and gave them manna and water, thee  
 “ the Body and Blood. Such were His gifts; but did He spare  
 “ them, showing themselves unworthy?—Yea, though He so  
 “ honoured them, it profited them nothing, but the most perished.  
 “ And yet they were numberless; but their number availed  
 “ nothing: and all these were proofs of love; but neither did  
 “ this profit them, since they showed not the proofs of love.  
 “ For since the many disbelieve what we are told of hell, as not  
 “ being present nor visible, he shows from actual facts, that God  
 “ punishes sinners, though He have heaped on them countless  
 “ benefits. If ye will not believe the things to come, he would  
 “ say, yet surely ye will not disbelieve the past. Consider, then,  
 “ what He bestowed upon them. He freed them from Egypt  
 “ and its bondage, subdued the sea, from heaven sent down  
 “ manna, from beneath sent up strange and marvellous foun-  
 “ tains of water; He was with them everywhere doing wonders,  
 “ and walling them in on all sides: and yet, since they yielded  
 “ nothing worthy of this gift, He spared them not, but destroyed  
 “ them all. And all this is for thee;—for as the gifts were types,  
 “ so also are the punishments types; and as Baptism and the Table  
 “ were foreshadowed, so also by what subsequently happened,  
 “ was it for our sakes proclaimed, that they who are unworthy of  
 “ this gift shall be punished; that we may by those examples be  
 “ brought to a better mind. For as, in the benefits, the types pre-  
 “ ceded, the truth followed, so also shall it follow in the vengeance.  
 “ See how he shows that not only shall they be punished, but  
 “ even more than those former; for if the one be the type, the  
 “ other the reality, it must needs be that the vengeance shall  
 “ greatly exceed, as well as the gifts.”

The very object then of the apostle's warning, and the mode  
 in which he urges this type, presuppose that Christians do re-  
 ceive in Baptism great and real gifts; gifts, compared with which,  
 God's mightiest workings in the physical creation, the “ making

“the sea to stand on an heap,” as though it were solid earth, and “bringing water out of the flinty rock,” were but as shadows of the real body, images and outlines of the true substance—but that having received, they may forfeit them, so that it had been better, had they never had them. So far then from arguing as modern schools have done, that because any live not worthy of his new-birth, therefore he had not been so born; the apostle implies most fully that all had been so born, though for some it “had been better, had they,” thus also, “never been born.” The type, if one may so speak, seems purposely so ordered, as to convey the universality of the gift; the history, as well as the application, insists upon it. All their enemies were destroyed, all themselves saved; “the Egyptians whom ye have seen to-day, ye shall see them again no more;” “the waters returned and covered—all the host of Pharaoh, that came into the sea after them; there remained *not so much as one of them*,” “but the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left” (the same waters were their protection and the destruction of their enemies). “Thus the LORD saved Israel that day out of the hands of the Egyptians<sup>1</sup>.” “He<sup>2</sup> saved them from the hand of *him* that hated them, and redeemed them from the hand of the enemy; and the waters covered their enemies; there was not one of them left.” They<sup>3</sup> “all passed through the sea.”

The correspondence of the figure and the reality are every way most complete, and have ever been felt so to be. Delivered from a land of bondage and hard service in mud and clay<sup>4</sup>, under One Head, bearing the rod of God, the emblem of the cross<sup>5</sup>,

<sup>1</sup> Ex. xiv. 28—30.

<sup>2</sup> Ps. cvi. 10, 11.

<sup>3</sup> 1 Cor. x. 1.

<sup>4</sup> “The apostle so speaking, no believer can doubt that the passage of that people through the Red Sea was a figure of our Baptism, that we being by Baptism, under the guidance of our LORD JESUS CHRIST, of Whom Moses then was a figure, freed from the devil and his angels, who like Pharaoh, and the Egyptians, wore us down, bound to the mire of the flesh, as to the works in brick, we might ‘sing to the LORD, for He hath done gloriously.’”—Aug. Serm. 363. de cant. Exod. Add S. Cyril Alex. in Joh. iv. p. 437.

<sup>5</sup> Justin M. Dial. c. Tryph. § 86. Theodoret sums up concisely: “‘Those things,’ says the apostle, ‘were the types of ours.’ For the sea was an image

pursued by one chief enemy, to whom they had been enslaved, and by his instruments and servants <sup>1</sup>, to the very water whereby they were delivered; then buried, as it were, in a tomb, and arising again; and then their enemies destroyed to the very last; then, entering on a new scene of trial, in what is yet a wilderness, though relieved by the shadow of the cloud, and guided by the pillar of fire, and supported by unearthly food, not yet arrived at their rest, yet on their way thither, but with the risk of falling short of it,—Israel has been ever acknowledged to be our representative. His very trials are, in detail, a picture of ours. His deliverance was real from a real bondage; it was wrought without exception for them all, from all their enemies; why then doubt that ours is also real, although, as being spiritual, it is invisible? Why speak of “outward covenants,” “outward visible signs,” “dedications to God,” instead of benefits imparted? Had Israel’s deliverance been inward, it had not been the type, but the substance; had it not been real, it had been nothing; it could be outward and yet real, because bodily; the Christian’s, as being spiritual, is, unless inward, not real; i. e. it is nothing.

The Ancient Church, faithful to Holy Scripture, especially insists upon this entireness and reality of her deliverance, as portrayed in this type. “As soon,” says Tertullian <sup>2</sup>, “as the people marching out of Egypt, by passing through the water, escapes the “might of the king of Egypt, the water destroyed the king himself *with all his hosts*. What more manifest figure of the sacrament “of Baptism? The nations are freed from the world, namely, “by water; and the devil, their former ruler, they leave overwhelmed in the sea.” “Is any perplexed,” asks S. Cyprian <sup>3</sup>,

“of the laver; the cloud, of the gift of the SPIRIT; Moses, of the Priest; the “rod, of the Cross; Israel passing through, of the baptized; the Egyptians pursuing, of the demons; Pharaoh himself was an image of the devil. For after “they had passed through, the Israelites were freed from the power of the “Egyptians, and, as in a sort of type, they received manna also from heaven; “and the rock was after the pattern of the side of the LORD. For, unlooked “for, it sent forth streams.”—Ad loc.

<sup>1</sup> “They are dead to us, who can no longer lord it over us; since those our of-  
“fences, which made us subject to him, were, when we were set free by the laver  
“of the holy grace, drowned, as it were, in the sea, and destroyed.”—Aug. l. c.

<sup>2</sup> De Bapt. c. 9.

<sup>3</sup> Ep. 76. ad Magn. v. fin.



as to a peculiar and painful case, "because some who are baptized when sick, are still assaulted by unclean spirits, let him know that the pertinacious wickedness of the devil has power up to the saving water, but in Baptism loses all its venomous influence. A type whereof we see in king Pharaoh, who long struggling, and treacherously delaying, could resist and prevail, until he came to the water; having come thither he was conquered and destroyed. But that sea the Apostle Paul declares to be the mysterious image of our Baptism, where he says, 'I would not have you ignorant, &c.' and he subjoins, 'All these things were images of us.' " "The<sup>1</sup> passage of the people through the sea signified in type nothing else than the passage of the faithful through Baptism, as the apostle testifieth. The passage through the sea signified, then, no other than the sacrament of the baptized; the Egyptians pursuing, nothing else than the multitude of past offences. Ye behold how evident the mystery! the Egyptians press, urge; the sins then follow hard, but only to the water. Why fearest thou then, who hast not come, to come to the Baptism of CHRIST, to pass through the Red Sea? Why fearest thou? Does the consciousness of some exceeding transgressions harass and torment thy mind? *If any Egyptians lived, then fear lest any sins remain in thee.*" And for the sequel<sup>2</sup>, "But the way is peril-

<sup>1</sup> Aug. in Ps. 80. § 8.

<sup>2</sup> Serm. 352. de Pœnit. 2. § 6. The previous part is much the same as that on Ps. 80. In like way St. Basil, de Sp. S. c. 14. "Who is wise and he shall understand this, how the sea, typically Baptism, severed from Pharaoh, as our laver does from the tyranny of the devil. The sea slew in himself the enemy; and here also our enmity to GOD dies. The people went forth scathless; and we ascend from the water, as alive from the dead, saved by the grace of Him Who called us." And S. Gregory of Nyssa, de Bapt. Christi, T. iii. p. 375. "The people passed through, and the Egyptian king, with his army, was drowned, and the history prophesied of this mystery. For now also when the people, fleeing Egypt, i. e. hateful sin, cometh to the water of regeneration, it is freed and saved, but the devil with his ministers, I mean the spirits of evil, is choked with grief and destroyed, accounting man's salvation his calamity." Jerome, Ep. 69. ad Ocean. "Pharaoh with his army, who would hinder the people of GOD from going forth out of Egypt, is drowned—the type of Baptism; and of his destruction is it written in the Psalms, 'Thou bruisedst the heads of the dragons in the waters; Thou didst crush the heads of the

“ous ; for when I shall have passed the Red Sea, I shall not yet  
 “be in the land of promise ; that people was led through long  
 “desert tracts. Yet at least be freed from Egypt. Thinkest  
 “thou, He will fail thee in the way, Who freed thee from thy  
 “ancient captivity ? Will He not restrain thy new adversaries  
 “Who freed thee from thy ancient enemies ? Only pass through  
 “fearlessly, walk fearlessly, be obedient.”

The other point of instruction from this type, adverted to, may be spoken of more briefly, since it is not so much matter of doctrine as of impression, a tone of feeling derived from this and similar images. But certainly it seems a striking instance of the sacramental character of the Old Testament,—how God prepared men beforehand for the prominence in the Christian life, which He has assigned to His mysteries,—that the type of Baptism seems placed, as it were, on purpose to transmit Israel to the type of the Holy Eucharist. The typical people is once for all freed from his enemies, and then he is received by the other mystery, whose outward inadequacy to sustain life, its uniformity, and its simplicity, form thenceforth great part of his trial, whether he will receive it as God ordained it, or no ; and this accompanies him through his whole pilgrimage until he enter into his rest. “Thou <sup>1</sup> shalt remember all the way, which the LORD  
 “thy God led thee these forty years in the wilderness, to  
 “humble thee, and to prove thee, to know what was in thy heart,  
 “whether thou wouldest keep His commandments or no : and He  
 “humbled thee, and suffered thee to hunger, and fed thee with  
 “manna, which thou knewest not, neither did thy fathers know,

“great dragon.” St. Hilary in Ps. 134. § 19. “Pharaoh, i. e. the devil, is slain  
 “when the people is baptized, overwhelmed himself with his army. There-  
 “upon were ‘many nations destroyed ;’ countless vices, which dwelt in us, were  
 “extinguished, ‘mighty kings’ were slain ; of a truth ‘mighty.’” S. Ambrose  
 de Myst. c. 3. “Observe how even then in that passage of the Hebrews there  
 “was a figure of holy Baptism, wherein the Egyptian perished, the Hebrew  
 “escaped. For what else are we taught daily in this sacrament than that  
 “offences are buried, and error abolished, but piety and innocence abide  
 “safe ?” Add de Off. Min. iii. 18. “The Egyptian is sunk, the Hebrew rises  
 “up, renewed by the HOLY SPIRIT, whereby also he passed the Red Sea, with  
 “sure tread.” And St. Cyril of Jerus. iii. 5. xix. 3. Oxf. Transl.

<sup>1</sup> Deut. viii. 2, 3.

“that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.” “And<sup>1</sup> the manna ceased on the morrow;—neither had the children of Israel manna any more.” The prominence assigned to these types of the two sacraments mutually illustrates the eminence of both; and, while they are again separated from all other ordinances, in that two only are thus conspicuous, they are also pointed out as the ordained means, the one of saving life, the other of preserving it<sup>2</sup>. The passage of the Red Sea leads to the manna, Baptism to the Holy Eucharist, and the manna is given only to those who have been thus led through; miraculous sustenance of life is given to those only, who had in a figure received life from the dead. “When,” says St. Augustine<sup>3</sup>, “thou shalt have passed the Red Sea, when thou shalt have been, ‘brought out’ of thine offences ‘with a mighty hand and strong arm,’ then shalt thou share mysteries, which thou hast not known.” “When<sup>4</sup> did the people of Israel eat manna? when they had passed the Red Sea. And what the Red Sea signifies, hear from the apostle. If then the type of the sea availed so much, how much more the form of Baptism! If what took place as a type led to the manna the people, when brought over, what will CHRIST, in the reality of His Baptism, bestow upon His people, whom He has brought over? By His Baptism, He bringeth over believers, having slain all sins, as it were enemies pursuing, as in that sea all the Egyptians perished. Whither doth JESUS, of Whom Moses then, bringing Israel over the sea, was a type, bring us over by Baptism? To the manna. What is manna? ‘I,’ He saith, ‘am

<sup>1</sup> Josh. v. 12.

<sup>2</sup> See above, p. 87. The typical character of this history is certain from Holy Scripture; the Exodus is perhaps the most remarkable (certainly it is the most visible) instance of a long unbroken series of types, representing future truth not only separately, but as a connected whole; its significance recommends itself to every one; the closeness of the parallel is as remarkable as its vividness; it is for those then, who accept it in the main, to consider with themselves, why they pass over some of its most pointed teaching, and whereon the Apostle most insists.

<sup>3</sup> In Ps. 80. § 8.

<sup>4</sup> Id. in Joh. c. 3. Tr. xi. § 4.



“ the living Bread, Who came down from heaven.’ The faithful, “ when now brought over the Red Sea, receive the manna. Be “ catechumens ashamed, that they know not what Christians receive ; let them pass the Red Sea ; let them eat the manna ; that as “ they have trusted in the Name of JESUS, so JESUS may entrust “ Himself to them.” “ Israel,” says St. Basil<sup>1</sup>, “ had not drunk “ of the spiritual rock, unless he had been typically baptized ; “ nor will any one give thee the true Cup, unless thou receive “ the true Baptism. After Baptism he ate the bread of angels ; “ and how shalt thou eat ‘ the true Bread,’ unless thou first receive “ Baptism ?”

### *Circumcision.*

Scarcely less remarkable than this selection of scriptural types of Baptism, or of events in the life of our Blessed SAVIOUR bearing upon it, is the omission of another type, equally sanctioned by Holy Scripture, to which the school of Calvin gave a remarkable prominence—Circumcision. It seems to have been omitted by the ancient liturgies, and not introduced into our own, under the same feeling with which the others were inserted, viz. that in prayer to God, men naturally appeal to those things which He has done for them, as the ground of imploring future mercies. “ We have heard with our ears, O God, and our fathers have “ told us, the mighty works that Thou didst in their times, and “ in the old times before them.” Whereupon there follows, as there precedes, the petition, that “ God will arise, help us, “ and deliver us, for His Name’s sake, and for His honour.” The deliverance by the flood and the Red Sea were eminent interpositions of this sort ; they not only signified God’s mercy, but, as far as this life is concerned, they conferred it ; they were actual and most signal temporal mercies, figuring the spiritual, yet to come : Circumcision also figured spiritual mercies ; it figured also spiritual duties ; but it conferred not the one, nor the strength to perform the other. The flood and the Red Sea typified the washing away of past sin ; Circumcision, the cutting off “ the sinful

<sup>1</sup> Hom. in S. Baptism. § 2.

“lusts of the flesh,” which had wrought it, and would re-produce it. It was also obviously a great mark of God’s favour, that He condescended to bring any to a nearer approach to Him, and to give them a visible and distinctive mark ; it was, (what so many now make the Christian sacrament to be,) an outward introduction to the privileges comprised in being His people. Yet itself conferred nothing ; it was no mean nor channel of spiritual grace. Scripture has no where the slightest hint of what moderns so often assume, that it imparted any spiritual benefit : the Old Testament names it but little ; it alludes but three times to its spiritual meaning ; twice<sup>1</sup>, to bid men themselves do for themselves, (as far as under the old dispensation they were enabled,) that which it signified,—put away their sins from them ; in the remaining place<sup>2</sup> it is a prophecy, that after the captivity God would restore them to their own land, and there “circumcise their heart, and the heart “of their seed, to love the LORD their GOD with all their heart, “and with all their soul, that they might live ;” a promise accomplished in the Gospel. In the New Testament it is spoken of, at best, as a thing indifferent<sup>3</sup>, neither good nor bad, neither to be effaced by those who had it, nor sought by those who had it not ; but, for the most part, to disparage it, in the case of those who would yet stay themselves on the shadow, when the substance was come : in the one place, where it is mentioned as typical of our Christian circumcision, they are carefully distinguished. Baptism is not called simply by the name of this type of it (probably lest the Jews, already overvaluing and proud of the figure, should confound it with the substance). In the case of the passage of the Red sea, or the water from the rock, type and antitype are blended together ; in the one, their fathers are said to have been “baptized<sup>4</sup>,” in the other to have drunk “spiritual “drink ;” but Circumcision the Apostle expressly separates from

<sup>1</sup> Deut. x. 16. Jer. iv. 4.

<sup>2</sup> Deut. xxx. 6. St. Cyprian quotes this and Jer. iv. as prophecies of the cessation of the carnal circumcision, and the bringing in of the spiritual. Testim. c. Jud. i. 8. and Justin M. who quotes Jer. iv. Dial. c. Tryph. § 28. Orig. Hom. 5. in Jerem. § 14. Greg. Nyss. Testim. de adv. Dom. T. ii. p. 157.

<sup>3</sup> 1 Cor. vii. 13.

<sup>4</sup> Ib. x. 2. 4.

Baptism, and contrasts the sacrament with its type, in that he calls it "a circumcision made without hands<sup>1</sup>." As well then might we with the Jewish false-accusers, identify that "temple made without hands," which our LORD raised up after three days, with the material Jewish temple : as well, that "building of God, that house made without hands<sup>2</sup>, eternal in the heavens," wherewith the faithful "long to be clothed," and "groan after," with this our corruptible clay, our "earthly house;" as confound the "Circumcision made without hands," with the "Circumcision made with hands," "the Circumcision of CHRIST," with the Circumcision of the law. "Since," says Theodoret<sup>3</sup>, "having been led away, they embraced the observance of the law, he again teaches the difference of the Circumcision. For, he says, 'it is not carnal, but spiritual; not made with hands, but divine; not the taking away of a little flesh, but the freeing from all corruption. And of these things the source is, not the law, but the LORD CHRIST, the lawgiver of the law; for this he means by 'in Whom ye were circumcised,' and again, 'in the circumcision of CHRIST.' " And St. Chrysostome<sup>4</sup>, "Circumcision," he says, "is no longer with the knife, but in CHRIST Himself. For not, as before, doth the hand effect this circumcision, but the SPIRIT. It circumciseth not a part, but the whole man. The one is a body, the other also is a body; but the one is circumcised in the flesh, the other spiritually. It is not then as with the Jews. For ye have not stripped off the flesh, but sins. When and how? in Baptism. And what he calls 'circumcision,' again he calls a tomb. He speaketh of what is greater than circumcision, for they did not merely cast away what was circumcised, but they destroyed it, they effaced it."

Thus also did the whole of Antiquity understand Holy Scripture. They thought not of comparing the shadows with the substance, the symbols with the reality, the image with the truth, the introductory rites with the witnesses of His Presence. The reformed school confounded them, partly, in seeking over-anxiously for some scriptural justification of Infant Baptism, since they debarred themselves from appealing to the authority of the

<sup>1</sup> Col. ii. 11.<sup>2</sup> 1 Cor. v. 1.<sup>3</sup> Ad loc.<sup>4</sup> Ad loc.



Church ; partly, from having lost sight of the characteristic of the Christian Sacraments,—the union with CHRIST. Denying them to be means of grace, they could not but esteem them equivalent to the signs of the Old Testament. Both are significant rites ; the Ancient Church believed, that the rites of the law signified " the good things to come," but could not convey them, because He in Whom they were to be bestowed upon us, was not yet come ; while it is by virtue of that coming in our flesh, that the Christian Sacraments do convey them. The modern school held, in fact, that those gifts were conveyed by neither ; that the symbols of the Old Testament, and the sacraments of the New, were alike signs of God's grace, not its channels ; that where the sign was given, the substance also was given, although independently, and without connection with the sign ; and that, consequently, regeneration (which is signified by circumcision) was bestowed upon those to whom was given the sign of circumcision<sup>1</sup> ; and that Baptism in the Name of the HOLY TRINITY was only a sign like those of the older dispensation<sup>2</sup>.

The traces of this system are found, even where it is not strictly received. It may be well then, as a corrective, to exhibit the marked way in which the fathers contrast circumcision with its antitype, our Baptism in CHRIST. " This circumcision," says S. Justin M.<sup>3</sup> " is not necessary to all, but to you only—For

<sup>1</sup> Ainsworth's Censure upon a Dialogue of the Anabaptists, p. 49. " They " to whom GOD giveth the signe and seale of righteousness by faith, and of " regeneration, they have faith and regeneration ; for GOD giveth no lying " signe ; Hee sealeth no vaine or false Covenant. But GOD gave to infants " circumcision, which was the signe and seale of the righteousness of faith " and regeneration. Gen. xvii. 12 ; Rom. iv. 11, and ii. 28, 29 ; Col. ii. 11. " Therefore infants had (and, consequently, now have) faith and regeneration, " though not in the crop and harvest by declaration, yet in the bud and beginning of all Christian graces. They that deny this reason, must either " make GOD the author of a lying signe and seale of the Covenant to Abraham and his infants, or they must hold, that infants had those graces then, " but not now ; both which are wicked and absurd to affirme. Or they must " say, that circumcision was not the signe and seale of the righteousness of " faith, and then they openly contradict the Scripture. Rom. iv. 11." Comp. Calv. Instit. iv. 16. 4.

<sup>2</sup> See note K, at the end.

<sup>3</sup> Dial. c. Tryph. § 19.

“neither that unprofitable baptism of ‘cisterns’ do we receive. For it is nothing to this Baptism of life. Wherefore also God cried aloud, that ‘ye left Him the living Fountain, and dug for ‘yourselves broken cisterns,’ which can hold no water. And ye, ‘the circumcised in the flesh, need our circumcision; but we, ‘having this, have no need of the other.’ Whereupon S. Justin proceeds to argue that had circumcision been necessary, God would not have accepted Abel, or Enoch, or Lot, or Noah, being uncircumcised, or Melchisedech, to whom, although uncircumcised, Abraham, who first received circumcision in the flesh, paid tithes. Afterwards<sup>1</sup>, he insists on what St. Paul said, that “Abraham received circumcision for a sign, not for justification, as the “Scriptures and the very fact compel us to confess,” in tacit contrast with Baptism as the means of justification; and that “women could not receive the circumcision in the flesh” [as they do Baptism] “showing that circumcision is given for a sign, “not to work righteousness.” “I cry aloud,” he adds<sup>2</sup>, “the “blood of that circumcision hath been done away; and we have “believed in the saving Blood; now there is another covenant, “and another ‘law’ has ‘gone forth from Zion.’ CHRIST, the true “Joshua, circumcises all who will, as was preached beforehand, “with knives of stone, that there may be a righteous nation.” “See ye,” he observes<sup>3</sup>, “how God rejects this circumcision, “which was given as a sign? for it profits neither the Egyptians, “nor the children of Moab, nor of Edom. But be any even a “Scythian or Persian, and have the knowledge of God and of “His CHRIST, and keep he the everlasting righteousness, he is “circumcised with the excellent and helpful circumcision, and is “a friend of God; and God is pleased with his gifts and oblations.” “What<sup>4</sup> account of circumcision to me, who have this “testimony of God? or what need of that Baptism, who have

<sup>1</sup> Dial. c. Tryph. § 23.

<sup>2</sup> Ib. § 24. St. Ambrose, in like way, considers the shedding of blood in circumcision as belonging to the typical character of the old dispensation, and no longer necessary, when “by the shedding of the Blood of the LORD, the price “was paid, to ransom us all.”—Ep. 72. ad Constantium, § 9. So Orig. in Rom. L. 11. § 13. p. 495. ed. de la Rue.

<sup>3</sup> Ib. § 28. on Jer. ix. 25.

<sup>4</sup> Ib. § 29.

“been baptized by the HOLY GHOST.” “That<sup>1</sup> command  
 “that children should be circumcised on the eighth day, was a  
 “type of the true circumcision, wherewith we were circumcised  
 “from error and wickedness through Him Who rose from the  
 “dead, on the first day of the week, JESUS CHRIST our LORD.”  
 “And we<sup>2</sup>, who through Him have approached to God, have  
 “received the circumcision, not in the flesh, but the spiritual,  
 “which Enoch, and those like him, kept. But we, having be-  
 “come sinners, received it through Baptism, by the mercy of  
 “God; and all may alike receive it.” Such are the chief  
 contrasts, which Justin M. draws between Circumcision and  
 Baptism; the one the type, the other the substance; the one a  
 “broken cistern,” the other a living fountain; the one circum-  
 cision in the flesh, the other in the SPIRIT; the one a mere mark  
 of one people, rejected by God, unprofitable, incapable of justi-  
 fying, the other a “Baptism to life,” “excellent,” “helpful,”  
 “wrought by CHRIST Himself” “to justification,” making our  
 persons and oblations acceptable to Him, “to the end that we  
 “may be a righteous nation;” a “Baptism in the HOLY GHOST,  
 “through the Resurrection of our LORD.” S. Irenæus<sup>3</sup> uses the same  
 argument as Justin M., as to the patriarchs who pleased God,  
 being uncircumcised, regarding also circumcision as a mere inter-  
 mediate ordinance, and looking upon the patriarchs who pleased  
 God without it, as a sort of anticipation of Christian holiness.  
 “This faith amid uncircumcision, as joining the end to the begin-  
 “ning, was made the first and the last. For it existed in Abraham

<sup>1</sup> Dial. c. Tryph. § 41. Justin M. refers to this again § 24. It occurs also  
 in S. Cyprian (below, p. 327). S. Cyril Alex. Glaph. in Gen. L. iii. p. 80. in  
 Joan. L. iv. c. 7. pp. 432 [ex err. 424] and 438. Aug. de nupt. et concup. ii.  
 c. 11. de pecc. orig. c. 31. Op. Imp. c. Julian. ii. 151; iv. 134. Ep. 157. ad  
 Hilar. § 14. Ambrose de Abr. c. xi. § 79. Origen refers the eighth day to the  
 “world to come” (which comes indeed to the same, as being opened to us by  
 His Resurrection). Hom. 8. in Lev. § 4. (see above, p. 311.) The de sabb. et  
 circ. (c. 5.) “that the regeneration of all should be after the seventh day. For  
 “circumcision signified nothing else than the putting off of the birth. For we  
 “are stripped of him who died on the sixth day” (Adam’s fall on the Friday)  
 “and are renewed on the LORD’s day, when the old man being stripped off was  
 “born again through the Resurrection.”

<sup>2</sup> Ib. § 43.

<sup>3</sup> iv. 25. (al. 42.)



“ and the other saints, who pleased God, before circumcision; and again in the last times, it sprung up in the human race, through the coming of the Lord. But circumcision and the law occupied the intermediate period.” The imperfection of circumcision he derives from Holy Scripture<sup>1</sup>. “ But that God gave circumcision, not as a perfecter of righteousness, but as a sign whereby the race of Abraham might remain distinguished, we learn from Holy Scripture itself (Gen. xvii. 9. sqq.). These “ things” (Circumcision and the Sabbath) “ were given for a sign, but they were not without a symbolical meaning, nor superfluous, as having been given by a wise Artificer; but the circumcision after the flesh signified the spiritual Circumcision.” S. Irenæus proceeds, “ that man was not justified by these things, but that they were given as a sign to the people.” Tertullian refers to the patriarchs, as did Justin M. and Irenæus, as a proof against the inherent necessity of Circumcision; denies that it “ cleanses man<sup>2</sup>;” says that “ Abraham<sup>3</sup> received it, as a sign for those times, not for any saving privilege in it; that the case of Zipporah shows that it had no saving efficacy, else had not Moses neglected it;” but that “ God foreseeing that He should give this circumcision as a sign, not for salvation, to the people of Israel, therefore suggested the circumcision of the son of Moses their future leader, lest they should despise it. For circumcision was to be given; but as a sign, whereby Israel might be distinguished.” Elsewhere<sup>4</sup> he calls circumcision “ the badge of servitude.” S. Cyprian puts down against the Jews<sup>5</sup> the same heads of argument as Justin M., the case of the patriarchs, and “ that that seal avails not to women, whereas “ by the mark of the Lord all are sealed<sup>6</sup>;” and hence, and from prophecy, he would show “ that the first carnal circumcision is “ made void, a second spiritual one promised.” So again as to the type contained in the eighth day. “ The<sup>7</sup> observation of the eighth day in the Jewish carnal circumcision, is a sacrament premised before in shadow and image, but filled up in reality,

<sup>1</sup> iv. 16. (al. 30.) 1. 2.<sup>2</sup> Adv. Jud. c. 2.<sup>3</sup> Ib. c. 3.<sup>4</sup> Adv. Marcion. v. 4.<sup>5</sup> Testim. adv. Jud. i. 3.<sup>6</sup> See above, p. 136. sqq.<sup>7</sup> Ep. 59. ad Fid.

“ when CHRIST came. For since the eighth day, i. e. the first “ day after the sabbath, was to be that whereon the LORD should “ rise again, and give us life and the spiritual circumcision, this “ eighth day, i. e. the first after the sabbath, and the LORD’s day, “ preceded in the image : which image afterwards ceased when “ the truth supervened, and the spiritual circumcision was given.” Origen contrasts in the same way, “ the carnal circumcision,” with the spiritual, of which he says, “ we are instructed <sup>1</sup> by the “ apostle Paul that it was a type, as many other things took place “ as figures and images of the future truth,” (quoting Phil. iii. 2, 3. Rom. ii. 28, 29.); he contrasts with it our “ Baptism <sup>2</sup> in water “ and the SPIRIT,” “ the spiritual circumcision of mind, and that “ which our LORD gave us <sup>3</sup> ;” says that circumcision is not a good in itself, otherwise it would not have been omitted in the wilderness <sup>4</sup>, but only of use for a time as a mark ; that “ not <sup>5</sup> Jesus “ son of Nun, but JESUS CHRIST our LORD and SAVIOUR circum- “ cised with the true and perfect circumcision ;” for that “ He it “ was Who truly took away and cut off from us the pollution of “ the flesh, and cleansed our heart and soul from the defilement “ of sin :” that “ the circumcision in the flesh purifieth not the “ soul <sup>6</sup> :” and sums up, by placing it among all the other figures of the law <sup>7</sup> : “ As many baptisms were necessary before the Bap-

<sup>1</sup> Hom. 3. in Gen. § 4. and Comm. in Matt. Tom. xii. § 3. He compares it to the gestures of Zacharias, as in itself a mere dumb picture and work. Hom. 5. in Luc.

<sup>2</sup> Hom. 7. in Exod. § 1.

<sup>3</sup> Select. in Jos. 5. 2.

<sup>4</sup> The same argument is used in the Testim. de Adv. Dom. adv. Jud. ap. Greg. Nyss. T. ii. p. 157. St. Jerome refers to it, in Gal. iii. 7. St. Chrysostome Hom. 6. in Rom. (ii. 25.) Anastasius, Bp. of Nice, Quæst. 18. in Script. Biblioth. S. T. vi. ap. Justinian, ad Rom. iv. 9.

<sup>5</sup> Hom. 6. in Jos. init. The typical nature of the circumcision by Joshua is again pointed out by Origen, Ep. ad Rom. L. ii. § 13. Sel. in Jos. v. 2. “ the “ knife of stone signifies our LORD, Who gave us the spiritual circumcision of “ mind and heart.” Justin M. Ap. p. 324. S. Cyprian. Testim. i. 8. (Athanasius) de Sabb. et Circ. § 6. S. Jerome, adv. Jovin. § 21. S. Cyril Alex. in Joh. L. iv. p. 438. S. Aug. de pecc. orig. c. 31. Serm. 168. de verb. Ap. 1 Cor. i. § 4. and other places.

<sup>6</sup> In Ep. ad Rom. L. 2. § 13. p. 493. ed. de la Rue.

<sup>7</sup> Ib. p. 496.

"tism of CHRIST, and many purifyings before there was the puri-  
 "fying through the HOLY SPIRIT, and many sacrifices, before  
 "that One Sacrifice, the LAMB without spot, CHRIST offered  
 "Himself as a sacrifice to the FATHER; so were there needed  
 "many circumcisions, until in CHRIST one circumcision was given  
 "to all; and the blood of many was shed beforehand<sup>1</sup>, until,  
 "through the Blood of One, was wrought the redemption of all."  
 It ceased not (as Calvin taught) because it was superseded by  
 another sign equally arbitrary and unsubstantial: but, because  
 the substance was given, the shadow ceased of course; the King  
 Himself was come, to what end His representative? Thus the  
 ancient author<sup>2</sup> of the treatise on circumcision, if not S. Athana-  
 sius himself, "For circumcision was a type of the putting off the old  
 "man in Baptism. Abraham having believed, received circum-  
 "cision, being a sign of the regeneration through Baptism. Where-  
 "fore when the thing signified came, the sign ceased. For circum-  
 "cision was the sign, the washing of regeneration the thing sig-  
 "nified. For when the old man was put off, that which signified  
 "this in part, was superfluous. And as the LORD's day is the  
 "beginning of the creation, and makes the Sabbath to cease, so  
 "this, having regenerated the man, caused circumcision to cease;  
 "and as the sacrifices were shadows of the things to come, so  
 "was the partial circumcision a shadow of the entire. This took  
 "place then for a type of Baptism through CHRIST. For then it  
 "took place in part, as in a shadow; but now, as the Apostle  
 "said, we put off the whole of our earthly birth, being reborn  
 "through 'the laver,' that we may no more die according to our first  
 "birth, but may live according to that circumcision of 'the putting  
 "off of the body,' which we do put off through the laver: and as  
 "the LORD said to Joshua, 'to-day have I removed the reproach  
 "of Egypt from you,' so, and much more, may it be said to each of  
 "those now baptized, this day, this same day have I taken away  
 "the reproach of your earthly birth, and the reproach of the cor-

<sup>1</sup> See above, p. 324, n. 2.

<sup>2</sup> De Sabb. et Circ. c. 5. 6. ap. Athanas. Opp. T. ii. p. 58. 9. The Bene-  
 dictines say "there is no means of deciding whether it be his or no; but, at  
 "least, it is the work of some pious and learned man."



“ruption of death from you.” So again, St. Gregory of Nazianzum terms it a “typical seal<sup>1</sup>”; Eusebius<sup>2</sup> “a sort of seal to distinguish the posterity of Abraham.” St. Cyril of Jerusalem<sup>3</sup> speaks of it as a type, contrasted with our “spiritual circumcision in Baptism;” as does St. Jerome<sup>4</sup> of the circumcision by Joshua. St. Basil<sup>5</sup> contrasts it, in St. Paul’s words, with “the circumcision made without hands, in the putting off of the flesh, perfected in Baptism. In the one was pain and a sore; here we have the dew of the soul, and a cure of the sore of the heart.” St. Cyril of Alexandria, with “the spiritual and divine circumcision<sup>6</sup>,” “from the living Word<sup>7</sup>,” which “suffereth us not to be defiled with the pleasures of the flesh, nor to be steeped in this world’s toils, but frees us from death and corruption, and makes us ‘partakers of the Divine Nature,’ through the participation of our SAVIOUR CHRIST;” “the purifying<sup>8</sup> through the SPIRIT, in the faith and Resurrection of CHRIST, which casteth out all sin, destroyeth death and corruption, and obtaineth sanctification and union with CHRIST, is the image of freedom, the way and door to friendship with God.” St. Epiphanius<sup>9</sup> speaks of it as imperfect, and given as a sign only and memorial to them afterwards, and as a type of that great Circumcision, which accomplisheth every thing equally in all to whom it is vouchsafed, which now He had come and fulfilled, having given the perfect Circumcision of His own Mysteries, not in one member only, but sealing the whole body and circumcising it from sin; and not saving a portion of the people, i. e. men only, but sealing in truth the whole Christian people, and giving them abundantly the inheritance of the kingdom of Heaven, giving the seal, not, for its weakness, confined to the one order, men only, but laying open the kingdom of heaven to the whole people, through the seal and commandments, and wholesome instruction.” And again<sup>10</sup>, “The

<sup>1</sup> Orat. xl. 27.<sup>2</sup> Dem. Ev. i. 6.<sup>3</sup> Lect. v. 6.<sup>4</sup> In Gal. iii. 7.<sup>5</sup> Hom. in S. Bapt. § 2.<sup>6</sup> In Mich. T. iii. p. 470.<sup>7</sup> In Joh. L. iv. p. 437.<sup>8</sup> Ib. 438. comp. p. 432.<sup>9</sup> Hær. xxx. 33, 34.<sup>10</sup> Hær. viii. 6. add Hær. xxviii. 4. Again he calls circumcision “a visible seal, given as a type of the true and invisible.”—Hær. xxx. 27.

"carnal circumcision served for a time, until the great Circumcision, i. e. Baptism, which circumciseth us from sin, and sealeth us to the Name of God." Prosper<sup>1</sup> calls it "a corporeal sign of the promise, which lasted to the birth of our LORD JESUS CHRIST, and passed into the spiritual sacrament of the true circumcision of the heart:" a contemporary<sup>2</sup>, "a sign, figuring that circumcision of the heart, which shines forth in the New Testament;" Primasius<sup>3</sup>, "a sign, not an augmentation of righteousness." St. Hilary<sup>4</sup> asks, "What will that circumcision, which was instituted as a sign only, now profit the Jews, not having the Author of the spiritual circumcision?" S. Gregory of Nyssa<sup>5</sup>, Anastasius, B. of Nice<sup>6</sup>, and Theodoret<sup>7</sup> say, "it justifieth none;" S. Jerome<sup>8</sup>, "it is utterly nothing," that it was "given for a sign<sup>9</sup>;" S. Chrysostome<sup>10</sup> and Epiphanius<sup>11</sup>, "it is utterly of no avail:" Archelaus<sup>12</sup>, "it can save none." St. Ambrose<sup>13</sup> argues from the apostle's words, "the sign of circumcision;" "but the sign is of something else, and not the thing itself, i. e. not the truth, but pointing to the truth. Whence we understand rightly, that carnal circumcision is a sign of the spiritual. The sign then remained until the truth should come. The LORD JESUS came, Who saith, 'I am the Way, the Truth, and the Life.' For He circumciseth, not a small portion of the body, as a sign, but the whole man in truth; because 'after that which is perfect is come, that which was in part is done away;' and therefore the partial circumcision ceased, when the circumcision of the whole dawned. For now, not in part, but

<sup>1</sup> Chronic. Abram.

<sup>2</sup> Auct. lib. de Promiss. et Præd. Dei, i. 14. ap. Prosper. T. ii. p. 70.

<sup>3</sup> Ad Rom. iv. "signum est justitiæ non augmentum." His commentary is from older fathers.

<sup>4</sup> In Ps. 118. lit. 13. § 4. p. 131, 2.

<sup>5</sup> Testim. l. c.

<sup>6</sup> l. c.

<sup>7</sup> Qu. 68, in Gen.

<sup>8</sup> In Gal. v. 2.

<sup>9</sup> In Jerem. L. ii. c. 9. ult.

<sup>10</sup> "St. Paul might have said that the prophets called the Jews uncircumcised, but this had been no disparagement of circumcision, only of those who used it amiss. But his object is to show that it hath no value whatever, even with the very best life."—Hom. 6. in Rom. (ii. 25.)

<sup>11</sup> Hær. xxx. 33.

<sup>12</sup> Ep. ad Diodor. ap. Routh, Reliq. T. iv. p. 241.

<sup>13</sup> De Abr. i. 4. § 29. Add Ep. 72. ad Constantium, § 15, 23.

“ the whole man is saved in body, is saved in soul.” “ The seal  
 “ and form of circumcision itself was not superfluous, in that the  
 “ people of God, marked, as it were, by a seal on the body, was  
 “ distinguished from all other nations. But now, having the  
 “ name of CHRIST vouchsafed him, he no longer needs any bodily  
 “ mark, on whom has been bestowed the privilege to be named  
 “ with the Name of God<sup>1</sup>.” St. Ambrose also, though giving  
 many spiritual applications of the Christian circumcision, identifies it with Baptism as its channel, as with the Passion as the source of its efficacy. “ As<sup>2</sup> many sorts of baptisms were premised, because there was to follow that one true Sacrament of  
 “ Baptism ‘ in the SPIRIT and water,’ whereby the whole man is  
 “ redeemed, so the circumcision of many was to be premised,  
 “ because there was to follow the circumcision of the Passion of  
 “ the LORD, which JESUS suffered as the LAMB of GOD, that He  
 “ might take away the sins of the world.” To close this list with the contrast of S. Chrysostome<sup>3</sup>, which may illustrate how the Church felt her privileges and the duties consequent. “ Consider now, beloved, the loving-kindnesses of God, and His  
 “ unspeakable goodness towards us. In circumcision, there was  
 “ both pain and trouble from it at the time, and no other benefit  
 “ than only this, that they were distinguishable by this sign, and  
 “ separated from all other nations. But our circumcision, the  
 “ grace, I mean, of Baptism, brings a cure without pain, and procureth for us countless goods, and fills us with the grace of  
 “ the SPIRIT, and is not restrained to a definite time, (as was circumcision,) but any, whether in early or middle life, or in old  
 “ age itself, may receive the ‘ circumcision made without hands,’  
 “ wherein there is no pain to be undergone, but the burthen of  
 “ sin is laid aside, and forgiveness found for all transgressions of  
 “ all the past. For the all-gracious God, knowing our exceeding  
 “ weakness, and that, being incurably sick, we need a mighty  
 “ medicine and ineffable loving-kindness, compassing our salvation, gave us the ‘ renovation’ through ‘ the washing of regeneration,’ that ‘ having laid aside the old man,’ i. e. our evil  
 “ actions, and ‘ put on the new man,’ we may walk on the way of

<sup>1</sup> Ep. 72. § 10.

<sup>2</sup> Ib. § 18.

<sup>3</sup> Hom. 40. in Gen. 17. § 4.



“goodness. Be we not then worse, I entreat, than the ungrateful and insensate Jews.”

Such then was the Catholic view of the relation of circumcision to Baptism; the witnesses adduced are from well-nigh every Church, and from the earliest times; from Palestine, Antioch, Asia Minor, Mesopotamia, Egypt, Africa Proper, Gaul, N. & S. Italy; nor is there any contradicting voice. In the later Latin Church, however, a somewhat different view prevailed, traceable to the influence of one powerful mind, and, as being so traceable, of no moment in ascertaining the view of the Church. It is the result of the workings of one mind, not the property of the Church. The view of St. Augustine was inherited on his authority through S. Thomas<sup>1</sup> by the schoolmen; and through Pope Gregory<sup>2</sup>, by the later adherents of Rome<sup>3</sup>; but it is the view of one man, opposed, in its degree, to that of the Church. St. Augustine came to his view in the course of his controversy with the Pelagians. And in this way; other fathers had noticed the temporal deliverances connected with circumcision, as that the passage of Jordan was connected with the renewal of circumcision<sup>4</sup>, or that the destroying angel departed when Zipporah<sup>5</sup> circumcised her son, or that death was the penalty of its omis-

<sup>1</sup> 3 part. qu. 62. art. 6. ap. Feuardent. l. c.

<sup>2</sup> Moral. iv. 2.

<sup>3</sup> This appears from Feuardent. on Irenæus, iv. 30. who is himself evidently determined by this view having been taken by Popes. In like way Justinian in Rom. iv. 16. very learnedly defends the opposite side, but at the end embraces the “common opinion of Catholics, which is not readily to be abandoned, although these most weighty testimonies of so many Fathers may free the other opinion from all suspicion or dangerousness.” Some of the less obvious of the above authorities were furnished by Justinian.

<sup>4</sup> Perhaps S. Irenæus refers to this, iii. 12. 11. “Who called Abraham’s seed out of Egypt, manifestly preserved by circumcision (for He gave it for a sign, that they might not be like the Egyptians).” S. Augustine himself does (Ep. 23. ad Maximin. § 4.) “This mystery also withheld the river Jordan, and sent it back to its source.”

<sup>5</sup> It appears from Tertullian (adv. Jud. c. 3.) that the Jews urged the case of Zipporah as a proof of the continued necessity of circumcision. St. Jerome appeals to it in proof that there was a degree of *temporal* benefit connected with, though not conveyed by circumcision, proportioned to that dispensation, before

sion, and so escaped by its fulfilment<sup>1</sup>; "the uncircumcised male,

our LORD came. " 'Circumcision verily profiteth, if thou keep the law.' It " was then of use to those who lived under the law, *not because they were circumcised*, but because 'they were intrusted with the oracles of God,' which " if they turned into action, they were not alien from salvation. Nor let it disturb us, that Zipporah taking the stone, circumcised her son, and withheld " the destroying angel from her husband (or as this is differently related in the " Hebrew); because to say that *their circumcision was as utterly of no avail* as the " apostle testifieth it to be in CHRIST JESUS, from the time that the Gospel has " shone through the whole world, were a needless censure of circumcision. " Like the rest of the law, it was of avail then, when earthly blessings were " promised to those who kept the law, that, if they fulfilled it, they should be " blessed in the city, blessed in the field, have full stores, and many like promises. But we would be strong and strengthen in CHRIST JESUS, i. e. in the " true circumcision, not in the Jewish concision." In Gal. v. 4. St. Augustine himself looks upon this as a temporal deliverance only, Ep. 23. ad Maximin. " Which seal of the righteousness of faith was of so much avail then, " before it was emptied by the coming of the LORD, that the angel would have " destroyed the infant son of Moses, had not its mother, seizing a stone, circumcised the child, and by the sacrament removed the impending destruction." The more common opinion among the ancients was, that Moses himself, not his child, was threatened with death; as in S. Jerome (above); Theodoret, Qu. 14. in Ex.; Cæsarius, Sermon. 18. de Moyse, l. ap. Aug. T. v. App.; S. Cyril Alex. in Joh. iv. p. 432 [ex err. 424]; Isidor. Pelus. Euseb. Cæs. and Emess., Diodorus in Catena, quoted by Bonfrer. in Pentateuch ad loc. St. Augustine himself (Quæst. in Exod. ii. 11.) doubts whether it were not Moses whom the angel sought to slay, but in either case assigns as the only reason "the sanction of the " command of circumcision, through the severity of the penalty."

<sup>1</sup> S. Basil, Hom. in S. Bapt. § 2. "The Jew delays not circumcision, on account of the threat, that 'every soul which shall not be circumcised on the " eighth day, shall be destroyed from its people,' and dost thou delay the 'circumcision made without hands in the putting off of the flesh,' which is accomplished in Baptism, when thou hearest the LORD Himself, 'Verily, verily, I " say unto you, unless a man be born of water, and of the SPIRIT, he shall not " enter into the kingdom of God?' " St. Augustine, in applying this passage (c. Julian. Pel. ii. 6. § 18.) says, "Seest thou how this man, imbued with ecclesiastical learning, compared circumcision with circumcision, threat with threat. "Not to be 'circumcised on the eighth day,' answers to not being baptized in "CHRIST; and to 'perish from his people,' to 'not entering into the kingdom "of heaven.' And yet ye deny that in infant-baptism there is any 'putting "off of the flesh,' i. e. a 'circumcision not made with hands,' inasmuch as ye "contend that they have nothing which needs to be put off. For we confess

“ whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant.” S. Basil had noticed the correspondence of this heavy sanction with the words of our Lord as to Baptism, its antitype, “ Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.” Circumcision then was again a type of Baptism, in that it was the condition,—in the case of Moses’ son, the means,—of escaping temporal, as Baptism is the appointed means of rescuing from eternal, death. S. Augustine pressed the comparison further ; he urged what he thought the letter of Holy Scripture, and contended (as his is altogether a sterner theology) that the death threatened to the uncircumcised male was not temporal, but eternal ; and thence inferred further, that since the “ male child” (of whom he interpreted it) could not “ have broken the covenant” by any act of his own, therefore the covenant spoken of was that with Adam ; that it was for the covenant broken in him, in other words, original sin, for which the child was sentenced to death ; and that consequently this law proved original sin, and that it was remitted by means of circumcision, as well as by Baptism. “ What ill,” he asks <sup>1</sup>, “ has the little one committed of his own will, that, for the neglect of another who failed to circumcise him, himself should be condemned by a condemnation so severe, that ‘ that soul should perish from his people ?’ For neither is it temporal death, which is threatened thus terribly, since of the righteous, when they die, it were rather said, ‘ and he was gathered to his people,’ or ‘ to his fathers,’ inasmuch as henceforth he hath no temptations to fear, which may separate him from ‘ his people,’ if so be his people is the people of God.” “ If,” he infers, “ question be made of

“ that they are dead in the foreskin of their flesh, whereby sin is *signified*, especially that which is derived by our origin.” (St. Augustine, in the same place, refers, as an authority, to the Martyr Cyprian, speaking of “ the circumcision in the flesh, as enjoined for a *sign* of Baptism.” See above, p. 326, 7.) S. Cyril of Alexandria, Glaph. in Gen. l. iii. p. 80, apparently uses the same parallel as S. Basil ; as also does Gregory, *Moralia*, iv. 3.

<sup>1</sup> De pecc. orig. c. Pelag. c. 30. add. c. Julian. Pel. iii. 18. § 34. de nupt. et concup. ii. 11. &c.



“ the righteousness of this horrible punishment, is not all that  
 “ arguing about free-will, and the praiseworthy purity and sound-  
 “ ness of our nature, tossed back and shivered ?” This was (as  
 was said) no Catholic opinion ; and so it remains free to us to  
 think, and is the more Catholic view, that temporal death only  
 was threatened to the uncircumcised, that the *type* of Baptism saved  
 from the *type* of eternal death, as real Baptism from the reality.  
 His argument, moreover, rests entirely on the supposition that  
 the death is threatened to the uncircumcised child, and not rather  
 to the adult <sup>1</sup>, who, by remaining uncircumcised contumaciously,  
 broke the covenant. For death is denounced in the same terms,  
 for the breach of other laws, where yet no especial reward  
 followed upon keeping them. The peculiarity of this case would  
 have arisen from its involving original sin. It is, however, much  
 to be remarked, that although St. Augustine here (as in some  
 other cases) was led, through the energy of his mind, to take up a  
 peculiar and untenable argument, and to lay much stress upon it <sup>2</sup>,  
 he still keeps to Catholic truth in the main ; and even when  
 urging the benefits of Circumcision, is very far from identifying  
 it with Baptism. It is very observable, how, not only elsewhere,  
 but in the very places in which he is urging its efficacy thus far,  
 he still calls it but the “ sign <sup>3</sup> of the Baptism of CHRIST,” says,  
 “ that it, among the other sacraments” [mysterious and significant  
 acts] “ of the ancients, *prophesied* of CHRIST <sup>4</sup>,” that “ it <sup>5</sup> so  
 “ availed to *signify* the cleansing of the original and primeval sin

<sup>1</sup> Our version so far agrees with St. Augustine by rendering נָכַר, Gen. xvii. 14. “manchild.” It were better throughout to render it “male,” ver. 10. 12. 14 ; and in v. 12. the addition “he hath broken my covenant,” applies more naturally to the adult. St. Augustine himself felt that it was an unusual expression as to a child which “knew neither good nor evil.”

<sup>2</sup> “There is no need to go a long way about to try to prove to me what I grant ; but answer this, if thou canst, Why, unless Isaac himself had been circumcised on the eighth day with the sign of the Baptism of CHRIST, his soul would have perished from his people...Go not off amid a number of “obscure, perplexed, superfluous points, answer this one, clear, simple, and “essential.”—c. Julian., Pel. iii. 18. § 34.

<sup>3</sup> c. Julian. Pel. l. c.

<sup>4</sup> De pecc. orig. c. 31.

<sup>5</sup> De nupt. et concup. ii. 11.

in infants also, as Baptism to the *renewal* of the man;" that it "prefigured<sup>1</sup> our Baptism," or "the regeneration in CHRIST<sup>2</sup>," and "His grace<sup>3</sup>," and "His Resurrection<sup>4</sup>," "the renewal of our nature, by the putting off of the old<sup>5</sup>," "the putting off of the flesh<sup>6</sup>," "the putting off of the carnal life through the Resurrection of CHRIST<sup>7</sup>," "the putting off of the mortality which we have from our birth after the flesh<sup>8</sup>," "that through CHRIST, the *Author of regeneration*, original sin was taken away<sup>9</sup>," "our justification<sup>10</sup>, to the putting off of carnal concupiscences through the Resurrection of the LORD," "the putting off carnal desires from the heart<sup>11</sup>," "the future circumcision<sup>12</sup> of the heart, which the Jews bore in the flesh, in the heart rejected;" "that it was a sacramental symbol of the circumcision<sup>13</sup> of the heart, as the temple of Jerusalem was of the Body of the LORD, the land of promise of the kingdom of heaven, the many sacrifices of the One Sacrifice." He contrasts it elsewhere, as "a shadow \*," "an empty shadow \*," with the reality; "the sign \*," with the "thing signified;" as a thing "imposed \* upon men, when slaves, understood by them when set free," says that "it was changed for what was better<sup>14</sup>," that "were he a Jew in the times of the ancient people, he would receive circumcision, since he could have nothing better<sup>15</sup>;" that "it was abolished by our LORD's first coming, as Baptism shall be by His second," (Baptism being also a type of the future Resur-

<sup>1</sup> De anima et ej. orig. ii. 11. c. Cresc. Donat. i. 31

<sup>2</sup> Op. Imp. c. Julian. i. 50. de Civ. Dei, xvi. 27.

<sup>3</sup> Op. Imp. c. Julian. ii. 151.

<sup>4</sup> Op. Imp. c. Jul. iv. 134. c. Faust. xix. 9. Ep. 157. ad Hilar. § 14.

<sup>5</sup> De Civ. Dei, xvi. 26.

<sup>6</sup> c. Faust. xxv. fin.

<sup>7</sup> Serm. 231. in dieb. Pasch. 2. § 3.

<sup>8</sup> c. Faust. xvi. 29.

<sup>9</sup> Op. Imp. c. Jul. ii. 73.

<sup>10</sup> c. litt. Petil. ii. 87.

<sup>11</sup> Tr. 30. in Ev. Joh. § 5.

<sup>12</sup> Serm. 149, de verb. Act. 10, &c. c. 3.

<sup>13</sup> In Ps. 74. § 12. Circumcisio carnis magni sacramenti vis est, et intelligitur inde circumcisio cordis. Templum illud Jerusalem magni sacramenti res est, et intelligitur ex eo corpus Domini.

\* c. Adimant. c. 16. § 2. 3. c. Faust. vi. 2. Serm. 169. de verb. Ap. Phil. 3.

<sup>14</sup> c. Faust. xix. 9. Ep. 23. ad Maximin. § 4.

<sup>15</sup> Ep. ad Max. l. c.

rection;) that it was a sign of the same sort as the cross in our foreheads<sup>1</sup>; that it “belonged to a *sort*<sup>2</sup> of seal of deliverance.”

This is not the way in which St. Augustine speaks of our Christian Baptism, however it may accord with much modern language respecting it. St. Augustine, speaking of *it*, does not linger among the shadows of the Old Testament, nor speak of his Baptism, as being a sign, or figure, or shadow, but the blessed substance, and reality, and truth, foreshadowed in the shadows of the law. Baptism he calls, not, “a sort of seal of deliverance,” but “deliverance, salvation<sup>3</sup>” itself. “God forbid,” says he<sup>4</sup>, “that I should term the grace of that laver empty, wherein I was ‘re-born of ‘water and the SPIRIT,’ whereby I was freed from ‘the guilt of all sins, which I brought with me by my birth, or ‘on me by ill life: whereby I am freed so as to know not to ‘enter into temptation,’ drawn away and enticed by my own ‘concupiscence, and so as to be heard, when saying with all who ‘share it, ‘forgive us our debts:’ whereby I shall be freed, as I ‘hope, for ever, when no law in my members shall resist the law ‘of my mind:’—wherein, he says, we have a perfect cleansing<sup>5</sup>, such as John’s Baptism had not, “are cleansed<sup>6</sup>” every “whit;” our “little ones are renewed by the grace of CHRIST<sup>7</sup>,” “all “the weight of ancient sin laid aside, the former offences of “the ancient ignorance effaced, and the old man with the inborn “guilt put off<sup>8</sup>,” wherein also, he doubted not, our “little ones “were not only engrafted into His Body,” but “the most hidden “grace of the SPIRIT” was “secretly poured into them<sup>9</sup>,” whereby “they who receive it rightly, are washed both in flesh “and SPIRIT<sup>10</sup>,” and our very “evil desires<sup>11</sup>, so long as they

<sup>1</sup> Serm. 160. de verb. Ap. I Cor. xi. § 4.

<sup>2</sup> Signaculum *aliquod* salutis. Tr. 30. in Ev. Joh. § 4.

<sup>3</sup> See above, p. 87.

<sup>4</sup> c. Julian. Pelag. vi. 44.

<sup>5</sup> Ep. 44. ad Eleus. &c. § 10.

<sup>6</sup> Tract. 56 and 57, in Ev. Joh.

<sup>7</sup> Op. Imp. c. Julian. i. 55.

<sup>8</sup> Reticus, Bishop of Augustodunum, alleged by S. Aug. ib.

<sup>9</sup> De pecc. mer. et rem. i. § 10.

<sup>10</sup> Quæst. in Numer. iv. 35. § 11.

<sup>11</sup> De pecc. orig. § 44.



“ be not consented to, even though they remain, are still all “ cleansed.” He does not so speak of that gift, whereby he says we are “ re-born in CHRIST,” “ made members of CHRIST;” “ If “ ye would think what ye have been made, all your bones will “ say, ‘ LORD, who is like unto Thee?’ For that condescension of “ GOD cannot be adequately conceived, and all human language “ and understanding fails<sup>1</sup>.”

All this language is in perfect harmony with his well-known distinction, that “ neither<sup>2</sup> the sacraments, nor the promises of “ the two testaments are the same; for that the sacraments of “ the New Testament *give* salvation; the sacraments of the Old “ *promise* the SAVIOUR,” or when he says (especially including Circumcision) that “ the<sup>3</sup> ancient sacraments were neither good, “ *in that men are not justified by them*; for they are *shadows*, “ *foreannouncing the grace whereby we are justified*,—nor yet bad, “ because enjoined by GOD, and conformable to the time and per- “ sons;” and that they were to be observed at first by Jews who believed, “ to set<sup>4</sup> forth their Divine origin and prophetic sanctity, “ not from those sacraments to obtain salvation, which was now “ being revealed in CHRIST, and ministered *through* the sacra- “ ment of Baptism.” It is not incidentally, but of set purpose, that he every where so carefully uses the words, “ signs,” “ signify,” “ prefigured,” “ foreshadowed;” and in his strongest passage attributes to circumcision the office of “ *signifying*<sup>5</sup>” only “ the cleansing of original sin,” to “ Baptism, the renewal of “ the man.” However he may have been led to ascribe more to circumcision than Scripture warrants, he yet neither exalts the shadow into the substance, nor contracts the substance, vouchsafed to us, once more into its shadow.

Of the relation of circumcision to Baptism, then, St. Augustine thinks no otherwise than any other father; he looks<sup>6</sup>, indeed, upon the history of Abraham and Isaac, whose faith was accepted respectively in uncircumcision, and in circumcision, as

<sup>1</sup> Serm. 224. in die Pasch. i. init.

<sup>3</sup> Ep. 82. (ol. 19.) ad Hieron. § 14.

<sup>5</sup> De nupt. et concup. ii. 11. see p. 335, 6.

<sup>2</sup> In Ps. 73. § 2.

<sup>4</sup> Ib. § 9.

<sup>6</sup> De Bapt. c. Don. v. 24.

analogous to the cases of Cornelius, "in whom spiritual sanctification preceded in the gifts of the HOLY SPIRIT, and there followed " the sacrament of regeneration in the laver of Baptism," and of our " baptized infants," in whom " the sacrament of regeneration " precedes; and if they hold fast Christian piety, there will follow " also that conversion <sup>1</sup> in the heart, whereof the sacrament preceded in the body;" but he does not herein ascribe any efficacy to circumcision, nor derogate from that of Baptism; he uses it simply as an illustration, as a " private conjecture <sup>2</sup>;" nor again does he identify the giant faith of Abraham, nor Isaac's holy " imitation of his father's faith," with the case of any ordinary Jew. The holy patriarchs form a distinct head in the history of man.

Circumcision, however weak and unprofitable in itself, signifying what it could not realize, was yet the shadow of great things. " It typified <sup>3</sup> and preached beforehand the grace and power of Baptism. For as he who was circumcised was through that " seal accounted among the people of GOD, so he who is baptized, " having the seal of CHRIST formed in him, is enrolled in the " adoption of the sons of GOD." " It was a symbol also of the " faithful, placed in the grace of the Gospel, who, through the " sharp word of faith and by ascetic exercises, cut off and kill the " uprisings of fleshly pleasures and passions, not cutting the body " but the heart, and being circumcised in spirit, not in letter." It cherished the expectation of the things hereafter to be revealed, which it could not bestow: what it could not do, " being weak " through the flesh," it foretold of. " What else does circum-

<sup>1</sup> On this passage of St. Augustine see further c. 7. below.

<sup>2</sup> " Veraciter conicere possumus;" his own explanation of the benefits of infant-baptism he gives as a conjecture, in contrast to the fact, that they do derive some benefit, which as being " held in the universal Church," he regards as of Divine authority. " And if any seek for Divine authority in this matter, " although what the universal Church holds, not having been instituted by " Councils, but having ever been retained, is most rightly believed to have been " delivered down by no other than Apostolical authority, yet we may with truth " conjecture," &c.

<sup>3</sup> Photius, Ep. ccv. p. 302. quoted by Suicer, v. περιτομή.

"cision signify," says St. Augustine<sup>1</sup>, "than nature renewed,—  
 "its old decay put off? And what else doth that eighth day  
 "than CHRIST, Who rose again when the seven were completed,  
 "i. e. on the day after the sabbath? The names of the parents  
 "[Abraham and Sarah] also are changed; every thing speaks of  
 "'renewal;' and in the Old Testament is shadowed out the New.  
 "For what else is the Old Testament called than the veiling  
 "of the New? What the New than the revealing of the Old?"  
 And were these shadows, and signs, and expectations, and  
 longing voices of the Old Testament never to have their fulfil-  
 ment? Is Baptism still to be a mere type, because circumcision  
 was? Has it no power communicated "through the resurrection  
 "of JESUS CHRIST<sup>2</sup>," which the eighth day shadowed forth? Is  
 it nothing that our name is changed, and that we now bear that  
 of the SON of GOD? Is our adoption still only to be a temporal  
 people of GOD? or has not rather the Incarnation of the SON of  
 GOD united heaven with earth, filled earthly symbols with spiri-  
 tual Life, which is Himself, converted the letter into the Spirit,  
 and exchanged the types for the Truth? Circumcision, then,  
 surely held out that the heart should one day be circumcised for  
 GOD's people; and as the Jewish little one received the symbol,  
 so may we trust that we and our children received the reality, if  
 we and they but hold on "according to that beginning," and be-  
 come not again "uncircumcised."

### *Levitical washings.*

As the prominence of circumcision, the indispensable means of admission into the chosen people, set forth the greatness of Baptism, so did the frequency of the Levitical Baptisms. Ever renewed, on account of their inadequacy, they, by their very continual repetition, created the longing for that great cleansing which was to be hereafter, the need whereof they so feelingly inculcated. The typical character of their "divers washings or

<sup>1</sup> De Civ. Dei, xvi. 26.

<sup>2</sup> 1 Pet. iii. 21.



“ baptisms <sup>1</sup>,” as well as their insufficiency, is authenticated by St. Paul; the very name under which he comprehends them (“ baptisms”) guides us the rather to the one act of cleansing, wherein the Blood of CHRIST is applied to wash away sins. They were of divers kinds; and, beyond the one general notion of cleansing, in order to fit men to appear in the presence of God, they had their subordinate meanings. The brazen laver itself was a type of Baptism <sup>2</sup>. Placed by God “ between the altar and “ the tabernacle of the congregation <sup>3</sup>,” it stood, as it were, a baptistery, without which the atoning blood did not avail for man to approach to God, “ that they die not <sup>4</sup>.” Before Aaron and his sons might enter the tabernacle, (the emblem of the Church,) they must “ wash with water <sup>5</sup>.” The priestly character <sup>6</sup> of the Christian Church, as a whole, may be betokened, in that this laver was especially appointed for Aaron and his sons. Further, in the cleansing of the leper (to the minute account of which St. Paul’s words would naturally <sup>7</sup> direct) there is the remarkable connection of the “ blood” and the “ living water ;” again pointing to the source whence Baptism derives its efficacy to cleanse our “ leprous humanity <sup>8</sup>,” the loathsome, and by man incurable, leprosy of sin. “ As,” says Theodoret <sup>9</sup>, “ the blood of the slain “ bird was mingled with pure water through cedar-wood and “ hyssop; and the leper, sprinkled therewith, was declared pure

<sup>1</sup> Heb. ix. 10.

<sup>2</sup> Cyril, Jerus. Lect. iii. 5.

<sup>3</sup> Ex. xxx. 18; xl. 7.

<sup>4</sup> Ib. xxx. 20, 21.

<sup>5</sup> “ The high-priest first bathes, and then burns incense; for Aaron first “ bathed, and then was made high-priest; for how might he intercede for the “ rest, who had not yet been cleansed by water?”—Cyril, Jerus. l. c. and S. Cyril, Alex. on the consecration of the Levites; “ The old law figured this “ cleansing by shadows, and foreannounced the grace through holy Baptism “ (quoting Num. vii.), and what this water of purifying is, the most wise Paul “ teacheth; ‘ If the blood of bulls and of goats, and the ashes of an heifer, “ sprinkling the unclean, sanctifieth to the purifying of the flesh, how much “ more the blood of CHRIST ?” Wherefore the laver effected a cleansing of the “ flesh through the water of purification; but CHRIST through baptism melts “ away all the defilements of our soul.”—In Is. l. i. Or. i. p. 17.

<sup>6</sup> 1 Pet. ii. 5. 9.

<sup>7</sup> Lev. xiv. Theodoret (on Heb. ix.) especially refers to this and c. xv.

<sup>8</sup> Theodoret, Qu. xix. in Levit.

<sup>9</sup> l. c.

“and clean, so also doth he who believeth in CHRIST the SAVIOUR, and is cleansed with the water of all-holy Baptism, lay aside the spots of sin.—Wherefore those who are baptized, are by these freed from the leprosy of the soul.” Again<sup>1</sup>, “The type corresponds with the shadow, the truth with the substance. For the water was the type of Baptism; the blood of animals, of the Saving Blood;—the ashes of the heifer, of the Passion of the Manhood.” And St. Chrysostome, on Heb. ix.<sup>2</sup>, where the same instruments of the typical purification are mentioned. “Was not that blood, and the rest, a sort of type, sketched long before, of the Precious Blood?—And what is the water? It also marketh the cleansing by water—he showeth here that the water and the Blood are the same. *For Baptism is the symbol of the Passion itself.*” “Consider herein again,” says St. Cyril of Alexandria<sup>3</sup>, “the whole mystery of our SAVIOUR, and the purification by Holy Baptism.—The participation of the very mystic Eucharist contains in it the announcement of the Death and Resurrection of CHRIST Himself. Which having first induced believers to confess, we bring them to Holy Baptism, and consecrate them in the Blood of the everlasting covenant.” “The laver again shows that the Jewish synagogue” [represented by the leprous house] “could

<sup>1</sup> On Heb. ix.

<sup>2</sup> Hom. 16. § 2. The parallel with our baptism is pursued at length by St. Cyril of Alexandria, Glaph. in Lev. L. i. p. 356, 7. “Observe how the leper is brought to the priest, when come ‘without the gate,’ and aloof from the camp. For CHRIST having our likeness, visited us, outcast as it were and abiding without the holy and sacred city. And having looked upon us, He made us clean through Holy Baptism and His Body. For He was sacrificed for us.—The hyssop may be a type of the HOLY SPIRIT, fervent in His operation—for of such nature is hyssop—wherefore this sort of herb is fitly employed with the living water; for we are ‘baptized in the HOLY GHOST and fire,’ as is written.—The leper having been sprinkled seven times, was then freed from all charge of leprosy. And CHRIST also makes us clean, sanctifying us through Holy Baptism. For this I think is meant by the ‘seven times.’ And so the blessed Paul, ‘where sin abounded, grace did much more abound.’ Wherefore the largeness of the grace, and, so to say, its perfectness in cleansing, is signified by the ‘seven times.’”

<sup>3</sup> l. c. p. 358—68.

“not be otherwise cleansed from the defilement of disobedience,  
 “and lay aside the stains of their varied offences, except only  
 “through the blessing from CHRIST, and confession and faith in  
 “Him, perfected and sanctified through Holy Baptism. For  
 “observe how, by what is said, CHRIST is wholly depicted to us,  
 “and faith in Him, and confession of Him signified. For by the  
 “‘living bird,’ you may understand the ever-living, and life-  
 “giving, and Heavenly Word; by the ‘slain,’ the Precious  
 “Blood of the Temple of His Body which suffered,—and by the  
 “‘incorruptible wood,’ His incorruptible Humanity; by the  
 “‘hyssop,’ the SPIRIT; by the ‘scarlet,’ the confession of the  
 “Blood of the New Testament; by the ‘living water,’ the life-  
 “giving grace of Baptism, which, in the very Passion, the Side  
 “of our SAVIOUR excellently indicated, sending forth together  
 “blood and water; wherewith, he says, the house must be  
 “sprinkled, that it may be purified, according to that ‘I will pour  
 “clean water upon you, and ye shall be cleansed.’” St. Au-  
 gustine adds another purification<sup>1</sup>, “Whoso is rightly washed by  
 “the sacrament of Baptism, which was figured by that water  
 “sprinkled, is cleansed spiritually also, i. e. invisibly, both in  
 “flesh and soul, that he may be clean both in body and spirit.”  
 “The Jews,” says St. Ambrose<sup>2</sup>, “had many baptisms, some su-  
 “perfluous<sup>3</sup>, some as a figure. And the figure itself profiteth  
 “us, because it is the herald of the truth.”

As then circumcision pointed out the cutting off of sin itself,  
 and the impeding of its subsequent growth, so did these many  
 washings, the cleansing of its guilt and stains; and in that  
 they were thus incorporated with the life of the Hebrew<sup>4</sup>,

<sup>1</sup> Qu. 33. in Numb. § 11. add c. Adv. leg. et proph. ii. 6. fin.

<sup>2</sup> De Sacram. ii. 1. fin. see also above, p. 183, sqq. and add, on the same type, S. Greg. Naz. Orat. 40. in S. Bapt. § 10. “Be we baptized, that we may con-  
 “quer; partake we of the cleansing waters, more purifying than hyssop, purer  
 “than the blood of the bird, holier than the ashes of the heifer sprinkling the  
 “unclean, and bringing a temporary cleansing of the body, not a complete re-  
 “moval of sin.”

<sup>3</sup> Those spoken of Mark vii. 8.

<sup>4</sup> “The daily sprinklings of the Hebrews, which were about to be hidden, a  
 “little after, by the perfect and wondrous Baptism.”—Greg. Nyss. in Bapt.  
 CHRISTI, T. 3. p. 375.



they served the more to fix his mind on that grace which was to come, and which God the more blended with these heralds of it, in that, when it came, He made water the vehicle of it, as before its symbol.

*Further types implied by analogy with those which Holy Scripture authenticates, and guaranteed to us by the Ancient Church.*

Such are the types of the Old Testament positively authenticated in the New: the flood; the passage of the Red sea; circumcision; the Levitical washings. It were, however, an arbitrary and unphilosophical proceeding to stop short here, and to refuse to see any other types of Baptism, because Scripture *compels* us to acknowledge no more; it is a cold, stiff, and lifeless system, so to bind ourselves to take the letter of Holy Scripture, as to refuse to stir hand or foot, even when that Scripture seems to beckon and invite us, and to point the way. If these histories were prophetic and (as, from the analogy of other Scripture, is probable) minutely prophetic, it is certain beforehand that others were so too; God, Who made the end answer to the beginning, and the beginning a harbinger of the end, in the one case, did not surely leave "Himself without witness" in others: He, doubtless, sowed seeds of futurity every where, if we but diligently collect them. If the waters of the flood reflected His image, and the dove was a herald of His purpose of mercy, would the Presence of the HOLY SPIRIT Himself, condescending to brood over the shapeless mass of waters, and thence to produce order and life, have nothing significant? Or, since the passage of the Red sea figured our Baptism, why should we restrain that of the Jordan, which transmitted the people of Israel from the wilderness into the promised land, still, indeed, with fresh enemies to subdue, yet guided by Jesus, the Conqueror? <sup>1</sup> The land of Canaan was a rest from the fruitless, hopeless toils and wanderings up and down in the wilderness; and the Church is a rest from the rewardless, un-

<sup>1</sup> See below, Addenda, p. 396.

profitable struggles of the world ; both are comparatively *a rest* ; although *the rest*, which both in their degrees foreshadow, is yet future, laid up “ for the people of God<sup>1</sup>.” Or since by our LORD’s Baptism in Jordan, “ water was sanctified to the mystical washing away of sin,” is there nothing remarkable that the Jordan should have been connected with so many miracles, and men’s minds fixed upon it beforehand, and “ the way prepared,” as it were, for that sacred Presence, and the water received a sort of preliminary honour and distinction, by being subjected to the Divine workings ? Is it nothing that the leprous Naaman was cleansed in Jordan, “ both<sup>2</sup> by the use of water generally, and “ by the baptism in that river specially, evidently foreshadowing “ what was to be ? For Jordan alone, of all rivers, having received “ in itself the first fruits of sanctification, and of blessing,” [in the Baptism of our LORD,] “ became the channel, as it were, to convey, in figure, from the fountain, the grace of Baptism to the “ whole world.” Or does it contain no instructive warning against any self-willed choice of the “ Abanas and Pharparas” of people’s own Damascus ? Further, it is remarkable surely, that the Jordan was again divided before Elijah’s ascent into heaven, when the miracle was wrought, not, as before, in the sight of all Israel, to strengthen the hearts of a whole people, at the commencement of their warfare, and to strike terror into their enemies ; but in the presence only of the prophet’s solitary successor, and “ the fifty men of the sons of the prophets<sup>3</sup>.” The myste-

<sup>1</sup> “ The Hebrew people having (as we have been taught) undergone much, “ and accomplished the toilsome wanderings in the wilderness, did not attain “ the land of promise, before Jesus guiding them, and ordering their life, they “ were conveyed over Jordan. And it is plain that Jesus, depositing the twelve “ stones in the stream, ordered the twelve disciples the ministers of Baptism.”—S. Greg. Nyss. l. c. p. 375, 6. “ When he [Joshua] began his government of “ the people, he began at Jordan ; whence CHRIST also, after Baptism, began “ His Gospel.”—S. Cyril, Lect. x. 11. See also Coptic Liturgy, below, p. 364.

<sup>2</sup> S. Greg. Nyss. in Bapt. Christi, tom. iii. 376, 7.—“ Having been cleansed “ he forthwith understood that the cleansing of any is not of the water but of “ grace.” Ambr. de Myst. c. 3. § 17. add de Sacr. l. c. 5. S. August. Serm. vol. v. 1154. S. Chrysostome (below) and Coptic Liturgy, (below, p. 364.)

<sup>3</sup> 2 Kings ii. 9.

riousness of that ascent (typical, as it also is, of the ascent of our LORD; and the "two-fold portion of His SPIRIT<sup>1</sup>," which descended upon Elisha, of His "gifts<sup>2</sup>" which, after His Ascension, "He gave unto men,") surely gives a corresponding impressiveness to the miracle of the Jordan, as that miracle illustrates His ascent. "Elias<sup>3</sup> is received up, but not without water; for first "he crosses Jordan, then horses carry him to heaven." "And<sup>4</sup> "wilt not thou, who art, not with chariots of fire, but by 'water "and the SPIRIT,' to mount up unto heaven, hasten at thy call?" Lastly, combined with these miracles, it will surely appear to be significant, that the substance, of itself heavy and motionless, the iron axe, which sunk, and lay at the bottom, was, in the Jordan, raised to the surface, touched by the rod of the prophet<sup>5</sup>. It would be said, on modern principles, that these miracles must have taken place somewhere; that the Jordan was the chief river of Canaan; that they would be more likely to have happened there than elsewhere; and the like: but one may surely dwell on the fact, that the Jordan alone is named; that "that ancient river, the "river Kishon," might have been the scene of some of them, as well as the Jordan; and though the general meaning would have been the same in that case too, yet surely there is some distinct intimation intended, in that God's Providence concentrated these miracles about the Jordan, and that His HOLY SPIRIT caused it

<sup>1</sup> 2 Kings ii. 9.

<sup>2</sup> Eph. iv. 8.

<sup>3</sup> Cyril Jer. Cat. iii. 5. add. xiv. 25.

<sup>4</sup> S. Basil in S. Bap. § 3. T. ii. p. 115. In like way St. Ambrose, (*de Elia et jejunio*, fin.) "Lastly Elijah was borne to heaven. It again closed," [having already been closed and opened by his prayer, *Jam. v. 17, 18.*] "but that "Elijah opened it, who was carried up in a chariot of fire. And ye also may "ascend, if ye obtain the grace of the Sacrament." In reference to the same type, "a chariot to heaven" is one of the titles of Baptism in S. Basil, p. 117, S. Gregory Naz. *Orat. de Bapt. init.* S. Cyril of Jerus. *Procat.* § 16. St. Ambrose again, on the same type, *Exp. Ev. sec. Luc. i. 37.* "That flowing "back of the river-waters to the source, when the stream was divided by Elias, " (as Scripture says 'Jordan was driven back,') signifies the future mysteries of "the saving laver, whereby the little ones, who are baptized, are re-formed from "their evil state to the original of their nature."

<sup>5</sup> 2 Kings vi. 1—6.



to be recorded that they took place there. In tracing, reverentially, the ways of Providence, it is our very privilege not to be held down to the subordinate means which He employed ; we have to do with the results, not with the apparent slightness or greatness, the obviousness or the remoteness, of the means, whereby they were brought about. He willed that His people should enter the promised land through the Jordan, though not the obvious way ; or He raised the axe's head, though (as people would now often speak) it " chanced " that it was by the Jordan that the sons of the prophets had, by Elisha's permission, gone to make them a dwelling. The " common sense " view, that such things were " by chance " so and so, is a naked Epicureism ; enough for us that they were so ; and if so, were designed to be so, i. e. they had a meaning. Separately, each may have had other meanings and objects ; and while these were severally subserved, yet may all have been tending to the one further end, to illustrate the place where our LORD deigned to be baptized for us. And, as if to withdraw our minds from notions of " chance," other circumstances are blended therewith, plainly arbitrary, and so chosen, we must the more suppose, for some end. Thus it was in itself altogether arbitrary, that, in the raising of the iron axe (as in the miracles of Moses) wood was the means employed ; it might have been raised as well by the prophet's word ; and this very arbitrariness (combined with other instances of the like selection <sup>1</sup>) the rather authorizes or compels us to think that there was reference herein to the mystery of the Cross ; that it is from the Cross that Baptism obtains its efficacy. " Elisha," remarks St. Ambrose<sup>2</sup>,

<sup>1</sup> Justin M. Dial. 86. enumerates the following combinations : " Moses' rod dividing the Red sea ; Jacob's rods by the gutters ; " (on which S. Greg. Nyss. says, " From what time Jacob placed the three rods by the fountain, the polytheist, Laban, became poor, and Jacob wealthy and rich in lambs. Be Laban in allegory referred to the devil, Jacob to CHRIST. For after Baptism CHRIST took away also the troop of the devil, and Himself became rich." l. c. p. 375.) " Jacob's passing the Jordan with his staff ; the twelve wells, and " seventy palm-trees after the passage of the Red sea ; the curing of the waters of " Mara, and Elisha's making the iron to swim (as above) ; the tree planted by the " rivers of water, which thereupon yields fruit," Ps. i.

<sup>2</sup> De Sacr. ii. 4. § 11.

“invoked the Name of the LORD, and the iron of the axe, which  
 “was sunk, arose from the water. Behold another kind of Baptism.  
 “Why? Because, before Baptism, every man is weighed down  
 “and sunk like iron; when he has been baptized, no longer like  
 “iron, but now like some light sort of fruit-bearing wood, he is  
 “raised. Lo, then, another figure! It was an axe, wherewith wood  
 “was being cut. The handle fell from the axe, i. e. the iron was  
 “sunk. The son of the prophet knew not what to do; this only  
 “he knew, to ask the prophet Elisha, and pray for a remedy.  
 “Then he cast in the wood, and the iron was raised. Seest thou  
 “then that in the cross of CHRIST all human weakness is raised?”  
 “The priest,” he subjoins<sup>1</sup>, “comes, says a prayer at the font,  
 “invokes the Name of the FATHER, the Presence of the SON and  
 “of the HOLY SPIRIT; uses heavenly words. What are these?  
 “They are CHRIST’s; that we ‘baptize in the Name of the  
 “FATHER, and of the SON, and of the HOLY GHOST.’ If then at  
 “the words and the invocation of a holy man, the TRINITY were  
 “present, how much more when the Eternal Word operates!”  
 And St. Justin<sup>2</sup>, “Elisha having cast wood into the river Jordan,  
 “brought up the iron of the axe, wherewith the sons of the pro-  
 “phets had gone to cut wood, to build a house, wherein they  
 “purposed to speak of and meditate on the law and command-  
 “ments of God; and us, being sunk by the great weight of sins  
 “which we had committed, our CHRIST, by being crucified upon  
 “the wood, and purifying us with water, hath redeemed, and  
 “made a house of prayer and worship.” Again, the HOLY  
 SPIRIT has caused it to be recorded, that Jacob “with his staff  
 “crossed this Jordan,” and, thereupon, was multiplied, and  
 “became two bands;” the two symbols, “water” (and that, the  
 Jordan,) and “wood,” are again united, and the enlargement of  
 him who had the blessing of Abraham, is consequent thereon<sup>3</sup>.

If, again, the cleansing of the leprous Naaman in the Jordan  
 was typical of the cleansing through Baptism, it will hardly be  
 doubted but that our LORD, when He sent the blind man to wash

<sup>1</sup> De Sacr. c. 5. § 14.

<sup>2</sup> Dial. § 86. add also S. Chrysostome (below, p. 367.).

<sup>3</sup> See Justin M. p. 347, note <sup>1</sup>.

in the pool of Siloam, gave an intimation of the operation of the SPIRIT therein, in enlightening our blindness. St. John, by pausing to comment, "which is by interpretation, 'sent',"<sup>1</sup> plainly indicates the connection of that washing with our LORD; it must be owned that the act was symbolical of some washing, actual or figurative; and our LORD, in that He annexed an actual washing, as the condition of recovery of sight, directs us rather to an actual washing in Baptism (which is also a washing in His Blood) than to one which should be merely figurative, without the intervention of the element which He required.

And if this restoration and cure through the washing in Siloam represented ours through Baptism, then may we the readier think that the annual cure at the pool of Bethesda, when one from above moved the waters, was to prepare the Jews to believe what they could not see, that the diseases, not of the body, but of the soul, should be cured by the same element, in itself so weak and powerless. It stood, as St. Chrysostom<sup>2</sup> observes, as

<sup>1</sup> "He washed his eyes in that pool, which is interpreted 'sent,' i. e. "he was baptized in CHRIST."—Aug. Tr. 44. in Joh. § 2. So also Cyril Alex. ad loc. L. 6. in Joh. and Severus ad loc. ap. Corder. Caten. "the pool of Siloa, "which is 'sent,' foreshadows the spiritual re-formation which was to take place "through Baptism."

<sup>2</sup> Ad loc. Hom. 36. (al. 35.) I. "What is this mode of cure? What mystery is here hinted to us? For it was not written without good ground, but depicts to us, as an image and outline, what was to be, so that its exceeding strangeness and unwontedness, when it came to pass, might not injure in the many the power of faith.—A Baptism there was to be given, having great power and a mighty gift; a Baptism cleansing all sins, and giving life to the dead. This then is foreshadowed in the pool, and many other things, as in "an image; and, first, water was given, purifying only bodily stains, and unreal defilements, and apparent only, as from a funeral, or leprosy, or the like. "And many such may one observe wrought by water under the Old Testament "for this purpose. First then He removed bodily defilements by water, then "divers infirmities. For GOD, willing to bring us nearer the gift of Baptism, "now cures not defilements only, but diseases. For the images, whether of Baptism, or the Passion, or any other, as they come nearer the truth, are more "transparent than the older.—And an angel descending troubled the water, "and deposited therein a healing power, that the Jews might learn, that much "more could the LORD of the angels heal all the diseases of the soul. But as "then the waters did not heal by any virtue of their own, (for then would it "have taken place continually,) but through the operation of the angel, so with



intermediate between the images of the law, which cleansed only unreal impurities, and the full reality. It cured actual, though but corporeal diseases; they incorporeal, but only figurative: other miraculous cures, Naaman's, and that in the pool of Siloam, were transient only, single acts of healing power, put forth, and then withdrawn; this was permanent, though still circumscribed in its operation<sup>1</sup>; Baptism unites all, cleansing incorporeal, but still real, diseases; a power, not temporary, but abiding; and inexhaustible. "The figure<sup>1</sup>, the bodily remedy, foretold

"us also, the water simply does not effect it, but when it has received the grace of the SPIRIT, then it frees from all sin.—This was done, that they who had learnt that the diseases of the body could be healed in water, and had been long inured to this, might the more readily believe that the diseases of the soul also could be healed."

<sup>1</sup> The fathers understood by *κατὰ καιρὸν*, Joh. v. 4. "yearly;" and it was thought that the annual cure was at Pentecost. The one annual cure is dwelt upon by Tertullian; (see p. 351.) S. Cyril Alex. ad loc.; S. Ambrose de Myst. c. 4. § 22. "That pool was in Jerusalem, wherein one was cured; but no one was cured before the angel had descended." "Then one was cured, now all: or rather, only the one Christian people.—That pool then was a figure, that you may believe that the Divine power descends into this fount." Ib. and S. Chrysostome, adv. ebrios, et de Res. § 4, 5. T. i. p. 444. "After the troubling of the water one sick person went in and was healed; one only was cured in the year, and the grace was forthwith exhausted; not from the poverty of the giver, but the weakness of the receivers. The angel 'then went down into the pool, and troubled the waters,' and one was healed; the LORD of the angels went down into the Jordan, and troubled the water, and healed the whole world. In the former case, then, the second who went down was not healed; for that grace was given to the Jews, the poor and weak: but now after the first a second, after the second a third, after the third a fourth, nay, were you to cast into this pool, ten, twenty, a hundred, tens of thousands, yea the whole world, the grace is not exhausted, the gift not expended, the streams not defiled. A new mode of cleansing, not corporeal; for of bodies the more the streams cleanse, the more they are defiled; but here, the more they wash the purer they become. Seest thou the greatness of the gift? Guard then, O man, its greatness." And again, "That was a servile grace. So great the difference between the power of servants and the self-agency of the LORD. That healed one, this the whole world; that descending and troubling the water, this not so; but it suffices amply to invoke His Name upon the waters, and to deposit in them the whole matter of healing; that cured bodily defects, this the evil of the soul also."—Hom. in Paral. et de CHRISTI Divinit. c. Anom. xii. § 1. T. i. p. 548, 9.

<sup>1</sup> Tertull. de Bapt. c. 3. S. Irenæus v. 153. "And since in that formation,

“ the spiritual remedy, in that proportion in which carnal things  
 “ ever precede, and figure, the spiritual. As the grace of God  
 “ was enlarged among men, the angel and the waters had in-  
 “ creased efficacy; they which removed bodily defects, now  
 “ cure the spirit; they which worked bodily health now restore  
 “ the spiritual; they which delivered one but once in the year,  
 “ now daily give life to nations, abolishing death by the washing  
 “ away of sins.” It may be interesting to observe how the typical  
 interpretations of the Church centered in their LORD; and the  
 paralytic’s confession, after lying for “ thirty and eight years,”  
 “ LORD, I have no man,” was to them an acknowledgment, that  
 human nature must lie helpless, within sight of its cure, but power-  
 less to obtain it, until He the second Adam should come, Who  
 being the seed of the woman, was also “ the LORD from heaven <sup>1</sup>.”

“ which was after Adam, man, formed in transgression, needed the ‘ washing of  
 “ regeneration,’ after He had anointed the clay on his eyes, He said to him, ‘ Go  
 “ to Siloam and wash,’ restoring to him at once that original formation, and that  
 “ which is through the washing of regeneration.” The type is referred to in the  
 Gothic liturgy; see below, p. 364, and also p. 397. These pools being typical,  
 so again was that of the fuller’s field, near which deliverance was promised to  
 Judah, and that in connection with the birth of “ the Virgin.”—See Cyril Alex,  
 L. i. in Es. Orat. 4. T. ii. p. 117.

<sup>1</sup> Ambr. de Myst. c. 4. § 22, 23. “ Lastly, that paralytic waited for a man.  
 “ For whom, but the LORD JESUS, born of a Virgin, at whose coming the shadow  
 “ was no longer to cure one, but the Truth, all?” And de Sacr. ii. 6, 7. “ How  
 “ much greater is the grace of the Church, in which all are saved, whosoever go  
 “ down! But see the mystery. Our LORD JESUS CHRIST came to the pool,  
 “ many sick lay there. Then He saith to that paralytic, ‘ Go down :’ he saith,  
 “ ‘ I have no man.’ See wherein thou art baptized. Whence is Baptism but  
 “ from the Cross of CHRIST, from the Death of CHRIST? The whole mys-  
 “ tery is therein contained, that He suffered for thee. In Him shalt thou  
 “ be redeemed; in Him shalt thou be saved. ‘ I have,’ he saith, ‘ no man,’  
 “ i. e. ‘ because by man is death, and by man the resurrection from the dead.’  
 “ He could not go down, could not be saved, who did not believe that our LORD  
 “ JESUS had taken the flesh of the Virgin. But he waited for the Mediator  
 “ between GOD and man, the Man CHRIST JESUS, expecting Him, of Whom it  
 “ was said, ‘ and the LORD shall send a Man, who shall save them,’ said, ‘ I have  
 “ no man,’ and therefore it was vouchsafed him to attain a cure, because he  
 “ believed in Him to come.” And S. Greg. Naz. Orat. xli. 33. “ Yesterday thou  
 “ layest, paralytic and helpless on thy couch, and hadst no man to cast thee into  
 “ the pool, when the water was troubled; to-day thou hast found a Man, Who  
 “ is also GOD, or to speak more truly, GOD and Man.”

The Christian miracle is increased, not diminished, by the simplicity of the outward sign. Outward miracles were for a carnal generation, which "unless they saw signs and wonders, would not believe." "For a sign that the angel had descended," says St. Ambrose<sup>1</sup>, "the water was moved, for the sake of the unbelieving. For them was a sign, for thee faith; to them the angel descended, to thee the HOLY SPIRIT; for them the creature was moved, for thee CHRIST Himself operateth, the LORD of the creature." "Sayest<sup>2</sup> thou, perhaps, 'Why is it not moved now?' Hear why. Signs are for the unbelieving, faith for the believing." "Then<sup>3</sup>" [at the day of Pentecost] "there was a manifest witness of His coming; but on us now is bestowed the prerogative of faith; because in the beginning signs were wrought for the unbelievers; by us, in the fulness of the Church, the truth is to be collected not by signs but by faith."

In another way; since all our LORD's actions had an object, it may not seem improbable, that if He had reference to His sacrament of Baptism in giving to the pool of Siloam a miraculous power to heal, so also, when He chose water for the "beginning of His miracles<sup>4</sup>," (whatever else He may have thereby intended,) He purposed to sanction and impart a dignity to the element of water; and that the more, since He also closed His human life and office with it, pouring it out miraculously from His side, when dead<sup>5</sup>; and with it concluded also His dispensation upon the earth<sup>6</sup>, bidding His disciples, "Go, baptize all nations." It may, further, even to us, seem in harmony therewith, that other of His miracles were wrought in connection with it; that He appeared upon it to His disciples<sup>7</sup>; showing at once His power over it, its subserviency to Him, out of its ordinary use, His Presence with

<sup>1</sup> De Myst. l. c.

<sup>2</sup> De Sacr. ii. 2. § 4.

<sup>3</sup> Ib. ii. 5. fin.

<sup>4</sup> See Tertullian above, p. 275. "He wrought His first miracle from water." Jerome, ad loc. See Liturgies, below, p. 368.

<sup>5</sup> See Tertull. l. c. "Because He had begun with water, He ended with water." Jerome, l. c. See Liturgies, below.

<sup>6</sup> "After His Resurrection, He sendeth the apostles to the nations, and commands them to baptize in the mystery of the TRINITY." Jerome, ad loc.

<sup>7</sup> Tertull. l. c. Liturgies, below.



it, and His saving arm to those toiling and in jeopardy, as consequent on that Presence.

Again, the history of Agar is by Scripture declared to be minutely typical; Agar herself to represent the Jewish Church, her outcast condition, the rejection of that portion of it which clave to the flesh, and the bondage of the law. When then we find the outcast in her despondency crying to God, and heard from heaven, and her eyes opened, and herself directed to a fountain of living water in the wilderness<sup>1</sup>, whereby she and her son lived, it is surely the most natural to think of the grace of Baptism<sup>2</sup>, wherewith St. Peter exhorted those who were "pricked in heart," to "be baptized in the Name of the LORD JESUS CHRIST to the remission of sins," and "ye shall receive," he adds, "the gift of the HOLY GHOST," and thereby were they "saved<sup>3</sup>," and "added to the LORD," and "the LORD was with them, and made them a great nation<sup>4</sup>." "Agar," says St. Gregory of Nyssa<sup>5</sup>, "whom Paul also shows to be an allegory, was brought desolate to a desolate land, and was nigh to death, and before her the child. The angel appears unlooked for, and showeth her a well of living water, and having drawn thence she saves Ishmael. See then the mystic type, how, from the very beginning, deliverance came to the perishing by the 'living water.'"

And so, further, to a thoughtful reader, it will seem remarkable how much is said of "wells" in the history of the patriarchs; that it was by a well that the servant of Abraham found Rebecca, and "the marriage whence was to issue the line of CHRIST took its beginning and first covenant by water<sup>6</sup>;" that the well furnished the very sign by which the servant prayed the LORD that he might recognize the bride of him, in whom all the nations of the world were to be blessed; that, again, Jacob, when seeking his wife of the righteous seed, and not of the children of the land, found

<sup>1</sup> Gen. xxi. 16. 20.

<sup>2</sup> Acts ii. 37. sqq.

<sup>3</sup> vv. 40. 47.

<sup>4</sup> Gen. xxi. 18. 20.

<sup>5</sup> l. c. p. 374.

<sup>6</sup> S. Greg. Nyss. l. c. "Rebecca is found by the well." Jerome. ad loc.

the well-beloved wife by a well<sup>1</sup>; that Abraham and Isaac had much contention with the Philistines or aliens, in that these stopped the wells, which they had digged for the refreshment of the flock in the desert<sup>2</sup>; yet did the patriarchs in the end prevail, and the waters sprung up in the thirsty ground. "At the "opened well does Moses rescue from oppression the daughters "of the priest of Midian<sup>3</sup>." And in connection with these, it is remarkable that our LORD refreshes His own strength by Jacob's well<sup>4</sup>, and by that well discourses to the woman of Samaria of the "living water" which He had to give<sup>5</sup>, and whereby He showed Himself to be greater than their father Jacob, the type of Him.

The "rock," which "was CHRIST," yielded also, what we know was a "spiritual," i. e. an unearthly "drink," prophetic of the spiritual blessing of Baptism<sup>6</sup>. When then, in the same desert,

<sup>1</sup> "And, according to the same power of the word, Jacob also, hasting to the espousals, unexpectedly met with Rachel by the well, and a great stone lay upon the well, which the company of shepherds met together, and rolled away; then so they drew water for themselves and their flocks; but Jacob alone rolls away the stone, and gives the flocks of his espoused to drink. The thing was an enigma, a hint, a shadow of what was to be. For what was the stone which lay thereon other than CHRIST Himself? (Esaïas xxviii. Dan. viii.) CHRIST, then, the spiritual stone, lay upon the well, hiding, in the depth, and in mystery, the laver of regeneration, which needed much time, as it were a long cord, to bring it to light. And no one rolled away the stone but Israel, i. e. the mind which seeth God. He also draweth water, and waters the flocks of Rachel, i. e. having laid open the hidden mystery, gives 'living water' to the flock of the Church."—Greg. Nyss. l. c. p. 374, 5. add Jerome, l. c.

<sup>2</sup> "Isaac also, when set over the herds, every where in the desert dug wells, which the aliens closed and choked up, for a type of the ungodly afterwards, who hindered and stopped up the grace of Baptism. Yet the martyrs and priests, digging wells, prevailed, and the gift of Baptism overflows the world." Greg. Nyss. l. c. p. 374. and S. Jerome, Ep. ad Oc. "Abraham and Isaac dig wells; the aliens oppose."

<sup>3</sup> Jerome, l. c. "Beersheba also is the city of the oath, and the kingdom of Solomon takes its name from the fountains" [wells]. Id. ib.

<sup>4</sup> Tertullian above, p. 275.

<sup>5</sup> See below, p. 380. sqq.

<sup>6</sup> "This is the water which flowed to the people from the accompanying rock. For if the rock is CHRIST, doubtless we see the water blessed for Baptism in CHRIST." Tertull. l. c. § 9.

the natural properties of water were changed, and what had no power to refresh, but rather partook of the unsatisfactoriness of all earthly things, was, through the wood cast in by the Lawgiver, changed into a source of refreshment and life ; what is this, but that through the Cross, the unprofitable element receives a power not its own, and then becomes capable of refreshment<sup>1</sup> ? What does it bid us other than not to look at the natural power of the element, but to His “ Who commandeth the waters ;” not to the things seen, but to the unseen ?

The same instruction is also therein contained, that when the might of the LORD was, at the prayer of His single prophet, put forth to shame the prophets of Baal, and bring back the wavering people, the sign was with fire mingled with water ; the water lost its own power, and was wholly absorbed and turned into fire, emblematic of the Baptism of “ water and the SPIRIT,” which is

<sup>1</sup> Thus Justin M. (among other instances), “ Having cast wood into the “ water of Mara, which was bitter, he made it sweet.”—Dial. § 86. “ Water “ also is by the wood of Moses cured from its vitiated bitterness to a wholesome “ use and sweetness. That wood was CHRIST, curing by himself the veins of “ nature, heretofore empoisoned and bitter, into the most wholesome water of “ Baptism.”—Tert. l. c. § 9. “ Mara was a most bitter fountain ; Moses cast “ the wood into it, and it became sweet. For water, without the preaching of “ the Cross of the LORD, is of no benefit towards salvation, but when followed “ by the mystery of the healthful Cross, then it is tempered to the use of the “ spiritual laver and the healthful cup.”—Ambrose, de Myst. § 14. “ When “ they first drank it, they perceived its bitterness, and were unable to drink it ; “ therefore Moses cast wood into the fountain, and the water which before was “ bitter began to grow sweet. What signifies this, but that all created nature, “ subject to corruption, is to all a bitter water ! Be it for the time sweet and “ pleasant, yet it is bitter, since it cannot take away sin. When thou hast “ drunk, thou wilt be thirsty ; when thou hast tasted the sweetness of the “ draught, thou wilt in turn feel its bitterness. The water then is bitter : but “ when thou hast tasted the Cross of CHRIST, hast received the heavenly sacra- “ ment, it begins to become sweet and pleasant ; and rightly so, since therein sin “ is removed. If then figurative baptisms were of such avail, how much more “ Baptisms in truth !”—Id. de Sacr. ii. 4. § 12, 13. “ Mara is changed by the “ mystery of the Cross ; and the seventy palm-trees of the apostles are watered “ by the streams of the law, now turned to sweetness.”—Jer. ad Ocean. add ad Ezek. xlvii. l.



also a Baptism "with the HOLY GHOST, and with fire<sup>1</sup>." To hear the fervent words of S. Gregory of Nyssa<sup>2</sup>, "That wondrous sacrifice of the aged Tishbite, surpassing all thought of man, what else does it than in action foreshadow the faith in the FATHER, SON, and HOLY GHOST, and redemption? He did not simply by prayer bring down fire from heaven upon the dry wood, but having thrice poured the barrels of water upon the divided wood, by prayer he kindled fire out of water, that from the physical opposition of the elements, which thus strangely met together in unity and co-operation, he might show the exceeding might of his own God. Thus did Elijah, through that his wondrous sacrifice, evidently proclaim to us beforehand the mysterious consecration by Baptism, which was afterward to be. For the fire was kindled, when the water had been thrice poured over, so as to show that where the mystic water is, there also is the kindling, glowing, fiery SPIRIT, Which burneth up the ungodly, and enlighteneth the faithful." And St. Basil<sup>3</sup>, "Elijah showed the might of Baptism at the altar of the whole burnt-offering, consuming the sacrifice, not by fire but by water. For when the water had been poured over the altar thrice, in a mystery, then was it the source of fire, and kindled the flame as though it were oil. The word showing that whoso cometh is by Baptism made a friend of God, and that a pure and heavenly light shines in the souls of those who approach through the faith in the TRINITY." Again, S. Ambrose<sup>4</sup>, "In the time also of Elias, fire came down when he challenged the prophets of the Gentiles to kindle the altar without fire, which when they could not do, himself the third time drenched his sacrifice, and the water ran around the altar, and he called aloud, and fire fell from the LORD from heaven, and consumed the whole burnt-offering. That offering art thou. Thinkest thou it is not consumed, when in the sacrament of Baptism the

<sup>1</sup> See Note A. at the end.

<sup>2</sup> l. c. p. 376.

<sup>3</sup> In S. Bapt. l. c. p. 115.

<sup>4</sup> De off. Min. iii. 18. § 106, 7. add Damasc. de Fid. Orthod. iv. 10. "Elijah showed the grace of the SPIRIT mingled with water, when he with water consumed the burnt-offering." Comp. also the Coptic Liturgy, below, p. 364.

“ whole outward man perishes? ‘ Our old man ’ was co-nailed to  
 “ the cross,’ crieth the apostle.”

It will have appeared in the above instances how especially any intimation of the doctrine of the TRINITY rivetted the attention of the Ancient Church; on It turned all their thoughts, as does man’s salvation; and so they recognized it vividly. The slightest hint suffices for affection to bring before its eyes the whole train of thought it loves to dwell upon. Especially does the Latin Church appear to have been drawn to the history of the Creation, both as in itself shadowing forth our re-creation, and because it contains the earliest notice of the doctrine, on which their souls hung. As the picture of man’s innocency, and the type of our Paradise, it was not without interest, that this primeval Paradise was watered by a stream, which becoming four heads, refreshed the whole world (and that the more, since this type seems carried out in Ezekiel’s vision of the waters, which issuing from the temple bring healing to the whole world<sup>1</sup>;) that there are waters even above the heavens, whence, in the prophet Ezekiel, the firmament above the Cherubim, was as a crystal

<sup>1</sup> Ezek. xlvii. 1. sqq. It is interpreted of Baptism by S. Jerome, Ep. ad Ocean. l. c. and in Zech. xiii. 1. and ad loc. “——— signifying the sins of  
 “ men, which are forgiven us when we enter the waters of the LORD, and they  
 “ show the salutary grace of Baptism, and are the beginnings of further advances,  
 “ yet themselves high and exalted.” And Theodoret, ad loc. “ He seeth the  
 “ water going forth from the doors of the house, and passing by the altar, and  
 “ going through the more Northern parts Eastward. For from the Jews salva-  
 “ tion came to the Gentiles; and CHRIST, (Who was from David according to  
 “ the flesh, of the Virgin’s womb, as from a holy vestibule,) ‘ by water and the  
 “ SPIRIT,’ imparted regeneration to the world. Of this same does the blessed  
 “ Isaiah (xliv. 3.) prophesy, ‘ I will pour water upon him that is thirsty, and  
 “ floods upon the dry ground.’ And Zechariah, ‘ In summer and in spring  
 “ shall it be thus,’ for so saith the LORD to the Samaritan woman, John iv. 14.  
 “ And again c. vii. This water the divine Ezekiel saw flowing from the vestibule  
 “ of the house (for our blessings were foretold through the law and the pro-  
 “ phets,) and passing by the altar, because it had its passage only through the  
 “ Jews; for since, unbelieving, they would not yield the fruits of faith, they  
 “ went to the Gentiles, and water that most spacious and beautiful paradise of  
 “ the Churches. And on each bank were there trees, for this water caused to  
 “ spring forth not only faith in GOD, but action according to GOD.”

sea ; that waters were the first source of life<sup>1</sup>, and that the things thus born of water, first received a blessing from God<sup>2</sup>. But

<sup>1</sup> These are thus brought together by St. Jerome, l. c. "Mid heaven and earth the firmament is formed ; and the 'waters which are above the heavens,' are set apart for the glory of GOD. (Ps. cxlviii. 4. comp. St. August. Confess.) Whence also in the prophet Ezekiel, outstretched over the Cherubim, is seen the crystal, i. e. the compact and denser waters. From waters springeth the first living thing, and lifts from earth to heaven the winged faithful. [The birds flying to heaven, emblematic of the baptized dwelling on things above.] A paradise is planted in Eden, and one source is divided into four heads, which afterwards, going forth from the temple, and going toward the rising of the sun, (Ezek. xlvii. 1.) gives life to the bitter and dead waters." And Tertullian (de Bapt. c. 3.) "What that thereupon [on the brooding of the HOLY SPIRIT] "waters became, in a manner, a plastic instrument to order the world to Godward ? For to hang the heavenly firmament, He separated the waters from the waters ; and the balance of the dry land, He wrought by the removal of the waters. When, further, the world being ordered in its elements, had its inhabitants assigned, waters first were bidden to bring forth the living thing. Water first yielded what had life, lest it should be a strange thing that in Baptism water should impart life." S. Cyril of Jerus. Lect. iii. 5. "Heaven is the abode of angels, and the heavens are of the waters ; earth is the place of men, and the earth is of the waters." So Liturgies below, Note, p. 363. sqq. So also in the Clementine writings, "that thou mayest know thy extraction, and having been reborn by water, which first gave birth to life," [or "the first-produced," as in the Recog.] "inayest also be made heir of the parents, who begat thee to incorporation." Clem. xi. 24. "—mayest acknowledge His will, that by the waters which were first created, thou mayest be re-created." Recog. vi. 8. "For there is, what from the beginning was merciful, borne above the water, Who acknowledges those who are baptized with the invocation of the Blessed TRINITY, and saves them from future punishment, offering as gifts to GOD the good deeds of the baptized after their Baptism" ["— the souls consecrated in Baptism."] Recog. Clem. xi. 26.

<sup>2</sup> "Besides, the things produced from the waters were blessed by GOD, that even this might be a sign, that men should receive repentance and remission of sins through water and the washing of regeneration, as many as came in truth, and were re-born and received blessing from GOD." Theoph. ad Autol. ii. 16. p. 361. ed. Ben. "Ye say," urges Optatus upon the Donatists, who regarded all Baptism but their own, invalid, "that the TRINITY availeth not, unless ye also be present. If you hold us of no account, yet, at least, reverence the LORD, Who is First in the TRINITY, Who with His SON, and HOLY SPIRIT, worketh and filleth all things, even where there is no human agent. But thou hast said in praise of water, out of the history of the creation, that



chiefly they dwelt on that in which the Presence of the TRINITY was manifested, when "by the WORD of GOD were the heavens made, and all the host of them by the SPIRIT of His mouth<sup>1</sup>;" and the HOLY SPIRIT gave an earnest of His future condescension in re-moulding our disordered and wasted condition, in that He brooded over, and fostered the waste and formless deep. "Water," says Tertullian<sup>2</sup>, "was the dwelling-place of the HOLY SPIRIT, more favoured even then than the other elements. For all was darkness, shapeless, undecked with stars, a gloomy abyss, an unprepared earth, an unformed sky; water alone ever perfect matter, joyous, simple, pure in itself, yielded itself as an appropriate chariot to GOD.—By the very position was it fore-shown that the SPIRIT of GOD, Which from the beginning was 'borne above the waters,' would abide upon those of the baptized. Holy then He was borne doubtless above the holy; or from That Which was borne above, that which bore borrowed holiness." Consider," says St. Ambrose<sup>3</sup>, "how old the mystery is, pre-figured in the origin of the very world. In the very beginning, when GOD made heaven and earth, He says, The SPIRIT was borne upon the waters. He Who was borne upon the waters,

"the waters first produced living creatures. Could they by themselves produce them? Was not the Whole TRINITY there? Inasmuch as GOD the FATHER was there, Who deigned to bid, 'let the waters bring forth;' for had what was made, been made without One operating, GOD had said, 'Waters, bring forth;' there was the SON of GOD Who operated; there was the HOLY SPIRIT, as is read, 'and the SPIRIT of GOD was borne above the waters.'" L. v. c. 2. "The SPIRIT of GOD was borne above the waters, as the CREATOR, by virtue of His power holding together the creature, thence to produce every thing living, and to impart the genial influence of fire to the unformed elements, and that, even then the mystery of Baptism gleaming through, the nature of that fluid might receive the power of sanctification, and first of all bring forth animate bodies to life." Victor Utic. L. ii. extracted by Casaubon, ad Opt. l. c. And St. Ambrose (de Sacr. v. l. § 3.) "These things were in the beginning of the creation, but for thee it is reserved that water should re-generate thee to grace, as that other generated to life;" and John Damasc. quotes "the great Basil," as saying the like, that "GOD bade the water first produce the living soul, because through water and the HOLY SPIRIT, borne in the beginning above the water, GOD purposed to regenerate man." De Fid. orthod. ii. 9.

<sup>1</sup> Ps. xxxiii. 6.

<sup>2</sup> De Bapt. c. 3, 4.

<sup>3</sup> De Myst. c. 3. § 9.

“ did He not operate upon the waters?—Know that He did in  
 “ that formation of the world, since the prophet says, ‘ By the  
 “ WORD,’ &c. Moses testifies His presence, David His opera-  
 “ tion.” “ The<sup>1</sup> waste world, visited neither by the brightness of  
 “ the sun, nor the pale light of the moon, nor gleaming of stars,  
 “ was a formless and viewless matter, vast abysses covered with  
 “ fearful darkness. The SPIRIT of GOD was seated and borne  
 “ over the waters, guiding and controlling them, and, with a like-  
 “ ness to Baptism, in its birth, gave life to the world.” In like  
 way, also in the Greek Church, “ before all the six days of the  
 “ creation, the SPIRIT of GOD moved on the face of the waters.  
 “ *Water was the beginning of the world; the Jordan was the be-  
 “ ginning of Gospel preaching*<sup>2</sup>.” And St. Hippolytus<sup>3</sup>, “ This  
 “ is the SPIRIT which from the beginning was borne above the  
 “ waters, whereby the world is moved, the creation subsists, and  
 “ all things are quickened; which operated in the prophets, and  
 “ lighted upon CHRIST. This David sought, when he said, ‘ Create  
 “ in me a clean heart, O God, and renew a right Spirit within me’  
 “ This is the SPIRIT the Paraclete sent for thy sake, to show thee  
 “ to be a son of God.”

The parallel is remarkable certainly; in either case it is at the beginning of the respective dispensations; in either, a chaos, of itself inert, waste, void, and helpless; in either, a rude, and disharmonizing, and darkened world, brought into order and beauty; in both, the enlightening follows; in both, life; in both, the self-same SPIRIT presides over and gives efficacy to the waters; in both is the Presence of the TRINITY. And for those, who in “ the SPIRIT of GOD moving upon the face of the waters,” readily recognize the Third Person of the Blessed TRINITY, and to whom the interpretation of “ a mighty wind” would justly seem degrading and profane, yet are disinclined to acknowledge in that mysterious working any preparation for the mystery of Baptism, it may be instructive to know that the two interpretations went together; that they only among the Ancients omitted to recognize the reference to Baptism, who, in the “ SPIRIT of GOD,” ima-

<sup>1</sup> Jerome ad Oc. Ep. 69.

<sup>2</sup> Cyril of Jerus. iii. 5. and “ some,” ap. Procopius.

<sup>3</sup> In Theoph. § 9.

gine only a created agency<sup>1</sup>; that all who believed that God the HOLY SPIRIT personally operated at the creation, looked upon these His earlier workings as an earnest of His greater operations in man's re-creation.

On the other hand, it may be remarked (and misapprehension may thereby be saved, and our own Liturgy illustrated) that in this history, and elsewhere, there is in the Ancient Church what by moderns would be condemned as Realism, or Materialism, or Mysticism. Their view seems to have been of this sort; that, since God had appointed the use of water for Baptism, there must have been an appropriateness in it, which there was in no other element; that there was an analogy between His physical and moral Creation, and that not only imaginative but real; that in forming the Physical, He had respect also to the purposes which He designed in His Moral creation, and imparted to the physical agent properties corresponding to its moral uses; that in His earlier dispensations He had regard to the latter, and not only taught man beforehand what should be, but, in a manner, by employing His creature in the subordinate offices of the former, imparted to it a fitness to serve in the latter and greater. Something of this sort, as derived from the Ancient Church, is acknowledged by our own, that the Baptism of our LORD "sanctified "water to the washing away of sin," i. e. at the least, our LORD's Baptism in Jordan imparted to the whole element of water a

<sup>1</sup> "Some think, the all-holy SPIRIT giving life to the nature of water, and depicting the grace of Baptism. I think the truer explanation, that he "here calls the air spirit." Theodoret, ad loc. In the Latin Church, S. Augustine is, perhaps, not so much noticing an existing doubt, as removing a *possible misinterpretation*, when, in answer to those, who thought "the SPIRIT of "God," did not necessarily mean the HOLY SPIRIT, he says on this passage:—"I know not what should hinder our understanding the SPIRIT of GOD, especially when that expression, as is the wont of those Scriptures, sounds as though it had a prophetic meaning, and prefigures the mystery of the future "Baptism of the people to be born of water and the HOLY SPIRIT." De div. quæst. ad Simplic. ii. § 5. In the Confessions (xiii. 12.) he gives without doubt this same interpretation. It may be noticed, by the way, how much more these interpretations involve than may at first sight appear. The interpretation which explains it of the "HOLY SPIRIT," appears to be the older and traditionary. See Addenda, p. 397.



capacity of becoming the instrument of washing away sin, which, apart from His Baptism, it would not have had. In the Ancient Church this same view is apparent, as well in this same instance, as in the mode in which they rehearse together its implanted property of cleansing, refreshing, and its analogous spiritual offices. Thus S. Theophilus, in a passage just preceding that quoted, "Therefore I proclaim, come all ye tribes of the nations to the immortality of Baptism. Come to freedom from slavery, to a kingdom from a tyranny, to incorruption from corruption. 'And how,' say they, 'shall we come?' How? by 'water and the HOLY SPIRIT.' This is the water partaking of the SPIRIT, whereby paradise is watered, whereby the earth is made fruitful, whereby the plants grow, whereby living things increase, and, in a word, whereby man born again is quickened, wherein CHRIST also was baptized, wherein the SPIRIT also descended in the form of a dove." In like manner, Tertullian<sup>1</sup>, "Were I to pursue in order all, or the greater part of, the things which I could mention in sanction of this element, how great its force, or acceptableness, how varied the characters, offices, services, it discharges in the world, I fear I should seem to be bringing together panegyrics of water, rather than grounds for Baptism. And yet I should thereby show more fully, that we may not doubt thereof, if GOD have made to be the source of life in His own sacraments, that substance, which He has disposed throughout all things, and all His works; if that which presides over earthly life, be the minister also of heavenly.—Thus then [from the presence of the HOLY SPIRIT at the creation] "the nature of waters having been hallowed by the HOLY ONE, itself also received the power to hallow. Let no one say, Are we then baptized in the same waters which were then in the beginning? Not in the same, except so far as different species are included under the same genus. But what is assigned to the genus passes over to the species. So then there is no difference whether one be baptized in sea or lake, stream or fountain; nor is there [so far] any difference between those whom John baptized in Jordan, Peter in the Tyber. Unless,

<sup>1</sup> In Theoph § 8. It immediately precedes that quoted, p. 360.

“ indeed, that Eunuch, whom Philip baptized in some chance  
 “ water by the way, was more or less saved. So then all waters,  
 “ when God has been invoked, from that first prerogative at their  
 “ very origin, obtain the sacramental power of sanctifying. For  
 “ immediately the SPIRIT cometh upon them from heaven, and is  
 “ upon the waters, sanctifying them from Himself, and so sancti-  
 “ fied they imbibe the power of sanctifying.” The same view is  
 apparent, not in individual fathers only, but in Liturgies.

The old Latin Liturgy has a prayer exactly corresponding with this view of Tertullian, “ O God, Whose HOLY SPIRIT was,  
 “ in the very rudiments of the world, borne above the waters, that  
 “ the nature of waters might even then receive the power of  
 “ sanctifying;” and all the Liturgies have this in common,  
 that they combine God’s wonderful disposition of waters, in His  
 creation, with His miraculous uses of them in His Providence,  
 and plead both before God as grounds why He should deign to  
 give a sanctifying power to the very waters, to dwell in them or  
 upon them by His SPIRIT; and this they do in the same way as,  
 for the consecration of the other Sacrament, all Liturgies rehearse  
 our LORD’s words of institution <sup>1</sup>.

<sup>1</sup> In the Gelasian Liturgy, after the instances cited below, there follow words exactly corresponding to those used in the other sacrament. “ With us, *observing*  
 “ *these precepts*, be Thou, ALMIGHTY GOD, graciously present,” unless indeed  
 they apply to our LORD’s command only, “ Go, baptize all nations,” which had  
 immediately preceded. There follow, however, words connecting the natural  
 and spiritual uses—“ Do Thou bless with Thy mouth these mere waters, that  
 “ besides the natural power of cleansing, which they can exert for the washing  
 “ of bodies, they may be efficacious also for purifying souls.” So also in the  
 Sacramentary of Gellone (ii. 53.); Chelle (ii. 62.); Poitiers (ii. 65.). So also  
 in the Liturgies generally, as in our own, these references to GOD’s former  
 mighty works, occur in the consecration of the font. Thus in another form in  
 the liturgy of Gelasius (ii. 6.): “ I exorcise thee, creature of water, by the  
 “ living GOD, by the HOLY GOD, by GOD author of all sweetness, Who in the  
 “ beginning by His word separated thee from the earth, and dividing thee in  
 “ four streams commanded thee to water the whole earth. I adjure thee by  
 “ JESUS CHRIST, His Only SON, our LORD, that in him, who is to be baptized  
 “ in thee, thou be made a fount of water, springing up to life eternal, regene-  
 “ rating him to GOD, FATHER, and SON, and HOLY GHOST, Who is to come in  
 “ the HOLY GHOST to judge quick and dead, and the whole world, by fire.”  
 And in the *Old Gallican*, “ I exorcise thee, Fount of never-failing water, by the

It is not to be expected that all will at once see the harmony and beauty of all these types ; nor have the details, naturally, the same

" HOLY GOD, and the true GOD, Who, &c. (as in the Gelasian.) Be thou a " holy water, a blessed water, washing away filth and remitting sins. I " exorcise thee in His Name, Who gave to His disciples a new sacrament, say- " ing, ' Go among the nations, baptizing them in the Name,' &c. Through the " FATHER, and His SON JESUS CHRIST our LORD, Who is to come with the " HOLY GHOST to judge the world by fire." (Ib. ii. 37.) In the *Gothic*, " HOLY LORD, ALMIGHTY FATHER, ETERNAL GOD, Hallower of the Saints, " Source of Anointing, and Giver of a new Sacrament, through Thine Only SON " our LORD and God, Who gavest Thy HOLY SPIRIT to be borne upon the " waters before the beginning of the world, Who, through an Angel, gavest to the " waters of Bethesda power to heal," &c. as in p. 286. " Look, LORD, upon these " waters," &c. (Ass. ii. 35.) In the *Greek*: " LORD GOD ALMIGHTY, Framer " of all creation, visible and invisible, Who ' madest heaven and earth, the sea " and all things in them,' and ' gatheredst the waters into one,' and ' shuttest up " the deep,' (Job xxxviii. 8.) and sealedst it with Thy terrible and glorious Name; " Who suspendest ' the waters above the heavens.' ' Thou establishedst the " earth above the waters.' (Ps. cxxxvi. 6.) ' Thou breakest in pieces the heads of " the dragons in the waters.' (Ps. lxxiv. 13.) Thou art terrible, and who shall " resist Thee ? Look, O LORD, upon this Thy creature, and upon this water," &c. (Ass. ii. 146, 7.) And more at length in the *Coptic*, " Who createdst the " waters which are above the heavens, Who ' foundedst the earth upon the " waters,' ' Who gatheredst the waters into one place,' and barredst up the abyss, " and sealedst them with Thy holy and most glorious Name.—Thou our LORD, " ' by Thy power settest fast the sea; ' Thou ' breakest the heads of the dragons " upon the waters.' Thou breakest up the fountains and torrents, and madest " paths for the waters. ' The waters saw thee, O GOD, and were afraid ; the " depths also were troubled' at the voice of many waters. At sight of Thee " the waters of the Red Sea ' stood on an heap,' and Thou ' leddest forth " Israel,' and ' baptizedst them all by Moses.'—Thou ' commandedst the hard " rock,' and forthwith it gave forth waters for Thy people; Thou turnedst the " bitter waters into sweet. Thou also by Joshua, son of Nun, turnedst back the " rivers. For who can stand before Thy awful face ? Thou likewise receivedst " the burnt-offering of Elijah drenched with water, consumed with heavenly " fire. Thou also, our LORD, by Elisha Thy prophet foresignifiedst the water " of the life-giving birth, and cleansedst Naaman the Syrian by the waters of " Jordan. For Thou art Almighty, and nothing is impossible with Thee.— " Now then, O our LORD—Thou that sittest upon the Cherubim, show Thyself, " and look upon this water Thy creature," &c. (Ass. ii. 170—3.) The *Arme- nian* again, though more briefly, " Thou, LORD, by Thy great power, madest " the sea and dry land, and all creatures in them. Thou separatedst and set- " test fast the waters which are above the heavens, for a dwelling of Thy shining



authority as the principle. It would seem that any one, ever so little capable of seeing the analogies of things, must (unless he be under a strong bias, such as the dread of giving scope to the imagination, fancifulness, and the like,) recognize the bearings of the several parts of God's dispensation upon each other, beyond what the New Testament has absolutely laid down for him. He would see that the New Testament was a guide to him to go onward, not a barrier to withhold him; that so far from binding him down to the precise cases, with which it provided him, it rather furnished him with a principle and a rule, whereby to judge of the like. The types authenticated in the N. T. are not of one kind, nor drawn from one source. Samples, so to speak, of different kinds have been given us; and others closely akin to those given, have been passed over; and so each type authorized is the representative of a kindred class; and the authority of Inspiration may be regarded as affixed, not to the individual instance only, but to the class. The Church, upon whom the New Testament was bestowed, already recognized the typical character of the Old Testament; and so must continue to do, the rather because while so much was authorized, so much which she recognized as typical was virtually sanctioned. The typical character of these further types would seem matter of instinct and perception, for which some reasons may be given (as has been above attempted,) but which in itself requires none. Such reasons influenced, doubtless, the Ancient Church, yet (it is more probable) only imperceptibly; the types are mentioned (where they occur) naturally, as by persons who had a vivid perception of the relation of the

"Angels, who ever stand by, and glorify Thee. Thou sentest also Thy Holy Apostles, commanding them to preach and baptize all nations in the Name of," &c. (Ib. 193, and fuller and more like the Greek, ib. 206, 7.) The Antioch-Jerusalem Liturgy (ib. 218.), the Jerusalem (ib. 227.), the Apostolic by Severus (ib. 290.) are formed upon the same model, though verbally differing. The Maronite refers in the same way to the "brooding upon the waters." "As the HOLY SPIRIT at the Creation of the world brooded upon the waters, and they produced living and creeping things of every kind, so, O LORD GOD, let the HOLY SPIRIT brood upon this Baptism, which is a spiritual womb, and may He abide therein, and sanctify it, that for the earthly Adam it may produce the heavenly Adam." (Ib. 340.)

Old to the New Testament, and of things visible to the invisible, and who see them, not reason upon them: the recurrence of any recognized symbol, much more the combination of two or more, at once suggests to them the reality. Nothing, they are persuaded, is accidental in Holy Scripture: so then, neither the frequent mention of water, nor that the fountain of "living water" was covered over by a "stone," which they knew to be a symbol of their LORD; nor,—since "the Lamb slain from the foundation "of the world," was to offer Himself upon the tree, the Son of man to be lifted up upon the cross,—that wood was brought into connexion with the element, wherein they were baptized; nor that the Presence of the TRINITY, Whose invocation over themselves in Baptism was their stay and their hope, seemed anywhere to be intimated.

The details may safely be left to be accepted by every one as he is able to bear them: to judge from experience, they will, to any one who does not rudely reject them, gradually recommend themselves more and more; but it is the principle, rather than the details, probably, which, for the most part, has the sanction of Catholic consent. The certainty, however, of the principle is even the more established by any variations as to details; for we have not simply a given number of types, the knowledge whereof may have been secured by a general tradition; (although with regard to some types, there seems doubtless to have been such a tradition) but we have also the principle, universally felt, that certain symbols, whenever they occurred, contained a hidden intimation of Baptism. In consequence, each Father selected out of the rich abundance, such types as at the time recommended themselves, not doubting that the rest, which he omitted, bore the same reference, but rather implying that they did so, because the same principle which justified those which he selected, justified the others also. And this themselves also state: thus S. Gregory of Nyssa having given one of the fullest selections, breaks off<sup>1</sup>, "But as to the testimonies of the Holy Scriptures I must here "close, for the discourse would be unbounded, were any to wish

<sup>1</sup> l. c. lii. p. 178.

“to collect all, and put them in one book.” And S. Ambrose<sup>1</sup>, “Another (type), although not in order; for who, as the apostle said, can comprize all the acts of CHRIST?” Yet even as to the details, it will have been already observed, that there is, in some cases, much coincidence; that the Fathers, who in general adhered most to the literal interpretation, and its moral meanings, (as St. Chrysostome) yet, when occasion offers, insist upon the same types as do others; and so little has this perception of sacramental types to do with any abuse of allegorical interpretation, that it will, perhaps, be found, that those, ever reputed to be overfond of the allegorical interpretation (as Origen) have less of the sacramental, while those of a literal school (as Theodoret) have much more of it. Thus, throughout the history of Genesis, St. Chrysostome insists on the ethical meaning of the same histories, whose typical import was insisted on (as we have seen above) by other writers, speaking directly on Holy Baptism; yet when he has to explain our LORD’s appeal to Nicodemus, “Art thou a master of Israel, and knowest not these things?” he understands Him not in our modern way, as referring Nicodemus to certain baptisms of proselytes, but,—as to the “birth,” to such histories of births in the Old Testament, as were above the laws of nature,—as to the means of that birth “of water and the SPIRIT,” to the prophetic intimations of Baptism, in the typical cleansing by water, therein contained. And for these last, he adduces types of the same sort, as do others, and some even of the more recondite<sup>2</sup>: “The first formation of man, and the woman produced from his side, and the barren women; and what was wrought through water, (such as the fountain whence Elisha raised the iron; the Red Sea, which the Jews passed over; the pool which the angel moved; the history of Naaman the Syrian, purified in the Jordan;) all these things proclaimed before, as in type, the birth and purification which was to be; and the things spoken by the prophets hint at the manner of the birth, as ‘the generation to come shall be declared to the LORD,’ and ‘they shall declare His righteousness to a people which shall be born, whom the LORD’

<sup>1</sup> De Sacr. ii. 4. § 12.

<sup>2</sup> Chrys. Hom. 26. (al. 25.) in Joann.



“hath made<sup>1</sup>,’ that ‘thy youth shall be renewed as an eagle’s<sup>2</sup>,’  
 “that ‘be enlightened<sup>3</sup>, Jerusalem,’ ‘behold Thy King cometh<sup>4</sup>,’  
 “and ‘blessed are they whose iniquities are forgiven.’ Isaac also  
 “was a type of this birth. For say, O Nicodemus, how was he  
 “born? By the law of nature? No.” Something moreover of  
 a consent as to details also, may be seen in the types dwelt upon  
 in the Ancient Liturgies. The earliest of our western Church  
 recognize a considerable number, which is the more remarkable  
 on account of their great brevity. Thus, in that of Gelasius,  
 water is consecrated in the Name of the FATHER, Who had given  
 these earnest of it in the Old Testament, and of the SON, Who  
 by His miracles had consecrated it in the New. “I bless thee,  
 “O creature of water, through the Living GOD, through the Holy  
 “GOD, through GOD, Who, in the beginning, by a word, sepa-  
 “rated thee from the dry ground<sup>5</sup>, and in four streams com-  
 “manded thee to water the whole earth: Who, by an infused  
 “sweetness, made thee, when bitter in the desert, fit to drink;  
 “and for the parched people brought thee out of the rock. I  
 “bless thee, also, through JESUS CHRIST, His Only SON, our  
 “LORD: Who in Cana of Galilee, by His wondrous power mira-  
 “culously changed thee into wine: Who with His feet walked on  
 “thee; and in thee was by John baptized in Jordan; Who, out  
 “of His own side, together with Blood, brought thee forth; and  
 “commanded His disciples, that they who believed should be  
 “baptized in thee, saying, ‘Go teach all nations, baptizing them  
 “in the Name of the FATHER, and of the SON, and of the HOLY  
 “GHOST<sup>7</sup>.’”

These types, moreover, are evidently alleged in the Liturgies,  
 as instances only; and it is remarkable how, of the history of the

<sup>1</sup> Ps. xxii. 32.

<sup>2</sup> Ps. ciii. 5.

<sup>3</sup> Is. lx. 1.

<sup>4</sup> Zech. ix. 9.

<sup>5</sup> Ps. xxxii. 1.

<sup>6</sup> The Roman Missal inserts, “Whose SPIRIT was borne above thee; Who  
 “caused thee to flow from the fount of Paradise, add,” &c. Ass. ii. 4. n.

<sup>7</sup> Ass. ii. 3, 4. and less fully, p. 6. Gregorian, p. 8. Roman, p. 33. (with the  
 addition note 6,) and the verbal difference “thee, being bitter in the desert,  
 made, by wood, sweet and fit to drink; Who brought thee out of the rock, that  
 He might refresh, when faint with thirst, the people, whom He had freed from  
 Egypt.”

Creation, different parts of the whole are alleged ; in the Latin, " the brooding of the HOLY SPIRIT," and the separation from the dry land ; in the Greek, the former is omitted, but there are added " the waters above the heavens," as the dwelling place of the heavenly spirits ; the " founding of the earth upon the " waters," as our clay derives its spiritual life from the waters of Baptism ; in the Maronite, the presence of the HOLY SPIRIT is also dwelt upon ; and so on, in slighter variations ; thereby showing, the more, the universal conviction of the typical character of the whole history of the waters in the Creation, so that the striking of one note sufficed to bring out the harmony of the whole. It is remarkable too how some of the less obvious types occur when one should least expect them, and where they yield most independent evidence ; as the sacrifice of Elijah in the Coptic Liturgy, where it is altogether distinct from the Greek. Typical histories again are selected as lessons, and in this way also are formally adopted in the respective Churches <sup>1</sup>.

The same principle which requires us not to restrain the types of things, to such as have been laid down for us in the New Testament, will apply yet more forcibly to the verbal allusions to those types. Since the flood, and the passage of the Red Sea, and the Levitical washings, or sprinklings, were (as we know) types of Baptism, then the passages of the Prophets, which relate to these, must relate also to Baptism. The words wherein they are spoken of, must bear the same relation as the things of which they speak. The words are authentic interpretations given by the Prophets to the typical actions ; the actions set before the eyes the teaching of the words. It were, then, obviously inconsistent

<sup>1</sup> Thus St. Ambrose mentions that the history of Naaman was used as a Baptismal lesson in his Church (Milan). De Myster. § 16. de Sacram. i. 5. and the cure at Bethesda ; " what was read yesterday." De Sacram. ii. 2. The argument from the lessons generally was appreciated in the ancient Church. S. Optatus appeals to the " unity of the life in the Church, *the common lessons*, the one " Faith, the same sacrament of Faith, the same mysteries." v. 1.

in any one, who accepts the typical meaning, given by Holy Scripture to certain acts or events, to interpret, without any reference to this authenticated meaning, other language of the Divine Record, framed upon those same events. Having the comment supplied to us in the one case, we are no longer at liberty, (if we would;) to disregard it in the other. Thus, since the passage of the Red Sea is typical of Baptism, the overwhelming of the enemy in the sea, of the effacing of sin and the deliverance from Satan, then, when the prophet Micah (after the manner of the prophets,) parallels the future deliverance with the past, the days of the Gospel with "the days of their coming out of "the land of Egypt<sup>1</sup>;" and then prophesies that God would "cast<sup>2</sup> all their iniquities into the depths of the sea;" on no consistent system of interpretation can he be understood otherwise than he was in the Ancient Church, as prophesying of the remission of sin in Baptism<sup>3</sup>. In what way Baptism may be available to the baptized for sins afterwards committed, what further privileges it may introduce them to, is obviously a further and secondary question. Whatever privileges may be wrapt up in Baptism, the primary meaning of the prophet's declaration must be the plenary destruction of our enemies through that which the passage of the Red Sea denoted, i. e. as we know from Holy Scripture itself, the sacrament of Baptism. Yet it is from neglecting so obvious a rule, that the modern unsacramental theory, without compunction, effaces from the Old Testament the predictions of our LORD's Ordinances; claims, without hesitation, for the older dispensation, the privileges of the New; and then for

<sup>1</sup> vii. 15.

<sup>2</sup> Ver. 19.

<sup>3</sup> "Micah prophesies of the grace of Baptism." Jer. ad Oc. So also S. Basil in Ps. 28. § 8. "And their" [the Jews'] "sins the LORD cast into the depth of "the sea, but ours He effaces through the holy and Divine bath, whereof the "Red Sea, according to the Divine apostle, was a type, passing through which "they were freed from the Egyptian bondage. According to that type let us "also, freed from the tyranny of the devil, through the holy bath, be careful for "our salvation," &c. Theodoret ad loc. Its language is used in an ancient MS. of the Greek Liturgy. (Ass. ii. 131.) See also S. Ambrose, below, p. 379.



itself, under the New, these same full privileges, without any reference to the ordinances to which they are annexed. Thus, when Ezekiel, a priest, prophesies, “*Then*<sup>1</sup> will I sprinkle clean water upon you, and ye shall be clean; a new heart also will I give you, and a new spirit will I put within you; and I will put My SPIRIT within you,” he is plainly to be understood, (as Antiquity understood him) to be foretelling the birth “of water, and of the SPIRIT,” which effaces in us the stains of our old nature, and “renews us in the image of Him Who created us.” Thus each part of this prophecy has its fulfilment: he plainly refers to the Levitical washings, whereof he was a minister, and so points to some act corresponding with them; but foretells, that it shall not be, like these,—unprofitable; but that when bedewed with the water, their “consciences” should be “sprinkled” also; that they should be sprinkled not with the water only, but with water accompanied by the SPIRIT. The prophet thus provided a remedy for the difficulties of Nicodemus; and Masters in Israel, who, with Nicodemus, might otherwise have stumbled at the birth of “water and the SPIRIT,” had its meaning laid up for them in their own prophets. St. Jerome<sup>2</sup> gives the connection of the passage very clearly: “Which when I had seen, not for their sakes, but for My Holy Name (for I am Creator of all) I spared them, and sanctified them, and restored them to their former glory, so as to ‘pour upon’ those who believed, and were converted from erring, the ‘clean water’ of saving Baptism, and to cleanse them from their abominations and all their errors, and to give them a ‘new heart,’ that they should believe on the SON of GOD, and a ‘new spirit,’ whereof David speaks<sup>3</sup>. And it is to be considered, that the ‘new heart,’ and ‘new spirit,’ are given through the affusion and aspersion of water. But when a ‘new heart,’ and ‘new spirit,’ shall have been given, then shall all hardness, which is compared to a stone, be taken away from the heart of the Jew, that for a ‘stony heart,’ there should be a ‘heart of flesh,’ tender and soft, which can receive the SPIRIT of GOD within it, and be inscribed with wholesome words. Then shall they walk in the commands of the LORD,

<sup>1</sup> xxxvi. 25—27.<sup>2</sup> Ad loc.<sup>3</sup> Ps. li. 12.

“and keep His judgments, and dwell,” &c. And Theodoret<sup>1</sup>, “‘Pure water,’ he calls the water of regeneration, wherein being baptized, we received remission of sins; and what follows confirms this: ‘And I will give you a new heart,’ hereby denoting the change of mind; for the mind shall incline to the better, not, according to the former wont, to the worse.”

On the same ground, since the many Levitical baptisms for the cleansing of the flesh shadowed forth the one, which “cleansed both flesh and spirit,” David’s prayer, “wash me thoroughly from my wickedness, and cleanse me from my sin,” and his prophecy of God’s future blessing, “Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow,” being in the language of the symbols of the law, are plainly to be understood of that which those symbols foretold. The Ancient Church, then, doubted not at all, but that David meant the same as St. Paul, and finding no remedy

<sup>1</sup> Ad loc. The passage is quoted by the Council under S. Cyprian, Ep. 70 (69), and alleged by S. Cyprian himself, in proof of the validity of aspersion, Ep. 76 (75), “Nor ought it to trouble any, that the sick, when they obtain the grace of the LORD, are seen to receive it by aspersion or affusion; since Holy Scripture by the prophet Ezekiel says, ‘I will sprinkle clean water upon you,’ [combining the passage with the Levitical aspersions, Numb. xix. 12, 13; viii. 6, 7; xix. 9.] “Whence,” he adds, “it appears that water when sprinkled also, suffices for the saving laver.” S. Gregory of Nyssa, speaking of Baptism, says, “Ezekiel writing more clearly and perspicuously than either (Is. i. Ps. xxxii.) promises that excellent promise.” (De Bapt. CHRISTI, p. 377.) St. Jerome (ad Ocean.) cites it in proof of the completeness of the remission in Baptism, “Let us hear Ezekiel, the son of man, how he speaks of His virtue, Who was to be the SON of MAN—In that he saith, ‘I will cleanse you from all sins,’ none is excluded.” It is quoted by St. Cyril of Jerusalem, Lect. iii. 16; xvi. 30; and S. Cyril of Alexandria, in connection with the Levitical washings (Glaph. in Levit. i. 368.) Ezek. xxxvi. 25. is used as an antiphone in the Roman Baptismal Office (Ass. ii. 21.); in the Gellone ritual an antiphone is formed out of ver. 23—26; and ver 25—28. are read as a lesson (ib. 54, 55.), as they are also in the Armenian (ib. 195, 6. 206.); ver. 23—28. in that for Catechumens in an old Office of Poitiers (ib. i. 65.), and Vietè (ib. 70.); ver. 25. seq. in another service in the same MS. (ib. 73.), and the ritual of Liège (ib. 83.): ver. 25—29. are also a lesson in that of Card. Severini formed from ancient sources. (ib. 91.) See also below, p. 396.

under the law for his grievous sins, but “knowing<sup>1</sup> that the New  
 “Testament has a perfect remission of sins, desiring to be most  
 “speedily and perfectly freed from sins, and himself also to  
 “receive that compendious and bounteous cleansing, speaks thus,  
 “‘Thou<sup>2</sup> shalt sprinkle me with hyssop,’ &c. for the gift of  
 “Baptism alone can effect this cleansing, and the LORD of the  
 “Universe promised by the prophet Isaiah that He would give  
 “it; for having said, ‘wash you, make you clean, put away  
 “the wickedness from your hearts;’ a little after, he says, ‘though  
 “your sins be as scarlet, I will make thee white as snow;’ and this  
 “the great David himself also foretels in the 67th [68th] Psalm,  
 “‘When the Most High disperseth kings, they shall be made  
 “like snow in Salmon.’ This then he says here also, that I need  
 “the grace which shall be given to all men. For that only can  
 “‘thoroughly wash me,’ and give me the whiteness of snow.  
 “And, that hyssop effected no remission of sins, may be easily  
 “learnt from the Mosaic writings. For the murderer, and the  
 “adulterous despoiler, the law purified not with sprinklings, but  
 “subjected to the extremest punishment. The hyssop, then, is a  
 “figure of somewhat else. For in Egypt, having sprinkled the  
 “blood of the lamb on the door-posts, they escaped the hands of  
 “the destroyer. But those things were types of the saving  
 “Passion. For then also was Blood, and the saving wood, and  
 “salvation, bestowed on those who approach with faith.” “Holy  
 “David, the prophet,” says St. Ambrose<sup>3</sup>, “saw this grace in a

<sup>1</sup> Theodoret in Ps. 50. fin.

<sup>2</sup> Id. on ver. 8.

<sup>3</sup> De Sacr. iv. 1. § 6. Again, Apol. David, § 59. “He maketh not void the  
 “sacraments of the Old Testament, and he teaches that the Evangelic mysteries  
 “are to be preferred: he prays to be cleansed with hyssop according to the law,  
 “he longs to be washed according to the Gospel, and looks, if he be washed, to  
 “be made ‘whiter than snow.’ Whoso wished to be cleansed by the typical  
 “baptism, was sprinkled with the blood of a lamb by means of a bunch of hyssop;  
 “he is ‘washed,’ who is cleansed in the stream of the eternal fountain;  
 “and he is made ‘whiter than snow’ whose sins are forgiven him.” And  
 (§ 64.) “There follows, ‘create in me a clean heart.’ Elsewhere he had prayed  
 “to be ‘cleansed from secret faults;’ here he prays that he may have ‘a clean  
 “heart’ created in him, which is wrought for him who is renewed in spirit; for  
 “in the new man there is a clean heart, the filthy horde of ancient sins having



“figure, and longed for it. Why? because snow though white, soon blackens and is spoiled by any defilement; that grace which thou hast received, if thou hold fast what thou hast received, will be lasting and eternal.”

“been effaced, and no image of sin remaining impressed thereon.” *Comp. de Myst. c. 7. § 34.* The Psalm is interpreted in this same way by *Origen* or *Eusebius*, *ad loc.* (the same words are given to both), “Observe, again, the mystery of CHRIST. For the power of Baptism exceeding the purification in the law, effecteth the cleansing of the soul also.” *St. Athanasius*, “He introduces a prophecy of the universal remission of sins through Holy Baptism, and the teaching of the worship in the SPIRIT.” (*ap. Caten. Corderii.*) And “He mentions also the redemption through Baptism, in that he says, ‘Thou shalt sprinkle me.’” (*ap. Montfauc. Coll. Nov. t. 2. p. 65.*) And *St. Cyril of Alexandria*, “When he says, ‘wash me more,’ he again probably refers to the mystery in CHRIST. For the law also had a cleansing by water, which the all-wise Paul mentions, ‘for if the blood of bulls,’ &c. But the type was insufficient for the washing away of sin, and was practised only for the cleansing of the flesh; but that power which we have of CHRIST and through Holy Baptism, far exceeding the cleansing in the law, washeth yet more, or rather effects an entire cleansing.” (*ap. Corder.*) and *Hesychius* (*ibid.*) “As we also in the gift of Baptism are washed with water, but made bright through the SPIRIT.” Add *Jerome* in *Zach. xiii. 1.* *Hippolytus* in *Theoph.* (see above, p. 360.) In the *Liturgies*, ver. 2. occurs as an Antiphon in an ancient MS. of the *Sacramentary* of *Gelasius* (*Ass. ii. 8. not.*); and ver. 8—10. are repeated in the *Coptic* (*ib. 179.*); the whole Psalm at the beginning of the *Armenian* (*ib. 202.*); and the *Coptic* (*ib. i. 143.*); as also ver. 10—12. in a prayer at the close (*ii. 193.*); ver. 7. in the *Syriac* (*Apost. by Severus, ii. 274.*); and the words, “sanctify, cleanse, purge him with Thy holy hyssop,” are taken from it; (*ib. 268.* “with Thy sin-remitting hyssop.” *Apost. from Greek, by James of Edessa, ib. i. 263.*) In the *Maronite*, our LORD Himself is “prayed” as “the Hyssop, cleansing and whitening all stains” (*ib. ii. 329.*); and *St. Cyril of Jerusalem*, in like way, alludes to the Psalm (*Lect. iii. 1.*) “Let the heavens rejoice, and let the earth be glad for those who are to be sprinkled with hyssop, to be cleansed with the invisible hyssop, by His power, Who at His Passion received the hyssop and the reed.” Ver. 10. is inserted in the prayer for Catechumens, in the ritual in the *Apostolic Constitutions*: “ALMIGHTY GOD, unbegotten and unapproachable, the only true GOD, look upon Thy servants, instructed in the Gospel of Thy CHRIST, and give them ‘a new heart, and renew a right spirit within’ them, that they may know and do Thy will, &c.” *L. viii. c. 6.* And ver. 12. in the prayer just before Baptism, “that GOD, Who loveth mankind, having graciously received their prayers, may ‘restore’ to them ‘the joy of salvation, and stablish them with a princely spirit,’ that they may never again be shaken.” (*ib. c. 8.*)

It is remarkable that this same Psalm, so deeply expressive of David's own contrition for his great personal sins, also contains one of the most exact confessions of original sin, and its hereditary taint<sup>1</sup>, and then a prophecy of the cleansing of sin both original and actual through Baptism, as applying the Blood of the Great Sacrifice; and the prayer for re-creation or re-generation, and for the building up of the Church, and of individuals in it<sup>2</sup>; so that it is not only a most deep penitential Psalm, but a history (so to say) of the scheme of man's redemption; the account of his fallen state and restoration. As was said, it may (and does, in our way,) include under it the case of the individual penitent under the Gospel, as it did that of David before it; it may also ulteriorly refer to the great and final cleansing at the great Day, of all who shall be "found in Him;" but, primarily, it is the account of the full and entire remission of all sins, "through the laver of regeneration and of the renewal by the HOLY GHOST." It is only through overlooking the sacramental character of the types, that the appropriateness of its language has been neglected, and its promises been appropriated primarily to a forgiveness independent of ordinances.

So again the prophet Isaiah, when, in the name of God, rejecting the polluted services of Judah, he points to them a new way, "wash you<sup>3</sup>, make you clean," and promises them an entire cleansing, "though<sup>4</sup> your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," what else does he than prophesy of that which these services foreshadowed? "Having," says St. Cyril of Alexandria<sup>5</sup>, "brought their ungodliness to their recollection, he will not have them despair, and does not exclude them from the gift of CHRIST set forth through the whole world; he bids them cast away their sins, justified freely, and not by the works of the law, but rather through faith and holy Baptism. Therefore, he says, 'wash you,' i. e. wash away your stains, He Whom you reviled, justifying you through His greatness and goodness." And Theodoret<sup>6</sup>, in connection with the 51st Psalm, "As by the mouth of

<sup>1</sup> Ver. 5.<sup>2</sup> Ver. 18, 19.<sup>3</sup> Is. i. 16.<sup>4</sup> Ver. 18.<sup>5</sup> Ad. loc.<sup>6</sup> De cur. Græc. aff. Disp. 7. See also above on Ps. 51. and ad loc., he para-

“ David, rejecting sacrifices of this sort, He bade them ‘ offer the  
 “ sacrifice of praise,’ so here also casting away all these rites, He  
 phrases, “ Therefore cleanse your souls thoroughly by the laver of regeneration,  
 “ and cease to do evil; for having laid aside the former, they must avoid doing  
 “ the like.” It is quoted also by *Justin Martyr*, Apol. i. § 61. and Dial. c.  
 Tryph. § 13. “ Isaiah sent not you [the Jews] to the bath, there to wash away  
 “ murder and other sins, which not the whole water of the sea would suffice to  
 “ cleanse; but, of old, it was this same saving bath, which he preached to those  
 “ who repent, and who are no longer cleansed by the blood of bulls and goats,  
 “ but by faith in the Blood of CHRIST, and in His death.” *St. Ambrose*, de  
 Myst. § 34. (speaking of Baptism), “ He is whitened more than snow whose sins  
 “ are forgiven, wherefore also the LORD says by Esaias,” &c. *Jerome*, ad loc.  
 “ In lieu of the former victims, and whole-burnt-offering, and fat of fed beasts,  
 “ and blood of bulls and goats, and incense, and new moons, sabbath, festival, and  
 “ fasts, I delight in the service of the Gospel, that ye should be baptized in My  
 “ Blood, through ‘ the laver of regeneration,’ which alone can remit sins. For  
 “ ‘ unless a man be born of water and the SPIRIT,’ &c. The LORD Himself  
 “ also, when ascending to the FATHER, saith, ‘ Go teach all nations, baptizing  
 “ them,’ ” &c. In like way *Eusebius* (ad loc. Montfauc. Coll. Nov. T. ii. p. 360.)  
 “ He yet inviteth them to good hopes, if laying aside wickedness, and departing  
 “ from the will-worship in the carnal law, they would become obedient to the  
 “ new covenant, and the new law, and word. Wherefore, having glanced at the  
 “ things in the Old Covenant, he introduces the mysteries of the New. Which  
 “ Himself also delivered in the Gospel, saying, ‘ Except a man be born again of  
 “ water and the SPIRIT,’ ” &c. And *S. Hyppolitus* having quoted it (Hom. in  
 Theoph. § 9), thus comments, “ See, beloved, how the prophet foretold the  
 “ cleansing of Baptism. For whoso descends with faith into the ‘ laver of re-  
 “ generation,’ renounces the evil one, and is placed on the side of CHRIST, de-  
 “ nies the Enemy, and confesses that CHRIST is GOD; puts off slavery, and puts  
 “ on adoption; returns from Baptism bright as the sun, gleaming with the rays  
 “ of righteousness; and, what is most, ascends a son of GOD, and ‘ joint-heir  
 “ with CHRIST.’ ” It is quoted also by *S. Gregory Nyss.* de Bapt. CHRISTI,  
 T. iii. p. 377.; is the text of *S. Cyril of Jerusalem’s* first Catechet. Disc.; whence  
 it was probably a Baptismal lesson in the Church of Jerusalem, as it certainly  
 was in that of *St. Basil* (Hom. de S. Bapt. T. ii. p. 114.), who appeals to its  
 having been “ read.” It occurs also as a lesson in the service for Catechumens,  
 MS. of Vietri (Ass. i. 70.), and Liège (ib. 83.) It is quoted, as a ground for  
 Baptism, in the prayer just preceding Baptism in the *Apostol. Constit.* viii. 8.  
 “ Thou, Who didst by Thy holy prophets declare beforehand to such as should  
 “ be baptized, ‘ wash ye, become clean,’ and didst by CHRIST, ordain spiritual  
 “ regeneration.” And so in the Greek (Ass. ii. 138.), and Syriac (Antioch  
 and Jerus. Ass. ii. 220. Jerusalem, ib. 231. and 259. and Apostolic by Severus,  
 ib. 291.) and in a distinct prayer for Catechumens in the revised Syriac, (i. 223.)



“ points out to them the Baptism of incorruption and regeneration, saying, ‘ wash you, make you clean ;’ and that they may ‘ not think that He enjoined them the use of their wonted sprinklings, He added, of necessity, ‘ Put away,’ &c. ; which words ‘ obviously hint at the gifts of all-holy Baptism.”

It obviously belongs to the same system of interpretation, that the unfigurative words of the Psalmist, “ Blessed is the man “ whose iniquity is forgiven,” are, by the Ancient Church, interpreted of the remission of sins in Baptism<sup>1</sup>. The interpretation is suggested and authorized by the plain declarations of the New Testament, “ Be baptized for the remission of sins,” as the former were by the typical ; and while they are respectively borne out by the New Testament, they mutually confirm each other ; and together exhibit, the more clearly, the system of the Ancient Church : how she looked upon all full declarations of the remission of sin, as prophetic of the Gospel, and the means whereby it was there to be bestowed. The longing of the Old Testament, “ Blessed is the man whose iniquity is forgiven ;” the promise of the New, “ Be baptized for the remission of sins ;” St. Paul’s declaration, that the Psalmist’s words belong to the Gospel, and not to the law ; and the belief of the Church, “ I believe one Baptism “ And when Thou broughtest us to the streams of redemption, and fount of life, “ and thence madest us of Thy household and beloved, Thou saidst, ‘ Wash “ ye.’ ” &c.

<sup>1</sup> The psalm is sung in the *Greek* Liturgy, as a thanksgiving immediately after Baptism (Ass. ii. 145.), and ver. 1. is thrice repeated in the same place, in that of *Antioch and Jerusalem* (ib. 226.) ; ver. 1, 2. are sung in the *Coptic* (ib. 154). This use of the psalm is probably alluded to by *S. Athanasius*, “ When “ thou seest persons baptized, and redeemed from their corruptible birth, and “ admirest the love of God for man, sing for them the 31st [32nd].” Ep. ad Marcellin, § 18. (on the use of the psalms) ; and by *S. Cyril Jerus.* “ long for that “ glorious sound, which, after your salvation, the angels shall chant over you, “ ‘ Blessed are they,’ ” &c. (Procatech. § 15.) and again, “ that the company “ of angels may chant over you.” (Lect. i. 1.) It is quoted by *S. Gregory of Nazianzum*, Orat. xl. § 32. *S. Jerome*, ad Oc. § 7. and c. Pelag. iii. 15. “ Arising “ out of the fount of Baptism, and having been regenerate to the LORD, the “ SAVIOUR, and that having been fulfilled, which was written of them, ‘ Blessed “ are they,’ ” &c. and ver. 6. by *S. Basil*, de S. Bapt. T. i. p. 123. *Zeno*, Sermon. 2. ad Neoph. Bibl. Patr. T. iii. col. 395. *S. Chrysostome*, above, p. 368. See also Notes to p. 378.

“ for the remission of sins;” mutually harmonize with, and explain each other.

It may be observed also, however foreign this interpretation of the Church, which supposes the patriarch David to look forward to the remission in Baptism, may to any, at first sight, seem, yet it agrees most with the very letter of St. Paul, “ David also “ *describeth* the blessedness of the man unto whom the Lord im-  
“ puteth righteousness without works.” “ He confessed his sin,” says S. Ambrose <sup>1</sup>, “ he acknowledged his iniquity; he saw the  
“ laver, and he saw and believed. He loved much, so as by ex-  
“ ceeding love he might hide any sins.”

This full conviction of the Ancient Church is the more illustrated by a degree of difference<sup>2</sup> as to the details, as showing that

<sup>1</sup> S. Ambrose, Apol. David, § 40. “ David having afflicted himself much for  
“ his offence, and having uttered the words in the 30th [31st] psalm, meditating  
“ on, and dreading the judgment of God for the things whereof he was con-  
“ scious, then knowing, through the HOLY GHOST and the prophetic power, the  
“ remission of sins which there was to be for all men, and that the idolaters  
“ and ungodly from among the heathen, entangled with countless sins, should  
“ obtain a full remission, through the washing of regeneration, pronounces them  
“ thrice blessed. For I, he says, wasted with groans, and frequent tears for  
“ sin, and falling into troubles of all kinds, for it, pronounce them happy and  
“ enviable, who through the loving-kindness of God obtain without suffer-  
“ ing, forgiveness of sins. For so bounteous is He to them, as not only to for-  
“ give, but to cover their sins, and not leave even the trace of them.” *Eusebius*,  
ad loc. ap. Montf. Coll. Nov. The last words, “ For I,” &c. occur also in *Theo-*  
*doret*, ad loc. who, in like way, looks upon the psalm as predictive, “ This psalm  
“ also was uttered amid those troubles, and foreseeing, with prophetic eyes, the  
“ grace of the New Testament, and the remission bestowed upon believers  
“ through all-holy Baptism, he pronounces them blessed, as receiving freedom  
“ from sin without troubles.” *Eusebius* adds on ver. 2. “ But because every  
“ one who cometh to the forgiveness given through Baptism shall obtain it  
“ through confession of the SAVIOUR, and faith in the God of all, and sincere  
“ confession, it is added very accurately, ‘ and in whose mouth there is no guile.’  
“ For he is blessed, who with a pure spirit and true mouth maketh the con-  
“ fession, and uttereth the words at the washing of regeneration.”

<sup>2</sup> The variation relates to this, whether the psalm contain also a reference to forgiveness upon repentance, and if so, in which part of it. For the most part it is used without distinction of Baptism (see n. 1. and p. 377, n. 1.); some, however, refer the first clause, “ Blessed are they whose iniquities are forgiven,” to Bap-

their agreement to be independent. Their interpretation was not borrowed from each other, else had it been altogether uniform; it was not incidental, but must have proceeded at least from the *ἥθος* of the Church, if not from actual tradition, else had not its characteristic features been the same.

Since, again, the water which issued from His Side was, (as our Church confesses) a symbol of our cleansing Baptism, and connected with it, then, when Zechariah, having prophesied of that piercing of His Side<sup>1</sup>, goes on<sup>2</sup> to say, "*In that day there shall be a fountain opened to the house of David, and the inhabitants of Jerusalem, for sin and for uncleanness,*" it is plain that he prophesies not of a remission of sins generally, but of one to be obtained through the Sacrament, which issued from that Side. Thus S. Cyril of Alexandria<sup>3</sup>, "But to her dwellers in the spiritual Jerusalem, i. e. the city of Judah, that is, of CHRIST, there

tism; the latter, "and whose sins are covered," to remission upon subsequent repentance; others apply the first verse to Baptism, the second, "Blessed is the man to whom the LORD doth not impute sin," to repentance. The former way is taken by Origen (ad loc. T. 2.) "Iniquities are remitted through Holy Baptism, and sins are covered by the bitter repentance from sins." (The same is given to S. Athanasius, T. i. p. 1050, and in Corderius' Catena, as the opinion of others, reported by Origen.) And S. Ambrose, Ep. 70. § 23. "As Thou didst drown all our iniquities in the sea, like the lead of Egypt (Ex. xv. 20.),—and hast freely turned to mercy, which Thou hast bestowed by a two-fold gift, 'forgiving sins,' and 'covering' them, according to what is written, 'Blessed,' &c. For some Thou grantest us to be washed away in the Blood of Thy SON, others Thou remittest to us, hiding our errors by good deeds and confessions." And de Pœnit. ii. § 35. "He pronounces both happy, both him whose iniquity is remitted by the laver, and whose sin is covered by good works. For whoso repents must not only wash away his sin with tears, but also by amended deeds cover and hide his former offences, that sin may not be imputed to him." Again, Apol. David, § 49, 50, where he mentions the other interpretation, "Iniquity (which is the most grievous) is remitted by the laver; sin is covered by good deeds, and overshadowed as it were by other works. For 'charity' concealeth error, and 'hideth a multitude of sins.' Charity also remitteth many even of sins, as is written of the woman, who poured ointment on the LORD, 'Her sins, which are many, are forgiven: for she loved much.' But there are also who interpret the first verse of the laver, the second of repentance."

<sup>1</sup> xii. 10.

<sup>2</sup> xiii. 1.

<sup>3</sup> Ad loc. p. 787.



“ shall be in every place a fountain, springing up with the water  
 “ of purification, i. e. plainly, Holy Baptism, changing the Jews  
 “ from the law to the life in CHRIST, from the type and the letter  
 “ to a spiritual service; the Greek from unbelief to belief in  
 “ CHRIST, from the greatest darkness to the clear knowledge of  
 “ the true God, from darkness to light: and both together from  
 “ the things of the flesh to live holily and purely, and walk in the  
 “ SPIRIT—from regarding the things of the world to love those  
 “ above the world. But that when we receive Holy Baptism, we  
 “ are sprinkled with the Blood of CHRIST, to the cleansing of sin,  
 “ how can any doubt?” And St. Jerome<sup>1</sup>, “ Of this fountain,  
 “ which proceedeth out of the house of David, is written in the  
 “ prophet Ezekiel<sup>2</sup> also, that a fountain springeth up in the house  
 “ of God, and increaseth to a river, and goeth forth to the desert,  
 “ and to the sea now called the Dead sea, and maketh all the fish  
 “ to live,” &c. “ This fountain,” he adds, “ is referred to the  
 “ Church, and the knowledge of the Scripture, that we be all  
 “ reborn in CHRIST, and in the water of Baptism our sins be  
 “ forgiven us.”

Hence also the Ancients doubt not but that when our LORD speaks  
 of “ a fountain of living water,” “ springing up unto everlasting  
 “ life<sup>3</sup>,” He means not only the gift of the SPIRIT, but the SPIRIT,

<sup>1</sup> Ad loc. The prophecy of Zechariah is quoted or referred to in the Sacramentary of Gelasius: “ And Who ‘openest the fountain’ of Baptism for the  
 “ renewal of the nations throughout the whole world” (Ass. ii. 3.); the Gregorian (ib. 8.); that of Gellone (ib. 53.); Chelle (ib. 62.); S. Germain des Près (ib. 65.) Also in the Syriac (Apostolic from Greek by James of Edessa), “ A  
 “ fountain of life hath been opened to us, Baptism” (ib. i. 257.); that of Jerusalem (ii. 226.); and the Apostolic by Severus (ii. 289.), “ Thou hast given us  
 “ a fountain of true cleansing, which cleanseth us from all sin, these waters,  
 “ which by invocation of Thy HOLY SPIRIT are sanctified;” and probably the Maronite (ii. 334.), “ Eternal glory—to the SON, Who hath opened to us Baptism for the remission of debts, and pardon of sins.”

<sup>2</sup> Ezek. xlvii. 1—12. add Joel iii. 18. of the coming of our LORD, “ in that  
 “ day—shall all the rivers of Judah flow with waters, and a fountain shall come  
 “ forth of the house of the LORD, and shall water,” &c. It is quoted by Greg. Naz. Or. xl. § 27. and explained by Theodoret.

<sup>3</sup> John iv. 14; vii. 38.

as He had "not yet been given," but should be given, after Himself was "glorified<sup>1</sup>," the special gift of the Indwelling SPIRIT to those "born of water, and of the SPIRIT." "That it may be 'the plainer,'" says St. Cyprian, comparing the two sacraments, "that He speaks not of the Cup" [mingling water therein] "but 'of Baptism, Scripture adds, 'This spake He of the SPIRIT, 'Which they who believed in Him should receive.' For by Baptism the HOLY SPIRIT is received, and so do they who have 'been baptized, and obtained the HOLY SPIRIT, attain to drink of 'the Cup of the LORD;" and on John iv., "Whereby Baptism in 'the health-giving water is signified, as being once received, and 'not repeated, whereas the Cup of the LORD in the Church is 'ever both thirsted for and drunk<sup>2</sup>." And so then the words of Isaiah, which our LORD identifies with Himself, "Ho<sup>3</sup> every one

<sup>1</sup> John vii. 39.

<sup>2</sup> S. Cyprian, Ep. 62. ad Cæcil. Theodoret (ad Ezek. xlvii. 1.) quotes both passages together, as do S. Greg. Nyss. l. c. p. 377. and S. Jerome on Is. lv. 1. S. Greg. Naz. quotes Joh. iv. (Orat. xl. § 27.); S. Augustine, Joh. vii. (c. Crescon. ii. 13.) The two passages are blended (the word "living" being taken from Joh. vii.) in the Sacramentary of Gelasius, "Be it" [the font] "a regenerating 'fountain of living water,' a purifying stream;" (Ass. ii. 3. and so in the Gregorian, &c.) Joh. iv. again, "let it be a 'fountain of water, springing 'up unto life eternal'" (ib. 7.); and "that thou mayest be made in him, who 'is to be baptized in thee, a fountain of water springing up to life eternal, regenerating him to the FATHER, and to the SON, and to the HOLY SPIRIT." (ib. 6.) So (only in the third person) in the Roman (ib. 33.); and Gothic (ib. 36.); and Old Gallican (ib. 41.) Again, in the Old Gallican, "that to those to 'be baptized therein, it may be a fountain of healthful water in the remission 'of former sins (Through Thy gift, O LORD,) to life eternal." (ib. 38.) The old Gothic and Gallican also remarkably blend together the gift of Baptism with its Author, (referring also to Jerem. ii. 13.) "Baptism is a fountain of living water 'and of life, because its Author is Creator of all, Lord, and Fountain of 'living water, Who, by the laver of Baptism, blottest out their sins," &c. (i. 29.) The words are probably alluded to in the Greek (though less distinctly) in the prayer that the water may become "a fountain of life." (ib. 139.)

<sup>3</sup> Is. lv. 1. quoted by S. Greg. Naz. Orat. xl. § 27. S. Jerome (ad Oc.) combines them with Joh. iv. "The Samaritan woman is called at the well; thirsty, 'she is invited to drink," and (ad loc.) with Joh. vii. also; Ps. xlii. 2; xxxvi. 9; Jerem. ii. 13. He mentions also, as founded upon them, the Western custom of giving to the new-baptized, wine and milk; so strongly attesting the

“ that thirsteth, come ye to the waters,” were a prophecy of the same grace ; as were the Psalmist’s<sup>1</sup>, “ He shall lead me by still waters, He shall lead me forth by the waters of comfort ;” or “ the<sup>2</sup> stream which maketh glad the city of God ;” or that “ in<sup>3</sup> the wilderness shall waters break out, and streams in the “ desert,” i. e. says S. Jerome<sup>4</sup>, “ that which before was thirsty

Tradition of the Western Church ; “ to buy not wine only but milk, which “ signifies the innocence of little ones ; which custom and type is to this day “ preserved in the Churches of the West, that wine and milk should be given to “ those re-born in CHRIST.” Ver. 1—7. is directed to be read in the liturgy of Poitiers (Ass. i. 67.) ; 3—7. in that of Gellone (ib. 57.), in which ver. 1. is used as an Antiphone ; ver. 3. as a versicle (ib.) ; ver. 1. sqq. are sung in the liturgy of Liège (ib. 83.) It occurs also in the Roman service for the Epiphany. Hence also the title “ thirsty” given to the candidates for Baptism, as in the Old Gallican, “ thirsting for the faith.” “ O GOD, to Whom hasten the souls “ athirst, and longing to drink immortality” (Ass. ii. 38, 39.) ; and the application of our LORD’s words, “ Blessed are they which do hunger and thirst after “ righteousness,” to Baptism. S. Cyprian, Ep. 62. ad Cæcil. See also note 4.

<sup>1</sup> Ps. xxiii. is explained by Theodoret and S. Athanasius, ad. loc. See above, p. 31. It is used in the Armenian Baptismal Service (Ass. ii. 196.) ; hence also the prayer in the Syriac liturgies, “ O LORD of all, make these waters waters of “ rest.” (Antioch and Jerus. ii. 220. Jerus. ii. 230 and 259. Apost. by Severus, ii. 291.) See also Cassiodor. ad loc. ap. Gerhard. With the same feeling of the rest given by Baptism, the section, Matt. xi. 25—30. “ I thank Thee, O FATHER—My burden is light,” is a lesson in the rituals of Gellone (Ass. i. 55.) ; Poitiers (ib. 66.) ; Wertin (ib. 73.) ; S. Severini (ib. 91.) ; S. Basil quotes Matt. xi. 28. as having been read in connection with Baptism. Hom. de S. Bapt. T. ii. p. 114. It may be on the same ground, that our Church directs that Baptism should take place after the second lesson, i. e. before the hymn, “ LORD, “ now lettest Thou Thy servant depart in peace.”

<sup>2</sup> Sacramentary of Gelasius, “ Look upon the face of Thy Church, and multiply in her the births of Thee, Thou Who with the force of Thy streaming “ grace makest glad Thy city,” (Ass. ii. 3.) ; also in the Gregorian, as well as in those of Gellone, (ii. 53.) ; Poitiers (ii. 65.), &c. It is quoted by S. Jerome in Is. lv. ; iii. 45. and S. Aug. c. Cresc. ii. 14.

<sup>3</sup> Is. xxxv. 6.

<sup>4</sup> Ad loc. and further, (showing the connection with what went before), “ Therefore shall the eyes be opened, the ears hear, the lame leap, and the “ tongue of the dumb be loosed, because there have been opened, or have burst “ forth, in what was a desert Church, the streams of saving Baptism, and torrents “ and rivers in the wilderness, namely, different spiritual graces.” And S. Greg.



“ and trackless, not having the living water, and the LORD did not walk through it;” and “ the parched ground shall become a pool, and the thirsty land springs of water;” or that God would “ do a new thing,—I will make a way in the wilderness, and rivers in the desert, to give drink to My people, My chosen; I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My SPIRIT upon thy seed <sup>1</sup>;” or that “ with GOD <sup>2</sup> is the fountain of life;” or that Himself is “ the <sup>3</sup> Fountain of living waters;” or that other, “ As the hart panteth after the water-brooks, so panteth my soul after Thee, O GOD <sup>4</sup>;” was a longing after it. To “ sow beside all waters,”

Nyss. (p. 377.) on ver. 2. “ And where shall we place that prophecy of Isaiah, calling to the desert to rejoice? For it is plain that he does not announce joy to places without life and sense; but by the desert he allegorically denotes the parched and neglected soul; as David also, when he says, ‘ My soul thirsteth for God,’” &c. (Ps. xlii. 2.) And again, the LORD in the Gospels (John vii.) and to the Samaritan (Joh. iv.), and Eusebius (ad loc.); “ It is prophetic of John Baptist; and that our LORD and SAVIOUR JESUS CHRIST set His seal to the Baptism of John by being baptized of him, and in His own Person established the mystery of regeneration.” And Theodoret (ad loc.), “ He calls it thirsty, as not having received the prophetic watering; and barren, as not having received the Divine culture. Her he bids rejoice; and imitate the flower of the lily, the purity coming from the HOLY SPIRIT through Baptism.”

<sup>1</sup> Is. xliii. 19, 20; xlv. 3. The section xliii. 18—xlv. 5. is a lesson in the Poitiers ritual (Ass. i. 66.); as is Is. xlix. 8—15. including the words “ by the springs of water shall He guide them,” (ib. 67.); Is. xliii. 18—21. is placed by S. Cyprian, Testim. i. 12. under the head “ That the Old Baptism was to cease, and a new begin;” as is Is. xlviii. 21, “ He will cause the waters to flow out of the rock for them,” &c. He quotes both also Ep. 63. ad Cæcil. See also Theod. p. 357.

<sup>2</sup> Ps. xxxv. 10. quoted by Jerome, ad Is. lv.

<sup>3</sup> Jerem. ii. 13. see Jerome, l. c. and Gothic and Gallican Liturgies above.

<sup>4</sup> Ps. xlii. It is one of the Psalms used at the beginning of the Roman liturgy in the Baptism of adults (Ass. ii. 21.) in that of Milan (discretionally) in going towards the font (ii. 46.): the first verse is interwoven in a prayer in that of the Maronite Syrians. (ii. 334.) It is quoted by S. Greg. Naz. Orat. xl. § 24. S. Greg. Nyss. l. c. p. 378. and S. Ambrose de Interpell. Dav. c. 1. fin. and so interpreted by Hesychius (ad loc. ap. Corder. Cat.) and S. Athanasius, ib. on ver. 7. S. Augustine mentions its being sung in the Western Church, in the Baptismal service, though he rightly would not have its meaning confined to that sacrament; rather, as he says, it increases the longing, which it, in part,

was to unite instruction in the word with all-holy Baptism<sup>1</sup>.

To take a different sort of type; in the New Testament our Baptism is spoken of, in an image, as restoring to us the robe of innocence<sup>2</sup>, which Adam, by his transgression, lost, as clothing our shame, giving us a garment of holiness for our mantle of fig-leaves, "stripping off our old man," and "putting on the new," removing our defilements, and clothing us with CHRIST. When then, in the vision of Zechariah<sup>3</sup>, "Satan stands at the right hand" of "Joshua, the high-priest," "clothed with filthy garments;" and "the filthy garments," are "taken from him," and He saith unto him, Behold I have caused thine iniquity to pass from thee, "and I will clothe thee with change of raiment," doubtless there is a primary reference to Him, our High-Priest, Who "bore our sins," and "in Whom the prince of this world could find "nothing"<sup>4</sup>;" but then also to us, who by Baptism are engrafted in Him, and are thus clothed with His purity as He with our defilements, and become partakers of His holiness, which He in our nature obtained for us. "Most manifestly," says St. Gregory of Nyssa<sup>5</sup>, "doth Zechariah prophesy of Jesus clothed with fulfils. "This is not ill understood to be the words of those, who being cate-chumens, hasten to the grace of the holy laver. Whence also this psalm is "wont to be sung, that they may so long for the fount of remission of sins, "as the hart for the founts of water.' Be it so; and let this meaning have its "true and wonted place in the Church. Yet, my brethren, such longing seems "to me not to be satisfied in the faithful even in Baptism; but, perchance, if "they know where they are pilgrims, and whither their journey lies, they are "kindled yet more ardently." Ad loc. § 1.

<sup>1</sup> Is. xxxii. 20. "By 'water' he designates the abolishing of sin, and cleansing "of the soul, all-holy Baptism; by seed, the word of instruction." Theodoret, ad loc. add S. Cyril Alex. ad loc. T. iii. p. 451. S. Greg. Naz. Or. xl. § 27.

<sup>2</sup> See above, p. 109. sqq.

<sup>3</sup> c. iii.

<sup>4</sup> John xiv. 30.

<sup>5</sup> De Bapt. CHRISTI, T. iii. p. 377. In like way, St. Jerome (ad loc.) "This "Jesus was clothed with filthy garments, Who having done no sin, was made "sin for us; all which are called filthy garments; and will be taken away from "Him, when He shall have done away our sins; that because He was clothed "in filthy garments, we, rising again in Him, may hear after our Baptism, 'Be "thy garments always white,' (Eccl. ix. 8.); and the whole Church of believers "hears through Isaiah, 'Wash you, make you clean.'" (i. 16.) And St. Ambrose (de Myst. c. 7. § 37.), CHRIST seeing His Church in white raiment,

“ the filthy garment, our slavish flesh, and stripping Him of His  
 “ mournful vest adorns Him with a pure garment, teaching us  
 “ through this image and likeness, that in the Baptism of Jesus  
 “ we all, stripped of sins, as a beggarly and many-shredded gar-  
 “ ment, are, in lieu, clothed with the sacred and most beautiful  
 “ garment of regeneration.” To the prophet is set forth in *act*,  
 in the vision imparted to him, the same truth which St. Paul de-  
 clares in figurative words ; both are figures, but both declare  
 realities, corresponding to the figures.

Such are among the most important doctrinal passages of the  
 Old Testament, which the modern unsacramental theory has rent  
 from their connection with God’s preparatory teaching, and from  
 their place in His system. It may, however, not be un instructive  
 to observe, how, in other passages not immediately involving im-  
 portant doctrine, the Ancients saw the same reference to the sa-  
 crament, whereby they had been regenerated. Thus, since Bap-  
 tism is the washing of renovation by the HOLY GHOST, (as well as  
 of regeneration,) “ ye are eagles,” says S. Ambrose <sup>1</sup>, “ renewed by  
 “ the washing away of sin :” since it is our enlightening, to it they  
 believed that the psalmist invited, “ Come and be enlightened <sup>2</sup>,”  
 and the more, since there followed, “ O taste and see that the  
 “ LORD is good.” “ Having <sup>3</sup> said, ‘ Come unto Him and be enlight-  
 “ ened,’ he exhorts, ‘ and taste.’ The meaning hidden in the depth  
 “ of the letter, hints secretly at the grace of the Divine mysteries ;  
 “ for through all-holy Baptism is the true enlightening bestowed  
 “ on those who come to it ; and the ‘ tasting’ of the life-giving food  
 “ shows plainly the goodness of the SAVIOUR. For what so clearly

“ for which Himself (as you have in the prophet Zachariah) had taken filthy  
 “ garments ; or seeing the soul washed and clean, through the laver of regene-  
 “ ration, saith, ‘ Behold thou art fair.’ ” (Cant. iv. 1.)

<sup>1</sup> De Sacr. iv. 2. fin. from Ps. ciii. 5. add S. Basil, de Sp. S. c. 15. and S. Chrys.  
 above, p. 368.

<sup>2</sup> Ps. xxxiv. 5. 8. S. Gregory of Nazianzum, Orat. 40. § 24 ; and S. Basil  
 (Hom. de S. Bapt. T. ii. p. 114.) mention its being read in connection with  
 Baptism. It is so interpreted by Theodoret, ad loc. and Greg. Nyss. l. c. iii. 377.  
 It occurs in the Coptic Baptismal Service. (Ass. ii. 178.) And on the same  
 ground in part in the Armenian, Ps. xxvii. “ The LORD is my light and salva-  
 “ tion.” Add S. Chrys. l. c.

<sup>3</sup> Theodoret, ad loc.



" shows His love for man, as the Cross, and Passion, and Death, " for us, and that He is at once the food and the fountain for " His own sheep?"

With their vivid sense of the value of our Lord's Baptism to us, the words, " The Voice of the LORD is upon the waters <sup>1</sup>," was a prophecy of the sacred words, " This is My Beloved SON," uttered thereat.

<sup>1</sup> Ps. xxix., " The Divine David, prophesying before of that voice, which the " FATHER sent from heaven upon the SON when baptized, to guide to the dignity of the Godhead, which He by nature had, the hearers who hitherto looked " to the visible lowliness of His human estate, inserted that ' The voice of the " LORD is upon the waters, the voice of the LORD is in Majesty.' " S. Greg. Nyss. (l. c. 378.) and S. Basil; " Perhaps, also, in a more mystical way, ' the " voice of God' was ' upon the waters,' when the voice came from above to JESUS, when baptized, ' This is my beloved SON.' For then ' the LORD was upon " many waters,' sanctifying the waters through Baptism. And ' the GOD of glory " thundered' from above, with the loud voice of His testimony; and the voice " bequeathed by the LORD is still pronounced over the baptized, ' Go ye, baptizing in the Name,' &c. ' The voice of the LORD' then is ' upon the waters.' " Ad loc. T. i. p. 218. and Theodoret, " He predicts the voice which came from heaven at the Jordan, ' This is my beloved SON,' &c.; He calleth it Thunder, as, " through the Holy Gospels, reaching through the world. ' The LORD is on many " waters.' For not the Jordan only received that grace, but every where, in " land and sea, is the mystery of Baptism performed, the invocation of GOD " sanctifying the nature of waters." (ad loc.) And S. Hippolytus, " Why [came " the HOLY SPIRIT upon our LORD]? That the voice of the FATHER might " be known assuredly, and the prophetic prediction of times long since be confirmed. What? ' The voice of the LORD upon the waters, the GOD of glory thundered, the LORD upon many waters.' " (in Theoph. § 7.) It is quoted also by S. Jerome (ad Oc.); and S. Athanasius (ad loc.) gives it as one exposition. The entire psalm is used in the *Armenian* (ii. 206.); and at least ver. 1—4. in the revised *Syriac* (i. 221.); the *Jerusalem* (ii. 246.); the *Apostolic* by Severus (ii. 267.); by James of Edessa. (i. 243.) It is one of the psalms used in the *Roman Office* for Adult-Baptism (Ass. ii. 21.); ver. 3, 4. are used in the *Coptic* (ii. 178.); ver. 3. as an antiphon in the *Armenian* (ii. 195. 206.); it occurs in the *Malabar* (i. 186.); *Apost.* by James of Ed. (i. 248. 257. 274.); combined with Ps. lxxvii. 16. in the *Apost.* by Severus (ii. 295.), and alone. (ii. 313.) In that by James Ed. it is in distinct reference to our LORD's Baptism, " The " voice of the LORD is on the waters, Who was baptized in Jordan; the LORD " upon many waters, Who sanctified us by His Baptism." (i. 265.) It is used also in the *Roman Service* for the Epiphany.

Since the passage of the Red Sea and the Jordan was a type of Baptism, the words, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wert driven back?" and "the waters saw Thee, O God, the waters saw Thee; they were afraid; the depths also were troubled<sup>1</sup>;" were not only remiscences of past miracles, but a description of mercies to them, as also of the amazement of nature, that our LORD could condescend to be baptized therein: the song of Moses was a thanksgiving for their own blessings, "when God brought them in, and planted them in the mountain of His inheritance," "in the habitation which He had prepared, the sanctuary, which His hands had formed<sup>2</sup>:" the words, "Thou brakest the heads of the dragons upon the waters<sup>3</sup>," to them chiefly spake of the destruc-

<sup>1</sup> Ps. cxiv. 5; lxxvii. 16. The two psalms are blended together in the Syriac Apostolic by James of Edessa (Ass. i. 247.); Jerusalem (ib. ii. 248, 9.); Maronite (ii. 312.) Ps. cxiv. recurs also in the Apost. by Sev. (ii. 272.) Ps. lxxvii. 16. is used as an antiphone by the revised Syriac (Ass. i. 229.); Jerusalem (ib. ii. 223.); as a verse in the Apostolic by Severus (ib. i. 266.); it is inserted in a prayer with direct reference to the "Voice of the FATHER" in the Maronite (ii. 329.) "Let us cry aloud with the prophet David, 'The waters saw Thee,' &c. Let us cry aloud again with the FATHER, Who with a mighty Voice spake from the highest heavens," &c.; and also in the very brief form by Philoxenus, for cases of eminent death, "The waters saw Thee, O GOD; the waters saw Thee, O LORD, and trembled; Thy power was moved from the heights above, its virtue dwelt in the depths beneath; and Thou gavest Baptism to the peoples; to be the mother of spiritual sons."

<sup>2</sup> Syriac revised Liturgy (Ass. i. 225.) The part of the prayer immediately preceding, is "O LORD, make them worthy of Thy heavenly kingdom, which Thou hast promised and prepared for them that love Thee, and for the blessed and goodly mansions of the house of Thy FATHER, wherein dwell the fathers, and patriarchs, prophets, and apostles, and martyrs, and confessors, which Thou hast promised and prepared for them, and bring," &c.

<sup>3</sup> Ps. lxxiv. 13. "'The heads of the dragons,' the pride of the demons, by whom the Gentiles were possessed, 'Thou bruisedst upon the water,' because those whom they possessed, Thou by Baptism didst set free." Aug. ad loc. § 15. "'The head of the dragon,' What dragon? By the dragons we understand all the demons warring under the Devil; by the one dragon then, whose head was broken, what must we understand but the Devil himself? The head it was which received the curse." Ib. § 18. "The heads of these [adverse powers] CHRIST bruised in the water, being both Himself baptized, and delivering Baptism to men." Hesychius (ap. Corder.) "As amongst the Jews,

tion, at Baptism, of his power over them, to whom they had been enslaved, and of whom Pharaoh was a type—"the great dragon, "that old Serpent, called the Devil and Satan<sup>1</sup>:" and when they read "He turned the sea into the dry land; through the "river shall they pass through on foot; there rejoice we in "Him<sup>2</sup>;" they rejoiced in the thought of those waters of life, through which they had "passed, not with the foot of the flesh, "but by faith:" and when there followed, "we went through "fire and water, and Thou broughtest us out into a broad "place<sup>3</sup>," they thought of their safe and happy place, the Church, into which they had thereby been brought: Isaiah's<sup>4</sup> description

"water was the beginning of freedom, so also to us, through Divine Baptism; "there the dragons, here the demons were crushed." Apollinarius (ap. Corder.) "He designates also the devil, whom the Lawgiver bound and destroyed by His "voluntary death." Theodoret. It is quoted also by S. Jerome (ad Oc.), and by Damascene (iv. 9.), in connection with our LORD's Baptism. See also the Liturgies above. On the same ground, the drowning of swine, into whom the devils had entered, is referred to by S. Greg. Naz. xl. 35. "He is choked by the "purification, as the legion by the sea."

<sup>1</sup> Rev. xii. 9.

<sup>2</sup> Ps. lxxv. 6. "He saith not 'passed through,' that you may not suppose "that He is speaking of the Jews going on foot through Jordan, but 'shall pass "through;' prophesying the future mystery, and predicting Baptism, which we "pass through not with the foot of the flesh, but by faith, where the unbelieving "cannot pass through it." (Anon. given to Theodoret ap. Corder.) And Theodoret, "This same GOD Who of old divided the sea and rivers, is He Who "giveth us also salvation, granting a passage to the Gentiles also, which having "made 'through the washing of regeneration,' they are re-formed. For as then "by the hand of the great Moses, He divided the Red Sea hither and thither, "thus here also by the hand of the priests; and renews the people who believe "in CHRIST, and overwhelms the spiritual Pharaoh with his chariots, i. e. the "devil with his lusts. 'There shall we rejoice thereof,' i. e. by the Jordan, as "they of the Gentiles also by the Divine Baptistry. For then also Jordan was "divided for the people; and now Jordan, having received the Maker and Author, receiveth the salvation of Man. For by entering into the Laver for us, "our GOD and SAVIOUR regenerated us all 'by water and the SPIRIT.'" (ad loc.) Theodorus also refers the passage to the miracles of the New Testament. (ap. Corder.)

<sup>3</sup> Ver. 13, repeated in the Coptic Liturgy. (Ass. ii. 178.)

<sup>4</sup> Is. xlvi. 3. repeated in the Poitiers ritual (Ass. i. 65.), comp. Ex. xix. 4. Deut. i. 31; xxxii. 11.



of God's subsequent care of them through the wilderness, "which are borne by Me from the belly, which are carried by Me from the womb," described to them their lot. "Thou sittest upon the water-floods<sup>1</sup>," spake to them of God's effacing and utterly abolishing their sins.

Such are some specimens of the typical system of the Ancient Church; they must be seen to disadvantage, as it was necessary here to exhibit them, artificially arranged, instead of being naturally grouped together, as they thronged into the thoughts of those, who were in possession of the system, which we are attempting to recover, and saw intuitively what we attain to by a process of argument. We are obliged to detect, by analysis, what was to them transparent; and such "demonstrations," as compared with their perception, are much what the operation of the anatomist, in detaching the several sinews and muscles, is to their action in life. We lose also the moral influence of the character of truth resulting from their full, unlaboured, persuasion; and the impressiveness of their conviction. Still, even under these disadvantages, it will probably be felt, that this system of the Ancient Church does perceive a harmony in Holy Scripture, to which we are strangers; that there is a beauty in this universal relation of the most distant and the minutest things and words of Holy Scripture with the most central and greatest, even those of Him, our LORD; that this system allows no word of God to "fall to the ground," but gathers up all diligently, that "nothing be lost;" that it is analogous to His scheme of Creation, in which the lowest things bear a certain relation to the highest, attesting

<sup>1</sup> Ps. xxxii. 6. "A flood is an overflow of water, concealing every thing under it, and purifying every thing defiled. Wherefore, he calls the grace of Baptism a 'flood:' so that the soul having been washed from sin, and cleansed from the old man, might be fit for an habitation of God through the SPIRIT. And with this agrees what is said in the 31st [32nd] Psalm; for after having said, 'I have acknowledged my transgression, and my sin have I not hid,' he added, 'but in the flood of many waters they shall not come nigh him;' for sins shall not 'come nigh him,' who has received the Baptism of the remission of transgressions through 'water and the SPIRIT:' and akin to this is what is said in the prophet Micah." (vii. 19.) S. Basil, ad loc. and Theodoret, ad loc. and S. Jerome, ad Oc.

the unity of their Author; that it is agreeable to the connection of His Word with His word, that this should, even in what seems the most incidental and insignificant detail of it, speak of Him, Who spoke it, be penetrated with Him, Who is it's and our Life.

Nor is the whole office of the types concluded, although their preparatory ministry is at an end; our eyes still need the mitigated light, that we may contemplate the Eternal Light under more varied aspects; and having its rays subjected to our eyes, one by one, may the better appreciate what, as a whole, we cannot realize; and meeting with it wherever we turn, mirrored in the histories and sayings of Holy Scripture, may dwell the more continually upon it, and God's love therein; not depending upon our own efforts to fix our minds upon the substance. Certainly, a gradual abandonment of the types<sup>1</sup>, and a less reverential and thoughtful appreciation of the reality, have gone together. In both we have declined, step by step, from the Ancient Church.

With regard to the immediate subject of Baptism, it must, of course, raise our notions of it, that God had thus prepared the way for it<sup>2</sup>. "I find," says S. Gregory of Nyssa<sup>3</sup>, "that not only "did the Gospel, after the Crucifixion, preach the grace of Baptism, but that before the Incarnation of the LORD also, the old

<sup>1</sup> The learned Lutheran, Gerhard (Loc. de S. Bapt.), still recognized the following as the "*chief types* of Baptism:"—Gen. i. 3. SPIRIT of GOD brooding upon the face of the water. iii. 21. Coats of skins. vi. vii. Deluge. xxvii. Circumcision. xxiv. 43. Rebecca by the well, typifying the Church as the bride of CHRIST. Exod. xiii. The cloud. xiv. The Red Sea. xv. 5. Mara (coll. Apoc. xxii. 2.) xvii. 6. Water from the rock. xxx. 18; xxxviii. 8; xl. 7. The laver. Lev. xiv. 6. Hyssop, &c. xv. Levitical washings. xix. 2. Ashes of the heifer, &c. Josh. iii. Passage of Jordan. 1 Kings vii. 23. Brazen sea. xvii. 34. Sacrifice of Elijah. 2 Kings v. Naaman. And in the New Testament, John v. Pool of Bethesda. xix. 34. The Blood and water. Rev. iv. 6. The sea of glass. xxii. 1. River of pure water. He names also the following as "*chief sayings*" relating to it:—Ps. xxiii; xxix. 10; xlv. 4; ciii. 5. Is. xlv. 3, 4; xlix. 22; liii. 15. (quoting Luther on Gen. xlix. "to be baptized is nothing else "than to be absolved in the Blood, or by virtue of the Blood of the SON of "God); lxi. 10. Ezek. xvi. 39. Ps. xli. 16. Ezek. xxxvi. 25, 26; xlvii. 1. Joel. iii. 18. Mic. vii. 19. Zech. xiii. 1.

<sup>2</sup> "Types show forth the majesty of Baptism." Luth. T. iv. Opp. Lat. f. 115. Ap. Gerhard de S. Bapt. c. 2.

<sup>3</sup> l. c. p. 373.

“Scripture everywhere foreshadowed the image of our regeneration; not manifesting its form plainly, but, under dark hints, gently foreshowing the love of God to man: and as the LAMB of God was dimly seen, and the Cross was foretold, so was Baptism also foresignified in action.” It must, of course, be a great dispensation, which God so ushered in, depositing the first intimations of it in the very history of the foundation of the world; ordering as well the acts as the records of His Providence, so as to interweave therein continual hints of it; giving to the emblems and instruments of it a primary place in His mightiest dealings with our race, or with His chosen people, and directing the minds of His prophets to speak of the future mercies in reference to those dealings; linking it on to the mightiest, and the rarest, and yet stooping to blend it with the things of most frequent occurrence; making it the chief instrument of His wonders, or inserting the mention of it, for the mere sake (so to speak) of keeping it ever before our eyes: connecting with it the longings for forgiveness, or His promises of refreshment and renewal, and of the gifts of the SPIRIT, in the Old Testament; clearing off the shadows, and unveiling its form, as the dawn of “the Sun of righteousness” approached; and at last bringing forth the emblem of it from the very Side of the Incarnate SON, and sanctifying it in the Jordan by the sensible Presence of the Trinity. “Now then,” asks S. Ambrose, after naming some of these preparations, “I would ask thee, whether thou must not believe that thou hast the Presence of the Trinity in that Baptism, wherewith they are baptized in the Church?”

If these things were shadows, what is the reality? For it were a perverted way, (with moderns, and some ancient heretics,) to compare the type with the reality, otherwise than in contrast. “What then?” asks S. Basil<sup>1</sup>, “because they were typically baptized to Moses, is the grace of Baptism therefore slight? So should nothing else bestowed upon us be great, were we to employ the types to disparage what is exalted in each. For neither would the love of God to man be any thing great and

<sup>1</sup> De Sp. S. c. 14. § 32.



“surpassing, in that He gave His Only-Begotten Son for our  
 “sins; inasmuch as Abraham also spared not his own son. Nor  
 “were the Passion of the LORD glorious; inasmuch as the ram  
 “in lieu of Isaac fulfilled the type of the Oblation. Nor were  
 “the descent into hell awful; inasmuch as Jonah, during three  
 “days and as many nights, fore-fulfilled the type of the Death.  
 “He then doth the same, whoso as to Baptism also, estimates the  
 “truth by the shadow, and from the types judges of the things  
 “signified by them, and essays by means of ‘Moses and the sea,’ to  
 “disparage at once the whole dispensation of the Gospel. For  
 “what remission of sins was there? what renewing of life in the  
 “sea? what spiritual gift through Moses? what destroying of  
 “sin there? They died not together with CHRIST; wherefore  
 “neither were they co-raised. They bore not the image of the  
 “Heavenly; they bore not about in the body the dying of  
 “JESUS: they put not off the old man; they put not on the  
 “new, which is renewed to knowledge, after the image of Him  
 “Who created him. Why then comparest thou the baptisms,  
 “which have the title only in common, while the substance differs  
 “as doth a dream from the reality, and a shadow and images from  
 “things having a substantive existence<sup>1</sup>?” “So then,” he sub-  
 joins a little after<sup>2</sup>, in answer to those, who disparaged Baptism,  
 in order to elude the argument in proof of the Divinity of the  
 HOLY GHOST, “speaking of the legal baptism, he said ‘they were  
 “baptized unto Moses,’ why then would they, who by aid of the  
 “shadow and types, calumniate the truth, cast contempt upon  
 “the boast of our hope, and the rich gift of our GOD and SA-  
 “VIOUR, Who through regeneration ‘reneweth our youth like an  
 “eagle?’ This is altogether the part of an infant mind, and of a  
 “child which hath indeed need of milk, to be ignorant of the  
 “great mystery of our salvation, because, after the manner of  
 “all elementary teaching, we are, in the school of godliness, led  
 “step by step to perfection, being first instructed in what is easier

<sup>1</sup> Comp. S. Jerome in Zach. xiii. “because we pass from the law to the Gos-  
 pel, from the letter to the SPIRIT, from the shadow to the truth; and for  
 “things shortlived and present, there succeed things future and eternal.”

<sup>2</sup> De Sp. S. c. 15. fin.

“ and proportioned to our knowledge ; - He, Who disposeth our  
“ concerns, practising our eyes, which were inured to darkness,  
“ and leading us upward to the great light of truth. For He  
“ spareth our weakness in the depth of the riches of His wisdom ;  
“ and in the inscrutable judgments of His understanding, He  
“ adopted this easy guidance, well adapted to us, accustoming us  
“ to see the shadows before the bodies, and to see the sun in the  
“ water, that we might not be blinded, by coming at once to the  
“ sight of the unmingled light. In like way, both the law, having  
“ a shadow of the good things to come, and the outlines of the  
“ prophets, being a dark likeness of the truth, were devised to  
“ exercise our eyes ; that from these we might the more readily  
“ pass to the wisdom hidden in mystery.”

EMENDANDA.

p. 30, note 2, l. 2, for c. ii. n. 89, read c. 13.

53, l. 15, after "takes on Him" add "to declare."

81, note, for 7, read 17.



## ADDENDA.

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Page 279.

On the efficacy of our LORD's Baptism were omitted *S. Athanasius*, who gives an additional testimony on the interpretation of 1 Cor. i. 22. 1 John ii. 20—27. "But if for our sakes He sanctifies Himself, and doth this when He became man, it is plain, that the descent of the SPIRIT upon Him in Jordan, "was upon us (ἡ εἰς αὐτὸν ἐν τῷ Ἰορδάνῃ τοῦ Πνεύματος γενομένη καθ' ὁδὸς εἰς ἡμᾶς ἦν γινομένη) because He bore our body; and it was not to amend the Word, but again for our sanctification, that we might partake of His anointing, and of us it might be said, 'Know ye not that ye are the temples of God, and the SPIRIT of God dwelleth in you?' for when the LORD, as man, was washed in Jordan, it was we who in Him, and by Him, were washed; and when He received the SPIRIT, it was we, who from Him, became capable of receiving it. Thence did we also begin to receive the unction and the seal, John saying, 'and ye have an unction from the Holy One,' and the apostle, 'and ye were sealed by the HOLY SPIRIT of promise.' This then was said on our account, and for us." Orat. 1. c. Arian. § 47. p. 451. *Lactantius*, Inst. iv. 15. "He was baptized in the river Jordan to abolish by the spiritual washing, not His own sins, which He had not, but those of the flesh which He bore, that as He saved the Jews by receiving circumcision, so He might the Gentiles by Baptism, i. e. the pouring forth of the purifying dew." *S. Jerome*, "Our LORD JESUS CHRIST, Who was not so much cleansed by the Baptism, as by His Baptism cleansed all waters." Adv. Lucif. § 6. and ad Oc. "The SAVIOUR Himself, after He was baptized, and by His Baptism had sanctified the waters of Jordan, begins to preach the kingdom of heaven." *S. Epiphanius*, "Coming to the Jordan, baptized by John, CHRIST not needing the bath, but in conformity to His incarnation under the law, not disturbing what was righteous, that as He saith, 'all righteousness might be

“fulfilled,” that He might show that He had assumed real flesh, and real incarnation, descending to the waters, giving rather than receiving, bestowing rather than needing, enlightening them, empowering them as a type of those who should be perfected in Him, that they who believe in Him in truth, and have the true faith, might learn that He was truly incarnate, truly baptized, and thus they also, coming through His compliance, might receive the power of His condescension, and be illuminated by the light He brought.” *Anaceph.* § 7. T. 2. p. 153. And *S. Leo*, Ep. xvi. 6. “He founded the sacrament of His Baptism in Himself, because ‘in all things having the pre-eminence,’ He showed that He was the Beginning.” In the same view of the connection of our Baptism with our Lord’s, the baptistery is in the Coptic ritual termed “the Jordan:” (*Ass.* ii. 163.) and the section, Luke iii. 15—22. is a Baptismal lesson in the Maronite liturgy by James of Sarug (*Ass.* ii. 312.) as in *Matt.* iii. 13—end, in the *Armenian* (*ib.* ii. 201.) *Mark* i. 1—11. in the *Apostolic Syriac* by James Ed. (*ib.* i. 266.), and *John* iii. 22—27. in the *Jerusalem.* (ii. 249.)

## Page 344.

This and several other types are comprised in a passage quoted by Gerhard from *S. Cyril. Alex.* The reference is wrong, but the passage, whether *Cyril’s* or some other’s, is, in spirit, ancient. “Let not the ordinance of the laver of Baptism be thought novel and arbitrary, which was prefigured by many figures of the Old Testament, and testimonies of prophets. For by the waters of the deluge, the sins of the whole world were expiated, and they who were laid up in the ark were saved by water, this was a type of Baptism, whereby all the defilements of sins are laid aside, and the decayed condition of life removed. Further, the people of Israel, led by Moses, passeth the Red Sea dry-shod, the Egyptians being overwhelmed there, which conveyed to us, that through the reception of Baptism, the whole legion of diabolic pravity is removed and expelled from us, and we, being regenerated in CHRIST, are, by the grace of God, freed from his most hard oppression. What, moreover, did the people of Israel, conducted over the Jordan, by the guidance of Joshua, where the waters stood on either side motionless, and yielded a road between, to the land of promise, signify, other than that whoever, led by CHRIST, rightly receive the laver of Baptism, shall, at length, arrive at the land of the living? What that Namaan the Syrian, washed seven times in Jordan, was cleansed from his leprosy, other than that they who are washed by the Baptism of CHRIST, are forthwith cleansed from all leprosy of the soul, and from sin? What, lastly, does the water of expiation, and of sprinkling according to the rite of the ancient law, taking away uncleanness? This same water the LORD promised in Ezekiel (c. xxxvi.), ‘I will pour clean water upon you,’ This water of Baptism the prophet saw (c. xlvii.), ‘I saw the waters going forth from the temple,’

“ &c. This the Side of CHRIST poured forth; this the pool of Bethesda fore-  
 “ signified.”

Page 361. to Note 1.

This is asserted by S. Basil in the Greek Church, “ Whether by ‘ spirit’ he  
 “ mean, the air spread all around, which is breathed; or (which is *the truer*,  
 “ *and approved by our forefathers*,) the ‘ SPIRIT of GOD’ is the HOLY SPIRIT,  
 “ inasmuch as it hath been observed that Scripture giveth to Him eminently  
 “ and chiefly this great name, and calleth nothing else ‘ the SPIRIT of GOD’  
 “ but the HOLY SPIRIT, Who completeth the number of the Divine and Blessed  
 “ Trinity. If you admit this meaning, you will obtain more benefit from the  
 “ passage. ‘ But in what way,’ sayest thou, ‘ was He borne above the waters?’  
 “ I will give you, not my own explanation, but that of a Syrian, removed from  
 “ the wisdom of the world, in proportion to his nearness to the knowledge of  
 “ the things which truly are. He said, then, that ‘ the Syriac was more  
 “ expressive, and on account of its affinity to Hebrew, came closer to the mean-  
 “ ing of Scripture.’ The meaning then was this. The word ‘ was borne,’ the  
 “ Syriac interprets, ‘ fostered, imparted to the nature of the waters a life-  
 “ giving fruitfulness, after the image of a bird brooding, and imparting a  
 “ certain force of life to the things fostered by it.’ Such, they say, is the  
 “ meaning conveyed by the words, that the ‘ SPIRIT of GOD was borne  
 “ above the waters,’ viz. He that prepared the nature of water to produce.  
 “ Whence what *some* wish to know, sufficiently appears, viz. that neither is  
 “ the HOLY SPIRIT without a share in the act of creating.” In Hexaem.  
 Hom. 2. § 6. In like way, in the Latin church, S. Ambrose (Hexaem. i. 8.  
 § 29.) “ Which although some understand of the air, some of the air which  
 “ we breathe, and receive this breath of life, yet we, *conformably with the senti-*  
 “ *ments of holy and faithful men*, understand the HOLY SPIRIT, so that in  
 “ the formation of the world, there shineth forth the operation of the TRI-  
 “ NITY.” S. Ambrose subjoins the same exposition of the Syriac, “ brooded,  
 “ i. e. imparted life, so as to form into new creatures, and by his brooding  
 “ animate to life.” S. Augustine gives also the Syriac interpretation (de Gen.  
 ad litt. i. § 36.) taking it probably, as the Benedictines show, (Præf. ad S. Bas.  
 § 22.) from S. Basil. S. Jerome infers that the HOLY SPIRIT is spoken of,  
 from the force of the word (Quæst. Hebr. ad loc.) “ Whence we under-  
 “ stand that this is not said of the anima mundi, as *some* think, but of the  
 “ HOLY SPIRIT, Who also is Himself from the beginning called ‘ the Giver  
 “ of life.’ But if ‘ the Giver of life,’ then also the Creator; and if the  
 “ Creator, then also God.” S. Hilary refers to the same, referring the  
 present ebb and flow of the sea to that first operation,—“ that He imparted  
 “ to the sea its ebb and flow, because He is a Spirit.” It hardly appears clear,  
 that S. Chrysostome denies the reference to the HOLY SPIRIT: he says (Hom.



3. in Gen. § 2.) "To teach us, that this water had a certain great and "boundless power of life, he saith, 'And the, &c.:' he names therefore the effect, but not the cause, which might most obviously be understood of the HOLY SPIRIT. It may be added that "the learned Syrian" is certainly not, (as the Benedictines conjectured,) S. Ephrem, who rejects the received interpretation on very insufficient grounds; as, that the waters did not "bring forth" until the fifth day, and that an "evil spirit of GOD" is spoken of (1 Sam. xviii. 10.) as troubling Saul. (Ad loc. Opp. T. 4. p. 8.) But the argument in proof that the HOLY SPIRIT was intended, was, that the words, used *absolutely*, always signify the "HOLY SPIRIT," to which it is no answer to adduce an instance, where "evil" is added.

END OF PART I.

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